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THE

LIVES

OF THE

FATHERS, MARTYRS,

AND OTHER

PRINCIPAL SAINTS:

COMPILED

FROM ORIGINAL MONUMENTS, AND OTHER AUTHENTIC RECORDS:

ILLUSTRATED

WITH THE REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS.

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OCTOBER I.

St. REMIGIUS, Archbiſhop of Rheims, C.

From his ancient life now loſt, but abridged by Fortunatus, and his life compiled by archbiſhop Hincmar, with a hiſtory of the tranſlation of his relicks. See alſo St. Gregory of Tours, l. 2. Fleury, l. 29. n. 44. &c. Ceillier, T. 16. Rivet, Hiſt. Liter. de la Fr. T. 3. p. 155. Suyſken the Bollandiſt, T. 1. Octob. p. 59, 187.

A. D. 533.

ST. REMIGIUS, the great apoſtle of the French nation, was one of the brighteſt lights of the Gauliſh church, illuſtrious for his learning, eloquence, ſanctity and miracles. An epiſcopacy of ſeventy years, and many great actions have rendered his name famous in the annals of the church. His very birth was wonderful, and his life was almoſt a continued miracle of divine grace. His father Emilius, and his mother Cilinia, both deſcended of noble Gauliſh families, enjoyed an affluent fortune, lived in ſplendor ſuitable to their rank, at the caſtle of Laon, and devoted themſelves to the exerciſe of all chriſtian virtues. St. Remigius ſeems to have been born in the year 439. *(a)* He had two brothers older than himſelf, Principius, biſhop of Soiſſons, and another whoſe name is not known, but who was father of St. Lupus, who was afterward one of his uncle's ſucceſſors in the epiſcopal ſee of Soiſſons. An hermit named

(a) The chronology of this ſaint's life is determined by the following circumſtances. Hiſtorians agree that he was made biſhop when he was twenty-two years old. The ſaint ſays, in a letter which he wrote in 512, that he had then been biſhop fifty-three years, and St. Gregory of Tours ſays that he held that dignity above ſeventy years. Conſequently he died in 533, in the ninety-fourth year of his age; was born in 439, and in 512 was ſeventy five years old.

Montanus, foretold the birth of our ſaint to his mother; and the pious parents had a ſpecial care of his education, looked upon him as a child bleſſed by heaven, and were careful to put him into the beſt hands.

His nurſe Balſamia is reckoned among the ſaints, and is honoured at Rheims in a collegiate church which bears her name. She had a ſon called Celſin, who was afterward a diſciple of our ſaint, and is known at Laon by the name of St. Souſſin. St. Remigius had an excellent genius, made great progreſs in learning, and in the opinion of St. Apollinaris Sidonius, who was acquainted with him in the earlier part of his life, he became the moſt eloquent perſon in that age. (1) He was remarkable from his youth for his extraordinary devotion and piety, and for the ſeverity of his morals. A ſecret apartment in which he ſpent a great part of his time in cloſe retirement, in the caſtle of Laon, whilſt he lived there, was ſtanding in the ninth century, and was viſited with devout veneration when Hincmar wrote. Our ſaint earneſtly thirſting after greater ſolitude, and the means of a more ſublime perfection, left his father's houſe, and made choice of a retired abode, where having only God for witneſs, he abandoned himſelf to the fervour of his zeal in faſting, watching and prayer. The epiſcopal ſee of Rheims *(b)* becoming vacant by the death of Bennagius, Remigius, though only twenty-two years of age, was compelled, notwithſtanding his extreme reluctance, to take upon him that important charge; his extraordinary abilities ſeeming to the biſhops

(1) L. 9. ep. 7.

(b) The origin of the epiſcopal ſee of Rheims is obſcure. On Sixtus and Sinicius, the apoſtles of that province, ſee Marlot. l. 1. c. 12. T. 1. *Hiſt. Metrop. Rhem.* and chiefly Dom Dionyſius de Ste-Marthe, *Gallia Chriſtiana nov.* T. 9. p. 2. Sixtus and Sinicius were fellow labourers in firſt planting this church; Sinicius ſurvived and ſucceeded his colleague in this ſee. Among their diſciples many received the crown of martyrdom under Rictius Varus, about the year 287, namely Timotheus, Apollinaris, Maurus a prieſt, Macra a virgin, and many others whoſe bodies were found in the city itſelf, in 1640 and 1650, near the church of St. Nicaſius: their heads and arms were pierced with huge nails, as was St. Quintin under the ſame tyrant: alſo St. Piat, &c. St. Nicaſius is counted the eleventh, and St. Remigius the fifteenth archbiſhop of this ſee.

of the province a ſufficient reaſon for diſpenſing with the canons in point of age. In this new dignity, prayer, meditation on the holy ſcriptures, the inſtruction of the people, and the converſion of infidels, heretics and ſinners were the conſtant employment of the holy paſtor. Such was the fire and unction with which he announced the divine oracles to all ranks of men, that he was called by many a ſecond St. Paul. St. Apollinaris Sidonius (2) was not able to find terms to expreſs his admiration of the ardent charity and purity with which this zealous biſhop offered at the altar an incenſe of ſweet odour to God, and of the zeal with which by his words he powerfully ſubdued the wildeſt hearts, and brought them under the yoke of virtue, inſpiring the luſtful with the love of purity, and moving hardened ſinners to bewail their offences with tears of ſincere compunction. The ſame author, who for his eloquence and piety was one of the greateſt lights of the church in that age, teſtifies, (3) that he procured copies of the ſermons of this admirable biſhop, which he eſteemed an invaluable treaſure; and ſays that in them he admired the loftineſs of the thoughts, the judicious choice of the epithets, the gracefulneſs and propriety of the figures, and the juſtneſs, ſtrength, and cloſeneſs of the reaſoning, which he compares to the vehemence of thunder; the words flowed like a gentle river, but every part in each diſcourſe was ſo naturally connected, and the ſtyle ſo even and ſmooth, that the whole carried with it an irreſiſtible force. The delicacy and beauty of the thoughts and expreſſion were at the ſame time enchanting, this being ſo ſmooth, that it might be compared to the ſmootheſt ice or cryſtal upon which a nail runs without meeting with the leaſt rub or unevenneſs. Another main excellency of theſe ſermons conſiſted in the ſublimity of the divine maxims which they contained, and the unction and ſincere piety with which they were delivered. But the holy biſhop's ſermons and zealous labours derived their greateſt force from the ſanctity of his life, which was ſupported by an extraordinary gift of miracles.

(2) L. 8. c. 14. (3) L. 9. ep. 7.

Thus was St. Remigius qualified and prepared by God to be made the apoſtle of a great nation.

The Gauls who had formerly extended their conqueſts by large colonies in Aſia, had ſubdued a great part of Italy, and brought Rome itſelf to the very brink of utter deſtruction, (c) were at length reduced under the Roman yoke by Julius Cæſar, fifty years before the Chriſtian æra. It was the cuſtom of theſe proud conquerors, as St. Auſtin obſerves, (4) to impoſe the law of their own language upon the nations which they ſubdued. (d) After Gaul had been for the ſpace of about

(4) De Civ. l. 19. c. 7.

(c) See D. Brezillac, a Mauriſt monk, *Hiſtoire de Gaules, et des Conquetes des Gaulois*, 2 vols. 4to. printed in 1752. And Cæſar's Commentaries *De Bello Gallico*, who wrote and fought with the ſame inimitable ſpirit. Alſo *Obſervations ſur la Religion des Gaulois, et ſur celle des Germains*, par M. Freret, T. 34. *des Memoires de Literature de l'Academie des Inſcriptions.* An. 1751.

(d) The Gauls became ſo learned and eloquent, that among them ſeveral ſeemed almoſt to rival the greateſt men among the Romans. Not to mention Virgil, Livy, Catullus, Cornelius Nepos, the two Plinies, and other ornaments of the Ciſalpine Gaul; in the Tranſalpine Petronius Arbiter, Terentius Varro, Roſcius, Pompeius Trogus, and others are ranked among the foremoſt in the liſt of Latin writers. How much the ſtudy of eloquence and the ſacred ſciences flouriſhed in Gaul when the faith was planted there, appears from St. Martin, St. Sulpitius Severus, the two SS. Hilaries, St. Paulinus, Salvian of Marſeilles, the glorious St. Remigius, St. Apollinaris Sidonius, &c.

Dom Rivet proves (*Hiſt. Lit.* T. 1.) that the Celtic tongue gave place in moſt parts to the Roman, and ſeems long ſince extinct, except in certain proper names, and ſome few other words. Samuel Bochart, *the father of conjectures* (as he is called by Menage), in his Phaleg, derives it from the Phenician: Borel (Pref. *ſur les Recherches Gauloiſes*) and Marcel (*Hiſt. de l'origine de la monarchie Françoiſe*, T. 1. p. 11.) from the Hebrew. The latter ingenious hiſtorian obſerves, that a certain analogy between all languages ſhews them to have ſprang from one primitive tongue; which affinity is far more ſenſible between all the Weſtern languages. St. Jerom who had viſited both countries, aſſures us, that in the fourth age the language was nearly the ſame, that was ſpoken at Triers and in Galatia. (*in Galat. Præf.* 2. p. 255.) Valerius Andræas (*in Topogr. Belgic.* p. 1.) pretends the ancient Celtic to be preſerved in the modern Flemiſh; but this is certainly a baſtard dialect derived from the Teutonic, and no more the Celtic than it was the language of Adam in Paradiſe, as Goropius Becanus pretended. The received opinion is, that the Welch tongue, and that ſtill uſed in Lower Britany (which are

five hundred years, one of the richeſt and moſt powerful provinces of the Roman empire, it fell into the hands of the French. But theſe new maſters, far from

are originally the ſame language) are a dialect of the Celtic, though not perfectly pure; and Tacitus aſſures us, that the Celtic differed very little from the language of the Britons (*Vitâ Agricolæ*, c. 11.) which is preſerved in the Welch tongue.

Dom Pezron in his *Antiquities of the ancient Celtes*, has given abundant proofs that the Greek, Latin, and Teutonic have borrowed a great number of words from the Celtic, as well as from the Hebrew and Egyptian. M. Bullet, royal profeſſor of the univerſity of Beſançon, has thrown great light on this ſubject: he proves that the primeval Celts, and Scytho-Celts, have not only occupied the Weſtern regions of Europe, but extended themſelves into Spain and Italy; that in their progreſs through the latter fine country, they met the Grecian colonies who were ſettled in its Southern provinces; and that having incorporated with one of thoſe colonies on the banks of the Tyber, the Latin tongue had in courſe of time been formed out of the Celtic and Greek languages. Of this coalition of Celts and Grecians in ancient Latium, and of this original of the Latin language, that learned antiquary has given unexceptionable proofs, and confirms them by the teſtimonies of Pliny and Dionyſius of Halicarnaſſus.

In its original the Celtic, like all other Eaſtern tongues after the confuſion at Babel, was confined to between four and five hundred words, moſtly monoſyllables. The wants and ideas of men being but few in the earlieſt times, they required but few terms to expreſs them by: and it was in proportion to the invention of arts, and the ſlow progreſs of ſcience, that new terms have been multiplied, and that ſigns of abſtract ideas have been compounded. Language yet in its infancy, came only by degrees to the maturity of copious expreſſion, and grammatical preciſion. In the vaſt regions occupied by the ancient Celts, their language branched out into ſeveral dialects; intermixture with new nations on the continent, and the revolutions incident to time produced them; and ultimately theſe dialects were reduced to diſtinct tongues, ſo different in texture and ſyntax, that the tracing them to the true ſtock would not be eaſy, had we not an inerrable clue to lead us in the multitude of Celtic terms common to all. The *Cumraeg* of the Welch, and *Gadelic* of the Iriſh, are living proofs of this fact. The Welch and Iriſh tongues preſerved to our own time in ancient writings, are undoubtedly the pureſt remains of the ancient Celtic. Formed in very remote periods of time, and confined to our own Weſtern iſles, they approached nearer to their original than the Celtic tongues of the continent; and according to the learned Leibnitz, the Celtic of Ireland (a country the longeſt free from all foreign intermixture) bids fairer for originality than that of any other Celtic people.

It is certain that the *Iriſh* Celtic, as we find it in old books, exhibits a ſtrong proof of its being the language of a cultivated nation.

Nervous,

extirpating or expelling the old Roman or Gauliſh inhabitants, became, by a coalition with them, one people,

Nervous, copious and pathetic in phraſeology, it is thoroughly free from the conſonantal harſhneſs, which rendered the Celtic dialects of ancient Gaul grating to Roman ears: it furniſhes the poet and orator very promptly with the vocal arms, which give energy to expreſſion, and elevation to ſentiment. This language, in uſe at preſent among the common people of Ireland, is falling into the corruptions which ever attend any tongue confined chiefly to the illiterate vulgar. Theſe corruptions are increaſing daily. The *Erſe* of Scotland is ſtill more corrupt, as the inhabitants of the Highlands have had no ſchools for the preſervation of their language for ſeveral ages, and as none of the old writings of their bards and ſenachies have been preſerved. The poems therefore publiſhed lately by an able writer under the name of *Oſſian*, are undoubtedly *his own*, grafted on traditions ſtill ſung among his countrymen; and ſimilar to the tales fathered on *Oiſin* the ſon of Fin-mac-Cumhal, ſung at preſent among the common people of Ireland. It was a pleaſing artifice. The fame of compoſition transferred to old *Oſſian*, returned back in due time to the *true* author; and criticiſm, recovered from the ſurpriſe of an unguarded moment, did him juſtice. The works of Oſſian, if any he compoſed, have been long ſince loſt, not a trace remains; and it was ſoon diſcovered that the Celtic dialect of a prince, repreſented by Mr. Macpherſon as an illiterate bard of the third century, could not be produced in the eighteenth, and that a publication of thoſe poems in modern *Erſe* would prove them modern compoſitions. For further obſervations on the ancient *Celtic* language, and on the poems of *Oſſian*, we refer the reader to O'Conor's excellent *Diſſertations on the hiſtory of Ireland*, Dublin, 1766.

Bonamy (*Diſſ. ſur l' Introduct. de la Langue Latine dans les Gaul. Memoires de l' Acad. des Inſcriptions*, vol. 24.) finds fault with Rivet for making his aſſertion too general, and proves that the Franks kept to their own old Teutonic language for ſome time at court, and in certain towns where they were moſt numerous; and always retained ſome Teutonic words even after the Latin language of the old inhabitants prevailed. But he grants, that out of thirty French words it is hard to find one that is not derived from Latin. Rivet would probably have granted as much; for he never denied but ſome few French words are of Teutonic extraction: or that the Franks for ſome time retained their own language amongſt themſelves, though they alſo learned uſually the old Latin language of the Gauls amongſt whom they ſettled, which is evidently the baſis of all the dialects ſpoken in France, except of that of Lower Britany, and a conſiderable part of the Burgundian: yet there is every where ſome foreign alloy, which is very conſiderable in Gaſcony, and part of Normandy. Even the differences in the Provençal and others are moſtly a corrupt Latin.

and took up their language and manners. *(e)* Clovis, at his acceſſion to the crown, was only fifteen years old: he became the greateſt conqueror of his age, and is

(e) The Franks or French have been ſought for by different authors in every province of Germany, and by ſome near the Palus Mœotis. But the beſt writers now agree with Spener, the moſt judicious of the modern German hiſtorians, (*Notit. Germ. antiq.* T. 1.) that the Franks were compoſed of ſeveral German nations, which entered into a confederacy together to ſeek new ſettlements, and defend their liberty and independency; from which liberty, according to ſome, they took the name of Franks, unknown among the German nations when Tacitus wrote. But the word Frenk, or Frank, ſignified in the old German tongue, *Fierce* or *Cruel*, as Bruzen de la Martiniere obſerves, in his additions to Puffendorf's *Introduction to Modern Hiſtory*, T. 5. The Franks are firſt mentioned by the writers of the Auguſtan Hiſtory in the reign of Gallien. From Eumenius's panegyric in praiſe of Conſtantine, the firſt book of Claudian upon Stilico, and ſeveral paſſages of Apollinaris Sidonius, it appears that they originally came chiefly from nations ſettled beyond the Elbe, about the preſent dutchies of Sleſwick, and part of Holſtein. This opinion is ſet in a favourable light in a diſſertation printed at Paris in 1748, and in another wrote by F. Germon, publiſhed by F. Griffet, in his new edition of F. Daniel's Hiſtory in 1755. F. Germon places them in the countries ſituated between the Lower Rhine, the Mein, the Elbe, and the Ocean, nearly the ſame whence the Engliſh Saxons afterward came: after their firſt migrations probably ſome more remote nations had filled the void they had left. Among the Franks there were Bructeri, Cheriſci, Catici, and Sicambri; but the Salii and Ripuarii or Anſuari, were the moſt conſiderable; the latter for their numbers, the former for their riches, nobility, and power, ſay Martiniere and Meſſires de Boiſpreaux and Sellius, in their *Hiſtoire Generale des Provinces Unies*, (in 3 vols. 4to. 1757.) Leibnitz derives the name of Salians from the river Sala, and thinks the Salic laws, ſo famous among the French, were originally eſtabliſhed by them. F. Daniel and M. Gundling warmly contend that they are more modern, framed ſince the converſion of the Franks to chriſtianity. De Boiſpreaux and Sellius will have the laws to be as ancient as Leibnitz advances; but acknowledge that the preface to them is of chriſtian original; perhaps changed, ſay they, by Clovis after his baptiſm.

The Franks ſettled firſt on the Eaſtern banks of the Rhine, but ſoon croſſed it; for Vopiſcus places them on both ſides of that river. The country about the Lower Rhine, from Alſace to the Germanic ocean, is the firſt that was called France, and afterward diſtinguiſhed by the name of *Francia Germanica*, or *Vetus*, afterward eaſtern France, of which the part called Franconia ſtill retains the name. See Ecard at length in *Francia orientalis* and D'Anville, p. 18. Peutinger's map (or the ancient topographical deſcription of that country, publiſhed

juſtly ſtyled the founder of the French monarchy. Even whilſt he was a pagan he treated the Chriſtians, eſpecially the biſhops very well, ſpared the churches, and

publiſhed by Peutinger of Auſburg, but compoſed in the latter end of the fourth century) places France on the right-hand bank or Eaſtern ſide of the Rhine. The Franks choſe their kings by lifting them upon a ſhield in the army. The names of the firſt are Pharamund, Clodion, Merovæus and Childeric. In Merovæus the crown became hereditary, and from him the firſt race of the French kings is called Merovingian. F. Daniel will not allow the names of theſe four kings before Clovis, to belong to the hiſtory of the French monarchy, being perſuaded that they reigned only in old France beyond the Rhine, and poſſeſſed nothing in Gaul, though they made frequent excurſions into its provinces for plunder. This novelty gave offence to many, and is warmly exploded by Du Bos, Dom Maur, Le Gendre, and others. For it is evident from inconteſtable monuments produced by Boſquet and others, that the Franks from Pharamund began to extend their conqueſts in Belgic Gaul, though they ſometimes met with checks. Henault obſerves, they had acquired a fixed ſettlement about the Rhine in 287, which was confirmed to them by the emperor Julian in 358: that under king Clodion in 445, they became maſters of Cambray and the neighbouring provinces as far as the river Somme in Picardy. Their kings ſeem to have made Tournay for ſome time their reſidence. At leaſt the tomb of Childeric was diſcovered at Tournay in 1653, with undoubted marks, ſome of which are depoſited in the king's library at Paris. See the Sieur Chifflet's relation of this curious diſcovery, and Mabillon's diſſertation on the ancient burial-places of the kings of France.

It is an idle conceit of many painters, with Chifflet, to imagine from the figures of bees found in this monument, that they were the arms of France above ſeven hundred years before coat-armoury was thought of, which was a badge of noble perſonages firſt invented for the ſake of diſtinction at the tilts and tournaments. A ſwarm of bees following a leader was a natural emblem for a colony ſeeking a new ſettlement. Some think the flower de Lis to have been firſt taken from ſome ill-ſhaped half figures of bees on old royal ornaments. See *Addition aux Diſſertations concernant le nom patronymique de l'auguſte maiſon de France*, ſhewing that it never had a name but in each branch that of its appanage or eſtate. Amſterdam, 1770. with a ſecond *Diſſ. extrait concernant les Armes des Princes de la maiſon de France.* The figure of the Lis in the Arms of France ſeems borrowed from the head of the battle-ax called Franciſche, the uſual weapon of the ancient Franks: for it perfectly reſembles it, not any of the flowers which bear the name of Lis or Iris; though ſome reduce it to the Florentine Iris, others to the March Lilly. See their figures in the botaniſts. On the tomb of queen Fredegundes in the abbey of St. Germain-des Prez, flower-de-luces, or de-lis, are found uſed as ornaments in the crown and royal robes; and the ſame

occurs

honoured holy men, particularly St. Remigius, to whom he cauſed one of the veſſels of his church, which a ſoldier had taken away, to be returned, and becauſe the

occurs in ſome other ornaments, as we find them ſometimes employed in the monuments of the firſt Engliſh Norman kings, &c. See Montfaucon, *Antiquites de la Monarchie Françoiſe*, T. 1. p. 31. But Philip Auguſtus or rather Lewis VII. was the firſt that took them for his coat of arms; and Charles VI. reduced their number to three. According to Le Gendre, Clodion began to reign over the Franks in 426, Merovæus in 446, Childeric in 450, and his ſon Clovis I. or the Great, in 481. The Romans ſometimes entered into treaties with them, and acknowledged them their allies. The king of the Franks, probably Childeric, with his army joined Aëtius againſt the Hunns, and was a powerful ſuccour to him in the entire overthrow which he gave to Attila in 481.

Clovis conquered all Gaul, except the ſouthern provinces which were before ſeized, part by the Burgundians, and part by the Goths. The Weſtern empire was extinguiſhed in 476, when the city of Rome and all Italy fell into the hands of Odoacer, king of the Turcilingi and the Heruli, who marched thither out of Pannonia. Nevertheleſs, Syagrius, ſon of the Roman governor Ægidius in Gaul, ſtill kept an army on foot there, though without a maſter, there being no longer any Roman emperor. Clovis, who paſſed the five firſt years of his reign in peace, marched againſt him in 486, defeated him in a great battle near Soiſſons, and afterwards, in 489, cauſed his head to be cut off. Extending his conqueſts, he poſſeſſed himſelf of Tongres in 491, and of Rheims in 493, the ſame year in which he married St. Clotildis. After the battle of Tolbiac, in 496, he ſubdued the whole country as far as the Rhine; and in 497, the Roman army about the Loire, and the people of Armorica who were become independent and had received new colonies from Britain, ſubmitted to him. In 507, he vanquiſhed and ſlew Alaric, king of the Viſigoths, with his own hands, in a ſingle combat at the head of the two armies near Poitiers, and conquered all the provinces that lie between the Loire and the Pyreneans; but being diſcomfited by Theodoric before Arles in 509, he left the Viſigoths in poſſeſſion of Septimania, now called Languedoc, and the neighbouring provinces; and the Burgundians, poſſeſſed of thoſe territories which they had ſeized one hundred years before. The abbé Dubos (*Hiſtoire critique de l'etabliſment de la monarchie Françoiſe dans les Gauls*, 2 vols. 4to.) endeavours to prove that the Franks became maſters of the greateſt part of Gaul, not as invaders, but by alliances with the Romans. It is certain they gained the friendſhip of moſt of the old inhabitants, pretending they came only to reſcue and protect them in their liberties; and their government was more mild and deſirable than that of the Goths or Burgundians, to whom the Gauls muſt have otherwiſe been left a prey. Neither did the Franks extirpate the conquered Gauls, but mixed with them, and even learned their language. Nor did

man made ſome demur, ſlew him with his own hand. St. Clotildis, whom he married in 493, earneſtly endeavoured to perſuade him to embrace the faith of Chriſt. The firſt fruit of their marriage was a ſon, who by the mother's procurement was baptized, and called Ingomer. This child died during the time of his wearing the white habit, within the firſt week after his baptiſm. Clovis harſhly reproached Clotildis, and ſaid, "If he had been conſecrated in the name of my gods, he had not died;

did they deprive the old inhabitants of their private eſtates, except in ſome particular caſes; theſe forfeited eſtates given to the Franks were called *Salic* lands, and ſubject to the Salic law, by which all conteſts about them were to be determined by a combat of the parties and their friends. The other eſtates enjoyed by the Franks conſiſted of civil *benefices*, after the Roman cuſtom, from which that word was applied to eccleſiaſtical livings. Theſe benefices were governments, lucrative dignities or eſtates conferred only for the life of the grantee. Under the ſecond race of kings in France many powerful perſons made theſe benefices hereditary in their families, in imitation of the Lombards, from whom fiefs and the feudatory laws, (things unknown among the Romans) were derived. By theſe fiefs the kingdoms of Italy, Germany and France were extremely weakened; the kings in France began from the twelfth century to recover ſuch alienations, and aboliſh all petty ſovereignties in their dominions; a great project which was not entirely completed till within our memory.

Many additions were made to the Salic laws by ſeveral ancient French kings, ſo that the primitive articles are not to be diſtinguiſhed. The moſt famous point is the excluſion of females from the ſucceſſion to the crown, on which ſee the learned diſſertation of abbé Vertot, upon the origin of the Salic law, inſerted in *Memoires de l'Acad. des Inſcript. & Belles Lettres*, T. 2. The moſt curious editions of the Salic law, divided into ſeveral chapters, are that of Fr. Pithou at Paris, in 1602. with a gloſſary of obſcure terms and Teutonic words: that of Melchior Goldaſt, in his *Collectio Conſtitutionum Imperialium*, T. 3. p. 15. at Offenbach, in 1610. Another beautiful one at Antwerp in 1649, with an excellent gloſſary compiled by Godfrey Wendelin: another at Paris, with the notes of the great magiſtrate Jerom Bignon, together with the formularies of Marculſus: another by Baluze, with the capitulars of Charlemagne, who cauſed the Salic law to be reviſed: that of Eccard, together the law of the Ripuarians; and laſtly that in Schitter's *Theſaurus Antiquitatum Teutonicarum*, in 1727. On the original conſtitution of the government of the Franks, ſee F. Griffet, Melanges Hiſtoriques and Critiques, T. 1. p. 1. Diſſ. againſt Boulainvilliers and Gourcy, *Quel fut l'etat des Perſonnes en France ſous la premiere & 2de Race de nos Rois*, 1769.

but having been baptized in the name of yours, he could not live." The queen anſwered: "I thank God, who has thought me worthy of bearing a child whom he has called to his kingdom." She had afterwards another ſon, whom ſhe procured to be baptized, and who was named Chlodomir. He alſo fell ſick, and the king ſaid in great anger: "It could not be otherwiſe: he will die preſently in the ſame manner his brother did, having been baptized in the name of your Chriſt." God was pleaſed to put the good queen to this trial; but by her prayers this child recovered. (5) She never ceaſed to exhort the king to forſake his idols, and to acknowledge the true God; but he held out a long time againſt all her arguments, till on the following occaſion God was pleaſed wonderfully to bring him to the confeſſion of his holy name, and to diſſipate that fear of the world which chiefly held him back ſo long, he being apprehenſive leſt his pagan ſubjects ſhould take umbrage at ſuch a change.

The Suevi and Alemanni in Germany aſſembled a numerous and valiant army, and under the command of ſeveral kings, paſſed the Rhine, hoping to diſlodge their countrymen the Franks, and obtain for themſelves the glorious ſpoils of the Roman empire in Gaul. Clovis marched to meet them near his frontiers, and one of the fierceſt battles recorded in hiſtory was fought at Tolbiac. Some think that the ſituation of theſe German nations, the ſhortneſs of the march of Clovis, and the route which he took, point out the place of this battle to have been ſome where in Upper Alſace. (6) But moſt modern hiſtorians agree that Tolbiac is the preſent Zulpich, ſituate in the dutchy of Juliers, four leagues from Cologn, betwixt the Meuſe and the Rhine: and this is demonſtrated by the judicious and learned D'Anville. (7) In this engagement the king had given the command of the infantry to his couſin Sigebert, fighting himſelf at the head of the cavalry. The ſhock

(5) S. Greg. Turon. Hiſt. l. 2. c. 26, 27, 28, 29, 30. (6) See Henſchenius ad 6 Febr. in S. Vedaſto, and F. Barre, Hiſt. de Allemagne, T. 1. ſub fine. (7) D'Anville l'etats formès apres la chute de l'empire Romain en Occident. 4to. 1771.

of the enemy was ſo terrible, that Sigebert was in a ſhort time carried wounded out of the field, and the infantry was entirely routed, and put to flight. Clovis ſaw the whole weight of the battle falling on his cavalry; yet ſtood his ground, fighting himſelf like a lion, covered with blood and duſt; and encouraging his men to exert their utmoſt ſtrength, he performed with them wonderful exploits of valour. Notwithſtanding theſe efforts, they were at length bore down, and began to flee and diſperſe themſelves; nor could they be rallied by the commands and intreaties of their king, who ſaw the battle upon which his empire depended, quite deſperate. Clotildis had ſaid to him in taking leave: "My lord, you are going to conqueſts; but in order to be victorious, invoke the God of the Chriſtians: he is the ſole Lord of the univerſe, and is ſtyled the God of armies. If you addreſs yourſelf to him with confidence, nothing can reſiſt you. Though your enemies were an hundred againſt one, you would triumph over them." The king called to mind theſe her words in his preſent extremity, and lifting up his eyes to heaven, ſaid with tears: "O Chriſt, whom Clotildis invokes as Son of the living God, I implore thy ſuccour. I have called upon my gods, and find they have no power. I therefore invoke thee; I believe in thee. Deliver me from my enemies, and I will be baptized in thy name." No ſooner had he made this prayer than his ſcattered cavalry began to rally about his perſon; the battle was renewed with freſh vigour, and the chief king and generaliſſimo of the enemy being ſlain, the whole army threw down their arms, and begged for quarter. Clovis granted them their lives and liberty upon condition that the country of the Suevi in Germany ſhould pay him an annual tribute. He ſeems to have alſo ſubdued and impoſed the ſame yoke upon the Boioarians or Bavarians; for his ſucceſſors gave that people their firſt princes or dukes, as F. Daniel ſhews at large. This miraculous victory was gained in the fifteenth year of his reign, of Chriſt 496.

Clovis from that memorable day thought of nothing but of preparing himſelf for the holy laver of regenera-

tion. In his return from this expedition he paſſed by Toul, and there took with him St. Vedaſt, a holy prieſt who led a retired life in that city, that he might be inſtructed by him in the faith during his journey: ſo impatient was he to fulfil his vow of becoming a Chriſtian, that the leaſt wilful delay appeared to him criminal. The queen upon this news ſent privately to St. Remigius to come to her, and went with him herſelf to meet the king in Champagne. Clovis no ſooner ſaw her, but he cried out to her: "Clovis has vanquiſhed the Alemanni, and you have triumphed over Clovis. The buſineſs you have ſo much at heart, is done: my baptiſm can be no longer delayed." The queen anſwered: "To the God of hoſts is the glory of both theſe triumphs due." She encourged him forthwith to accompliſh his vow, and preſented to him St. Remigius as the moſt holy biſhop in his dominions. This great prelate continued his inſtruction, and prepared him for baptiſm by the uſual practices of faſting, penance and prayer. Clovis ſuggeſted to him that he apprehended the people that obeyed him would not be willing to forſake their gods, but ſaid he would ſpeak to them according to his inſtructions. He aſſembled the chiefs of his nation for this purpoſe; but they prevented his ſpeaking, and cried out with a loud voice: "My Lord, we abandon mortal gods, and are ready to follow the immortal God, whom Remigius teaches." St. Remigius and St. Vedaſt therefore inſtructed and prepared them for baptiſm. Many biſhops repaired to Rheims for this ſolemnity; which they judged proper to perform on Chriſtmas-day, rather than to defer it till Eaſter. The king ſet the reſt an example of compunction and devotion, laying aſide his purple and crown, and covered with aſhes, imploring night and day the divine mercy. To give an external pomp to this ſacred action, in order to ſtrike the ſenſes of a barbarous people, and impreſs a ſenſible awe and reſpect upon their minds, the good queen took care that the ſtreets from the palace to the great church ſhould be adorned with rich hangings, and that the church and baptiſtery ſhould be lighted up with a great number of perfumed wax tapers, and ſcented with exquiſite odours.

The catechumens marched in proceſſion, carrying croſſes, and ſinging the Litany. St. Remigius conducted the king by the hand, followed by the queen and the people. Coming near the ſacred font, the holy biſhop, who had with great application ſoftened the heart of this proud barbarian conqueror into ſentiments of chriſtian meekneſs and humility, ſaid to him: "Bow down your neck with meekneſs, great Sicambrian prince: adore what you have hitherto burnt; and burn what you have hitherto adored." Words which may be emphatically addreſſed to every penitent, to expreſs the change of his heart and conduct, in renouncing the idols of his paſſions, and putting on the ſpirit of ſincere chriſtian piety and humility. The king was baptiſed by St. Remigius on Chriſtmas-day, as St. Avitus aſſures us. (8) St. Remigius afterward baptiſed Albofleda, the king's ſiſter, and three thouſand perſons of his army, that is, of the Franks, who were yet only a body of troops diſperſed among the Gauls. Albofleda died ſoon after, and the king being extremely afflicted at her loſs, St. Remigius wrote him a letter of conſolation, repreſenting to him the happineſs of ſuch a death in the grace of baptiſm, by which we ought to believe ſhe had received the crown of virgins. (9) Lantilda, another ſiſter of Clovis, who had fallen into the Arian hereſy, was reconciled to the catholic faith, and received the unction of the holy chriſm, that is, ſays Fleury, confirmation; though ſome think it only a rite uſed in the reconciliation of certain heretics. The king after his baptiſm beſtowed many lands on St. Remigius, who diſtributed them to ſeveral churches, as he did the donations of ſeveral others among the Franks, leſt they ſhould imagine he had attempted their converſion out of intereſt. He gave a conſiderable part to St. Mary's church at Laon, where he had been brought up; and eſtabliſhed Genebald, a nobleman, ſkilled in profane and divine learning, firſt biſhop of that ſee. He had married a niece of St. Remigius, but was ſeparated from

(8) Fleury, l. 30. n. 46. &c. Avitus ep. 166, &c. See Suyſken, §. 7. p. 80. (9) In App. op. S. Greg. Tur. p. 1326. & apud Marlot, Hiſt. Eccl. Rhemenſ.

her to devote himſelf to the practices of piety. Such was the original of the biſhopric of Laon, which before was part of the dioceſs of Rheims. St. Remigius alſo conſtituted Theodore biſhop of Tournay in 487. St. Vedaſt biſhop of Arras in 498, and of Cambray in 510. He ſent Antimund to preach the faith to the Morini, and to found the church of Terouenne. Clovis built churches in many places, conferred upon them great riches, and by an edict invited all his ſubjects to embrace the chriſtian faith. St. Avitus, biſhop of Vienne, wrote to him a letter of congratulation, upon his baptiſm, and exhorts him to ſend ambaſſadors to the remoteſt German nations beyond the Rhine, to ſolicit them to open their hearts to the faith.

When Clovis was preparing to march againſt Alaric, in 506, St. Remigius ſent him a letter of advice how he ought to govern his people ſo as to draw down upon himſelf the divine bleſſings. (10) "Chooſe," ſaid he, "wiſe counſellors, who will be an honour to your reign. Reſpect the clergy. Be the father and protector of your people; let it be your ſtudy to lighten as much as poſſible all the burdens which the neceſſities of the ſtate may oblige them to bear: comfort and relieve the poor; feed the orphans; protect widows; ſuffer no extortion. Let the gate of your palace be open to all, that every one may have recourſe to you for juſtice: employ your great revenues in redeeming captives," &c. *(f)* Clovis after

(10) Conc. T. 4. p. 1402.

(f) We have two other letters of St. Remigius extant, wrote to fellow biſhops, in all four, not five, as Baillet miſtook. The Teſtament of St. Remigius, even without the interpolations found in ſome copies, is rejected by Rivet, &c. though it is judged genuine by Mabillon, Du Cange and Ceillier, and was known to Hincmar and Flodoard. The churches of Rheims, Laon, Arras and others enjoy to this day the lands which are by it bequeathed to them. St. Remigius gave to the church of Rheims a ſilver chalice, ornamented with ſeveral images, and on it he cauſed three verſes to be engraved, which expreſs the catholic doctrine concerning the bleſſed euchariſt.

Hauriat hinc populus vitam de Sanguine ſacro,
Injecto æternus quem fudit vulnere Chriſtus.
Remigius reddit Domino ſua vota ſacerdos.
Hincmar. *in vitâ Remigii.*

This chalice was ſold in Hincmar's time for the ranſom of captives taken by the Normans.

his victories over the Viſigoths, and the conqueſt of Touloufe, their capital in Gaul, ſent a circular letter to all the biſhops in his dominions, in which he allowed them to give liberty to any of the captives he had taken, but deſired them only to make uſe of this privilege in favour of perſons of whom they had ſome knowledge. (11) Upon the news of theſe victories of Clovis over the Viſigoths, Anaſtaſius, the Eaſtern emperor, to court his alliance againſt the Goths who had principally concurred to the extinction of the Weſtern empire, ſent him the ornaments and titles of Patrician, Conſul, and Auguſtus: from which time he was habited in purple, and ſtyled himſelf Auguſtus. This great conqueror invaded Burgundy to compel king Gondebald to allow a dower to his queen, and to revenge the murder of her father and uncle; but was ſatisfied with the yearly tribute which the tyrant promiſed to pay him. The perfidious Arian afterward murdered his third brother; whereupon Clovis again attacked and vanquiſhed him; but, at the intreaty of Clotildis, ſuffered him to reign tributary to him, and allowed his ſon Sigiſmund to aſcend the throne after his death. Under the protection of this great monarch St. Remigius wonderfully propagated the goſpel of Chriſt by the converſion of a great part of the French nation; in which work God endowed him with an extraordinary gift of miracles, as we are aſſured not only by Hincmar, Flodoard and all other hiſtorians who have mentioned him, but alſo by other inconteſtable monuments and authorities. Not to mention his Teſtament in which mention is made of his miracles, the biſhops who were aſſembled in the celebrated conference that was held at Lyons againſt the Arians in his time, declare they were ſtirred up to exert their zeal in defence of the catholic faith by the example of Remigius, "Who," ſay they, (12) "hath every where deſtroyed the altars of the idols by a multitude of miracles and ſigns." The chief among theſe prelates were Stephen, biſhop of Lyons, St. Avitus of Vienne, his brother Apollinaris of Valence, and Eo-

(11) Conc. T. 4. p. 1402. Du Cheſne, Hiſt. Francor. Script. T. 1. p. 836. and Append. Op. S. Greg. Turon. p. 1327.
(12) Conc. T. 4. p. 1318. Spicileg. T. 5. p. 110.

nius of Arles. They all went to wait upon Gondebald, the Arian king of the Burgundians, who was at Savigny, and intreated him to command his Arian biſhops to hold a public conference with them. When he ſhewed much unwillingneſs they all proſtrated themſelves before him, and wept bitterly. The king was ſenſibly affected at the ſight, and kindly raiſing them up, promiſed to give them an anſwer ſoon after. They went back to Lyons, and the king returning thither the next day, told them their deſire was granted. It was the eve of St. Juſtus, and the catholic biſhops paſſed the whole night in the church of that ſaint in devout prayer: the next day, at the hour appointed by the king, they repaired to his palace, and before him and many of his ſenators entered upon the diſputation, St. Avitus ſpeaking for the catholics, and one Boniface for the Arians. The latter anſwered only by clamours and injurious language, treating the catholics as worſhippers of three Gods. The iſſue of a ſecond meeting ſome days after was the ſame with that of the firſt; and many Arians were converted. Gondebald himſelf ſome time after acknowledged to St. Avitus, that he believed the Son and the Holy Ghoſt to be equal to the Father, and deſired him to give him privately the unction of the holy chriſm. St. Avitus ſaid to him: "Our Lord declares, *Whoever ſhall confeſs me before men, him will I confeſs before my Father.* You are a king, and have no perſecution to fear, as the apoſtles had. You fear a ſedition among the people, but ought not to cheriſh ſuch a weakneſs. God does not love him, who for an earthly kingdom, dares not confeſs him before the world." (13) The king knew not what to anſwer; but never had the courage to make a public profeſſion of the catholic faith. *(g)* St. Remi-

(13) S. Greg. Tur. Hiſt. l. 2. c. 34.

(g) In the Gombette law, framed by this Gondebald, king of Burgundy, art. 45. the firſt mention is made of duels, to which men were commanded to refer thoſe conteſts which they refuſed to determine by oaths. The Lombard laws in Italy authoriſed the ſame, but only with a buckler and clubs, *cum fuſtibus et clypeo.* This execrable practice became more pernicious when more dangerous weapons were uſed, and it was uſurped by private authority; and though it was

gius by his zealous endeavours promoted the catholic intereſt in Burgundy, and entirely cruſhed both idolatry and the Arian hereſy in the French dominions. In a ſynod he converted in his old age an Arian biſhop, who came thither to diſpute againſt him. (14) King Clovis died in 511. St. Remigius ſurvived him many years, and died in the joint reign of his four ſons, on the 13th of January, in the year 533, according to Rivet, and in the 94th year of his age, having been biſhop above ſeventy years. The age before the irruption of the Franks had been of all others the moſt fruitful in great and learned men in Gaul: but ſtudies were there at the loweſt ebb from the time of St. Remigius's death, till they were revived in the reign of Charlemagne. (15) The body of this holy archbiſhop was buried in St. Chriſtopher's church at Rheims, and found incorrupt when it was taken up by archbiſhop Hincmar in 852. Pope Leo IX. during a council which he held at Rheims in 1049, tranſlated it into the church of the Benedictin abbey, which bears his name in that city, on the 1ſt of October, on which day in memory of this and other tranſlations, he appointed his feſtival to be celebrated, which, in Florus and other calendars, was before marked on the 13th of January. In 1646, this ſaint's body was again viſited by the archbiſhop with many honourable witneſſes, and found incorrupt and whole in all its parts; but the ſkin was dried, and ſtuck to the winding-ſheet, as it was deſcribed by Hincmar above eight hundred years before. It is now above twelve hundred years ſince his death. (16)

(14) Conc. T. 4. p. 1572. from Hincmar and Flodoard, c. 16. (15) See Hiſt. Liter. de la Fr. T. 1, 2, 3. (16) Gall. Chr. nov. T. 9. p. 13. & 220.

of barbarous extraction, unknown to all civilized nations moſt renowned for true valour, (as the Jews, Greeks and Romans) and itſelf the baſeſt as well as the moſt horrible and unnatural crime, it has been able, by maxims equally ſhocking to reaſon and religion, to paſs, by a falſe proſtitution of thoſe names, for a teſt of courage, and a point of honour; eſpecially ſince the challenge ſent by Francis I. of France to the emperor Charles V. whom he could no longer face with an army, as Spelman takes notice.

Care, watchings and labours were ſweet to this good paſtor, for the ſake of ſouls redeemed by the blood of Jeſus. Knowing what pains our Redeemer took, and how much he ſuffered for ſinners, during the whole courſe of his mortal life, and how tenderly his divine heart is ever open to them, this faithful miniſter was never weary in preaching, exhorting, mourning and praying for thoſe that were committed to his charge. In imitation of the good ſhepherd and prince of paſtors, he was always ready to lay down his life for their ſafety: he bore them all in his heart, and watched over them, always trembling leſt any among them ſhould periſh, eſpecially through his neglect; for he conſidered with what indefatigable rage the wolf watched continually to devour them. As all human endeavours are too weak to diſcover the wiles, and repulſe the aſſaults of the enemy, without the divine light and ſtrength, this ſuccour he ſtudied to obtain by humble ſupplications. And when he was not taken up in external ſervice for his flock, he ſecretly poured forth his ſoul in devout prayer before God for himſelf and them.

On the same Day.

St. Bavo, Anchoret, patron of Ghent. This great model of penance, called Allowin, ſurnamed Bavo, was a nobleman, and native of that part of Brabant called Haſbain, at preſent compriſed in the territory of Liege. After having led a very irregular life, and being left a widower by the death of his wife, he was moved to a ſincere converſion to God by a ſermon which he heard St. Amand preach. The apoſtolical man had no ſooner finiſhed his diſcourſe, but Bavo followed him, and threw himſelf at his feet, bathed in a flood of tears. Sobs expreſſed the ſorrow and emotions of his heart more eloquently than any words could have done, and it was ſome time before his voice was able to break through his ſighs. When he had ſomewhat recovered himſelf he confeſſed himſelf the baſeſt and moſt ungrateful of all ſinners, and earneſtly begged to be directed in the paths of true penance and ſalvation. The holy paſtor, who ſaw in his unfeigned tears the ſincerity of his compunc-

tion, was far from flattering him in the beginning of his work, by which his penance would have remained imperfect; and whilſt he encouraged him by the conſideration of the boundleſs mercy of God, he ſet before his eyes the neceſſity of appeaſing the divine indignation by a courſe of penance proportioned to the enormity of his offences, and of applying powerful remedies to the deep wounds of his ſoul, that his inveterate diſtempers might be radically cured, his vicious inclinations perfectly corrected and reformed, and his heart become a new creature. By theſe inſtructions Bavo was more and more penetrated with the moſt ſincere ſentiments of compunction, made his confeſſion, and entered upon a courſe of canonical penance. *(a)* Going home he diſtributed all his moveables and money among the poor, and having ſettled his affairs, retired to the monaſtery at Ghent, where he received the tonſure at the hands of St. Amand, and was animated by his inſtructions to advance daily in the fervour of his penance, and in the practice of all virtues. "It is a kind of apoſtacy," ſaid that prudent director to him, "for a ſoul which has had the happineſs to ſee the nothingneſs of this world, and the depth of her ſpiritual miſeries, not to raiſe herſelf daily more and more above them, and to make continual approaches nearer to God."

Bavo conſidered that ſelf-denial and penance are the means by which a penitent muſt puniſh ſin in himſelf, and are alſo one part of the remedy by which he muſt heal his perverſe inclinations, and carnal paſſions. He therefore ſeemed to ſet no bounds to the ardour with which he laboured to conſummate the ſacrifice of his penance by the baptiſm of his tears, the compunction and humiliation of his heart, the mortification of his will, and the rigour of his auſterities. To ſatisfy his devotion, St. Amand after ſome time gave him leave to lead an eremitical life. He firſt choſe for his abode a hollow trunk of a large tree; but afterward built himſelf a cell in the foreſt of Malmedun near Ghent, where

(a) Poſt pœnitentiæ confeſſionem annis tribus præter 40 *dierum abſtinentiam*, &c. See the original author of his life.

wild herbs and water were his chief ſubſiſtence. He returned to the monaſtery of St. Peter at Ghent, where St. Amand had appointed St. Floribert the firſt abbot over a community of clerks, ſays the original author of our ſaint's life. With the approbation of St. Floribert, Bavo built himſelf a new cell in another neighbouring wood, where he lived a recluſe, intent only on inviſible goods, in an entire oblivion of creatures. He died on the 1ſt of October, about the year 653, according to Mabillon, but according to Henſchenius, 657. (1) Perier rather thinks in 654. The holy biſhop St. Amand, the abbot St. Floribert with his monks, and Domlinus the prieſt of Turholt were preſent at his glorious paſſage attending him in prayer. The example of his converſion moved ſixty gentlemen to devote themſelves to an auſtere penitential life. By them the church of St. Bavo was founded at Ghent, ſerved firſt by a college of canons, but afterward changed into a monaſtery of the holy Order of St. Benedict. It was again reduced to its primitive ſtate, being ſecularized by pope Paul III. in 1537, at the requeſt of the emperor Charles V. who building a citadel in that part, three years after transferred the canons to St. John's, which from that time poſſeſſes the relicks, and bears the name of St. Bavo. When the biſhopric of Ghent was erected by Paul IV. in 1559, at the petition of king Philip II. this church was made the cathedral. Cornelius Janſenius, author of a learned Concordance or Harmony of the Goſpels, and other works, was nominated the firſt biſhop. He is not to be confounded with the famous Cornelius Janſenius, biſhop of Ipres. An arm of St. Bavo is kept in a ſilver caſe at Haerlem, of which church he is the titular ſaint and patron, in the ſame manner as at Ghent. See the life of St. Bavo, written in the eighth century, publiſhed by Mabillon, Sæc. 2. Ben. Another compiled by Theodoric, abbot of St. Tron's, in the twelfth century, is extant in Surius, but not of equal authority. See alſo the hiſtory of many miracles wrought by his relicks in three books. Among the moderns, Le Cointe, ad an.

(1) Henſchenius in Comment. prævio ad vitam S. Amandi, n. 93. ad diem 6 Febr.

649. Pagi, in Critica in Annal. Baron. ad an. 631. n. 13. Batavia ſacra, p. 27. Ant. Sanderus Rerum Gandavenſium, c. 4. p. 241. This author gives us the hiſtory of the church of St. Bavo, now the cathedral, l. 5. p. 390. Perier, the Bollandiſt, from p. 198, to 303. T. 1. Octob.

St. PIAT, Apoſtle of Tournay, M. St. Piat or Piaton, a zealous prieſt, came from Italy, being a native of Benevento, to preach the goſpel in Gaul, probably about the ſame time with St. Dionyſius of Paris, and his companions. Penetrating as far as Belgic Gaul, he converted to the faith the country about Tournay, and was crowned with martyrdom, as it ſeems, under the cruel governor Rictius Varus, about the year 286, about the beginning of the reign of Maximian Herculeus, who then marched into Gaul. His body was pierced by the perſecutors with many huge nails, ſuch as were uſed in joining beams or rafters, and are deſcribed by Galloni and Mamachi among the inſtruments of torture uſed by the Romans. St. Piat ſeems to have ſuffered torments at Tournay the capital, but to have finiſhed his martyrdom at Seclin. This martyr's body was diſcovered in the ſeventh century at Seclin, pierced with theſe nails, by St. Eligius of Noyon, as St. Owen relates in his life of St. Eligius. He was before honoured there, or St. Eligius would not have ſought his body in that place. It is enſhrined in the collegiate church which bears his name at Seclin, a village between Lille and Tournay, the ancient capital of the ſmall territory called *Medenentenſis*, now Melantois; and he is honoured as the apoſtle and patron of that country. In the invaſions of the Normans the relicks of SS. Bavo, Wandrille, Aubert, Wulfran, Waſnulf, Piat, Bainus, Winnoc and Auſtreberte were conveyed to St. Omer, and there ſecured forty years, according to the chronicle of the Normans in Ducheſne, an. 846. Thoſe of St. Piat were in another invaſion conveyed to Chartres, and part ſtill remains there in a collegiate church of canons, which bears his name. Fulbert of Chartres has left us a hymn in his honour. The body of St. Eubertus or Eu-

genius, his companion and fellow-martyr, is kept in the great collegiate church of St. Peter at Lille, which was founded and richly endowed by Baldwin of Lille, earl of Flanders, in 1066. See Tillemont, T. 14. Molanus in Calend. Flandr. Stilting, T. 1. Octob. p. 1—26. who gives his moſt ancient Acts, ſince interpolated in two editions. See alſo Ado, Uſuard, Georgi, &c.

St. WASNULF, or WASNON, Patron of Condé, C. The Scots from Ireland and North Britain not content to plant the faith in the iſles of Orkney, in the Hebrides or Weſtern iſlands, and in other neighbouring places, travelled alſo into remote kingdoms, to carry thither the light of the goſpel. Thence came St. Manſuetus, the firſt biſhop of Toul in Lorrain, St. Rumold, patron of Mechlin, St. Colman, M. &c. Several Scottiſh monaſteries were founded in Germany by eminent monks who came from that country, as at Vienna in Auſtria, at Straſburg, Eichſtade, Nuremberg, Conſtance, Wurtzburg, Erfurth, two at Cologn, and two at Ratiſbon. *(a)* Out of theſe only three remain at preſent in the hands of Scottiſh Benedictin monks, thoſe at Erfurth and Wurtzburg, and that of St. James at Ratiſbon. In the ſeventh century St. Vincent, count of Haynault, invited many holy monks from Ireland and Scotland, then ſeminaries of ſaints, into the Netherlands. Among theſe St. Waſnulf was the moſt renowned. He was a Scottiſh prieſt and preacher, (not a biſhop, as ſome moderns pretend,) and finiſhed his courſe about the year 651, at Condé, where his body ſtill repoſes in a collegiate church endowed with twenty-four canonries. In his apoſtolical labours he illuſtrated that country with miracles, ſays Baldericus, or rather the anonymous author of chron. Camer. l. 2. c. 42. See Molanus, in Nat. Sanct. Belgii, 1 Oct. Miræus, and the Bollandiſts, T. 1. Oct. p. 304.

The Iriſh calendars commemorate on this day St. FIDHARLEUS, abbot of Raithen, who departed to our Lord in 762. See Colgan, MSS.

(a) See the life of St. Alto, the 5th of September.

On the First Sunday of OCTOBER.

The Festival of the ROSARY.

THIS feſtival *(a)* was inſtituted to implore the divine mercy in favour of the church and of all the faithful, and to thank the Almighty for the protection he has afforded them, and for the innumerable benefits he has

(a) In thankſgiving for the great victory gained at Lepanto, on the 7th of October, the firſt Sunday of the month, in 1571, St. Pius V. inſtituted an annual commemoration under the title of St. Mary *de Victoriâ*. Gregory XIII. in 1573, changed this title into that of the Roſary, and granted an office of the ſame to all churches, in which there was an altar bearing the title of our Lady of the Roſary. Clement X. extended this feſtival to all churches ſubject to the Spaniſh monarchy. The army of the emperor Charles VI. having defeated the Turks near Temeſwar on the feaſt of our Lady *ad Nives* in 1716, and thoſe infidels having raiſed the ſiege of Corcyra the ſame year on the octave of the Aſſumption, Clement XII. made the office of this feſtival general.

As for the uſe of *beads*, the ancient anchorets and others frequently counted the number of their prayers by little ſtones, grains, or other ſuch marks; as is clear from Palladius's Lauſiac Hiſtory, from Sozomen, &c. (See Benedict XIV. *De Canoniz.* par. 2. c. 10. n. 11.) Thoſe who could neither read nor recite the Pſalter by heart, ſupplied this by a frequent repetition of the Lord's Prayer; and thus many illiterate perſons performed, at all the canonical hours of prayer, regular devotions, correſponding to thoſe of the Pſalter recited by the clergy and many others. When the number of *Our Fathers* was told by ſtuds faſtened on the belts which people then wore, theſe prayers were reckoned by ſo many belts. See the council of Cealchyth in 816. (*Conc.* T. 7. p. 1489.) The ordinary uſe of the angelical ſalutation in this manner was not ſo ancient. (See Mabillon, *Sæc.* 5. *Ben.* n. 127. Theophilus Raynaudi, T. 7. *in Dypticis Marianis*, p. 231.) Erimannus, in the 12th age, mentions a lady who recited every day ſixty angelical ſalutations. (*l. de reſtaurat. S. Martini Tornac. ap. Dacher. Spicileg.* T. 12. p. 414.) B. Alanus de Rupe recommends the Hail Mary, and calls it an ancient devotion. See Trithemius, *de Script.* & Sixtus Sinenſ. *Bibl. Sanct.* v. *Alanus*, & Benedict XIV. *de Canoniz* l. 4. par. 2. c. 10. n. 11.

St. Albert of Creſpin, and Peter the Hermit are mentioned long before St. Dominic, to have taught thoſe among the laity who could not read the Pſalter, to ſay a certain number of *Our Fathers* and *Hail Marys* in lieu of each canonical hour of the church office. But the method

conferred upon them, particularly for his having delivered Chriſtendom from the arms of the Infidels by the miraculous victory of Lepanto in 1571, (1) through the patronage and interceſſion of the Mother of God, implored with extraordinary fervour in the devotion of the Roſary. To the ſame means pope Clement XI. acknowledged the church to be indebted for the wonderful victory which prince Eugene of Savoy obtained over the Turks near Belgrade in 1716. Upon which account his Holineſs cauſed one of the five ſtandards which were taken from the infidels, and which was ſent him by the emperor, to be hung up in the Dominicans church of the Roſary in Rome. At that time the infidels, with an army of two hundred thouſand men, held the Chriſtian army as it were beſieged near Belgrade, and had a garriſon of twenty thouſand men in that ſtrong city, then the bulwark of their empire. The iſle of Corfu was alſo beleagured by an army of forty thouſand of the

(1) See the life of St. Pius V. vol. v. p. 67.

method of reciting fifteen decads or tens of the angelical ſalutation, with one *Our Father* before each decad, in honour of the principal myſteries of the Incarnation, including two peculiar to the Bleſſed Virgin, is aſcribed to St. Dominic. The Bollandiſts diſpute problematically whether this ſaint inſtituted, or only propagated the practice of the Roſary, in order to reſtore the aſſiduous uſe of prayer, and to ſtir up the devotion of the people to the myſtery of the Incarnation, which was then impiouſly blaſphemed in Languedoc by the Albigenſes and other heretics. But that St. Dominic was the firſt inſtituter of this devotion, called the Roſary, is affirmed by ſeveral popes in a great number of bulls and briefs, and is proved by the conſtant tradition of that Order, and by ſeveral other convincing proofs produced by F. Echard. (*Bibl. Script. Ord. Prædic.* T. 1. p. 352. T. 2. p. 271.) See alſo Malvenda, (*Annal. Ord. Prædic.*) Juſtinus Miecovienſis, (*De Litaniis B. M. Virg.*) Monelia, (*Diſſ. de Origine Roſarii.* Romæ, an. 1725.) and principally Benedict XIV. (*De Feſto Roſarii*, l. 2. c. 10. Op. T. 12. p. 523.) who nevertheleſs obſerves that the works of Luminoſi of Apoſa, Auſtin Anelli, and Galvini Bragia, are certainly adulterated, though Touron lays great ſtreſs upon their teſtimonies (*Vie de S. Domin.* c. 14.) miſled by the authority of the author of a diſſertation on this ſubject printed at Ferrara in 1735, under the title of *Vindiciæ*, by Alex. Machiar. It is a juſt remark of Spinelli, (*l. de Maria Deiparâ*, c. 39. n. 5.) that this repetition of 150 angelical ſalutations was inſtituted by St. Dominic, in imitation of the 150 Pſalms: on which account the Roſary has been often called the Pſalter of the Bleſſed Virgin.

ſame infidels. The victory of the Chriſtians was followed by the taking of Belgrade, and the deliverance of Corfu, and alſo the preſervation of all Germany and Italy which were next threatened.

The Roſary is a practice of devotion, in which, by fifteen *Our Fathers*, and one hundred and fifty *Hail Marys*, the faithful are taught to honour our divine Redeemer in the fifteen principal myſteries of his ſacred life, and of his holy Mother. It is therefore an abridgment of the goſpel, a hiſtory of the life, ſufferings, and triumphant victory of Jeſus Chriſt, and an expoſition of what he did in the fleſh, which he aſſumed for our ſalvation. It ought certainly to be the principal object of the devotion of every Chriſtian always to bear in mind theſe holy myſteries, to return to God a perpetual homage of love, praiſe, and thankſgiving for them, to implore his mercy through them, to make them the ſubject of his aſſiduous meditation, and to mould his affections, regulate his life, and form his ſpirit by the holy impreſſions which they make on his ſoul. The Roſary (2) is a method of doing this, moſt eaſy in itſelf, and adapted to the ſloweſt or meaneſt capacity; and at the ſame time moſt ſublime and faithful in the exerciſe of all the higheſt acts of prayer, contemplation, and all interior virtues. Theſe are admirably compriſed in the divine prayer which our Lord himſelf vouchſafed to teach us, which pious perſons who penetrate the ſpirit of each word in thoſe holy petitions, can never be weary in repeating, but muſt recite every time with new fervour, and with more ardent ſentiments of love and piety. To obtain mercy and all graces, no prayer certainly can be offered to God more efficacious or pleaſing than that which was endited, and is put into our hearts and mouths by his divine Son, our bleſſed Redeemer himſelf. Neither can any acts of humility, compunction, love, or praiſe be thought of more ſublime. All other good prayers are but paraphraſes or expoſitions of this. It is more eſpecially agreeable and honourable to God, and beneficial to us, when it is offered in honour of the moſt holy myſteries of our redemption, to pay the homage of our

(2) See the life of St. Dominic, vol. viii.

love and thankſgiving for them, and to implore God's tender mercy, love, and compaſſion by the ſame. To honour explicitly each myſtery, ſome expreſs it in the prayer, as adding to the name Jeſus in the *Hail Mary*, *who was born*, *crucified*, &c. *for us:* but this is better done by repreſenting to God in our minds the myſteries implied in thoſe words. Thus in repeating *Our Father*, &c. we bear in mind, by whoſe decree his eternal Son was born in a ſtable, or ſweat blood in his agony, &c.: at *Hallowed be thy name*, we add in thought, particularly for his Son's nativity, crucifixion, &c.

The Angelical Salutation is often repeated in the Roſary, becauſe as it contains a form of praiſe for the Incarnation, it beſt ſuits a devotion inſtituted to honour the principal parts of that great myſtery. Though it be addreſſed to the Mother of God, with an invocation of her interceſſion, it is chiefly a praiſe and thankſgiving to the Son, for the divine mercy in each part of that wonderful myſtery. The Holy Ghoſt is the principal author of this holy prayer, which the archangel Gabriel, the ambaſſador of the Bleſſed Trinity in the moſt wonderful of all myſteries, began; St. Elizabeth, another organ of the Holy Ghoſt, continued, and the church finiſhed. The firſt and ſecond part conſiſt of the ſacred praiſes which were beſtowed on the Bleſſed Virgin by the archangel Gabriel, (3) and by St. Elizabeth inſpired by the Holy Ghoſt. (4) The laſt part was added by the church, and contains a petition of her interceſſion, ſtyling her Mother of God, with the general council of Epheſus againſt the blaſphemies of Neſtorius.

We add to the angel's ſalutation the name of this holy Virgin, this being a name of veneration and ſweetneſs to every devout Chriſtian. The word *Miriam* or *Mary* is expounded by St. Jerom, from different etymologies, to ſignify, in Hebrew, a Star of the ſea, or Bitter ſea, and in Chaldaic, *Lady*. (5) Both the names *Lady* and *Sea-ſtar* admirably agree to her who is the glorious queen of heaven, and our ſtar and patroneſs in the ſtormy ſea of this world. Other Hebrew women had

(3) Luke i. 28. (4) Luke i. 42. (5) S. Hieron. l. de Nomin. Hebraic. ed. Ben. T. 2. p. 62.

borne this name, as the ſiſter of Moſes: but in them it was only a ſhadow: in the Mother of God it expreſſed the ſublime dignity of her ſacred perſon. We are not to paſs over as inſignificant thoſe words of the evangeliſt, *And the name of the virgin was Mary.* (6) For her very name is not without a myſtery, and ought to be to us moſt amiable, ſweet and awful. "Of ſuch virtue and excellency is this name, that the heavens exult, the earth rejoices, and the angels ſound forth hymns of praiſe when Mary is named," ſays St. Bernard. (7) That devout client of Mary and holy father obſerves, (8) that ſhe is truly the ſtar which aroſe from Jacob, and which being placed above this wide tempeſtuous ſea, ſhines forth by the merits and example of her life. "O you," goes on that devout father, "who find yourſelf toſſed in the tempeſts of this world, turn not your eyes from the brightneſs of this ſtar, if ye would not be overwhelmed by ſtorms. If the winds of temptations riſe; if you fall among the rocks of tribulations; look up at the ſtar, call on *Mary*. If you are toſſed by the waves of pride, ambition, detraction, jealouſy, or envy, look up at the ſtar, call on *Mary*. If anger, covetouſneſs, or luſt beat on the veſſel of your ſoul, look up on *Mary*. If you begin to ſink in the gulph of melancholy and deſpair, think on *Mary*. In dangers, in diſtreſſes, in perplexities, think on *Mary*, call on *Mary*; let her not depart from your mouth; let her not depart from your hearts, and that you may obtain the ſuffrage of her prayers, never depart from the example of her converſation. Whilſt you follow her, you never go aſtray; whilſt you implore her aid, you never ſink in deſpair; when you think on her, you never wander; under her patronage you never fall; under her protection you need not fear; ſhe being your guide, you are not wearied." Such are the ſentiments of confidence, devotion and reſpect with which the name of Mary ought always to inſpire us. Out of veneration, it has been ſometimes an eſtabliſhed cuſtom in certain places that no women ſhould take the name of Mary. When Alphonſus VI. king of Caſtile was about taking a young Moor to wife, he made

(6) Luke i. (7) Hom. 2. ſuper *Miſſus eſt.* (8) Ibid.

it a condition that ſhe ſhould not, at her baptiſm, take that name. Among the articles of marriage ſtipulated between Mary of Nevers, and Uladiſlas, king of Poland, one was, that laying aſide the name of Mary, ſhe ſhould be called Aloyſia. From the time that Caſimir I. king of Poland, upon marrying Mary, daughter of the duke of Ruſſia, obliged her to change that name, it became a cuſtom in Poland that no woman ſhould bear the name of Mary: (9) though this is now changed, and on the other hand, many adopt it with humility, out of devotion to this powerful advocate and patroneſs.

Next to this holy name, the words of the ſalutation come to be conſidered. *Hail* is a word of ſalutation, congratulation and joy. The archangel addreſſed it with profound reverence and awe to this incomparable and glorious virgin. It was anciently an extraordinary thing if an angel appeared to one of the patriarchs or prophets, and then he was received with great veneration and honour, being by nature and grace exalted above them. But when the archangel Gabriel viſited Mary, he was ſtruck at her exalted dignity and pre eminence, and approached and ſaluted her with admiration and reſpect. He was accuſtomed to the luſtre of the higheſt heavenly ſpirits; but was amazed and dazzled at the dignity and ſpiritual glory of her whom he came to ſalute Mother of God, whilſt the attention of the whole heavenly court was with raviſhment fixed upon her. With what humility ought we worms of the earth and baſe ſinners to addreſs her in the ſame ſalutation? The devout Thomas à Kempis gives of it the following paraphraſe: (10) "With awe, reverence, devotion, and humble confidence do I ſuppliantly approach you, bearing in my mouth the ſalutation of the angel, humbly to offer you. I joyfully preſent it to you, with my head bowed out of reverence to your ſacred perſon, and with my arms expanded through exceſſive affection of devotion; and I beg the ſame may be repeated by all the heavenly ſpirits for me an hundred thouſand times, and much oftener.

(9) See Theoph. Raynaud, in Dypticis Marianis, Op. T. 7. punct. 2. n. 12. and Benedict XIV. l. De Feſtis, Sect. De Feſto nominis Mariæ, Op. T. 10. p. 519. (10) Sol. c. 23.

For I know not what I can bring more worthy your tranſcendent greatneſs, or more ſweet to us who recite it. Let the pious lover of your holy Name liſten and attend. The heavens rejoice, and all the earth ought to ſtand amazed, when I ſay, *Hail Mary.* Satan and hell tremble when I repeat, *Hail Mary.* Sorrow is baniſhed, and a new joy fills my ſoul, when I ſay, *Hail Mary.* My languid affection is ſtrengthened in God, and my ſoul is refreſhed when I repeat, *Hail Mary.* So great is the ſweetneſs of this bleſſed ſalutation, that it is not to be expreſſed in words, but remains deeper in the heart than can be fathomed. Wherefore I again moſt humbly bend my knees to you, O moſt holy virgin, and ſay: *Hail Mary, full of grace.* . . . O that, to ſatisfy my deſire of honouring and ſaluting you with all the powers of my ſoul, all my members were converted into tongues and into voices of fire, that I might glorify you, O Mother of God, without ceaſing! And now proſtrate in your preſence, invited by ſincere devotion of heart, and all inflamed with veneration for your ſweet name, I repreſent to you the joy of that ſalutation when the archangel Gabriel, ſent by God, entered your ſecret cloſet, and honoured you with a ſalutation unheard of from the beginning of the world, ſaying: *Hail, full of grace,* our Lord is with you: which I deſire to repeat, were it poſſible, with a mouth pure as gold, and with a burning affection; and I deſire that all creatures now ſay with me: *Hail,* &c."

In the like ſentiments of profound reſpect and congratulation with the angel, we ſtyle her, *Full of grace.* Though ſhe is deſcended of the royal blood of David, her illuſtrious pre-eminence is not derived from her birth, or any other temporal advantages; but from that prerogative in which alone true excellency conſiſts, the grace of God, in which ſhe ſurpaſſes all other mere creatures. To others God deals out portions of his grace according to an inferior meaſure; but Mary was to be prepared to become mother of the author of grace. To her therefore God gave every grace and every virtue in an eminent degree of excellency and perfection. Mary "was filled with the ocean of the Holy Ghoſt poured upon

her," ſays venerable Bede. (11) It was juſt, that the nearer ſhe approached to the fountain of grace, the more abundantly ſhe ſhould be enriched by it. And, as God was pleaſed to make choice of her for his Mother, nothing leſs than a ſupereminent portion of grace could ſuit her tranſcendent dignity. The church therefore applies to her that of the Canticles: *Thou art all fair, and there is no ſpot in thee.* (12) In thoſe words, *Our Lord is with thee*, we repeat with the angel another elogium, conſequent of the former. God by his immenſity or omnipotence is with all creatures, becauſe in him all things have their being. He is much more intimately with all his juſt, inaſmuch as he dwells in them by his grace, and manifeſts in them the moſt gracious effects of his goodneſs and power. But the Bleſſed Virgin being full of grace, and moſt agreeable in his eyes above all other mere creatures; having alſo the cloſeſt union with Chriſt as his Mother, and burning with more than ſeraphic charity, ſhe is his moſt beloved tabernacle, and he favours her with the ſpecial effects of his extraordinary preſence, diſplaying in her his boundleſs munificence, power, and love.

The following praiſe was given to her in the ſame words both by the archangel Gabriel, and St. Elizabeth, *Bleſſed art thou amongſt women.* Mary is truly called bleſſed above all other women, ſhe having been herſelf always preſerved from the leaſt ſtain of ſin, and having been the happy inſtrument of God in converting the maledictions laid on all mankind into bleſſings. When Judith had delivered Bethulia from temporal deſtruction, Ozias, the prince of the people, ſaid to her, *Bleſſed art thou, O daughter, above all women upon the face of the earth.* (13) And *The people all bleſſed her with one voice*, ſaying, *Thou art the glory of Jeruſalem, thou art the joy of Iſrael, thou art the honour of our people.* (14) How much more emphatically ſhall we from our hearts pronounce her bleſſed above all women, who brought forth Him who is the author of all manner of ſpiritual and eternal bleſſings to us! She moſt juſtly ſaid of herſelf,

(11) In Mat. c. 1. (12) Cant. iv. 7. See St. Thomas, Expoſitio Salut. Angelicæ inter opuſc. (13) Judith xiii. 23. (14) Ib. xv. 10.

in the deepeſt ſenſe of gratitude to the divine goodneſs: *Behold, from henceforth all generations ſhall call me bleſſed.* (15) By beſtowing theſe praiſes on Mary we offer principally to God a profound homage of praiſe for the great myſtery of the Incarnation. The pious woman mentioned in the goſpel, who upon hearing the divine doctrine of our Redeemer, cried out with admiration: *Bleſſed is the womb that bore thee, and bleſſed are the breaſts which gave thee ſuck,* (16) meant chiefly to commend the Son. In like manner the praiſes we addreſs to Mary in the angelical ſalutation are reflected in the firſt place on her divine Son, from whom, and by whom alone ſhe is entitled to them: for it is for his gifts and graces, and for his ſake, that we praiſe and honour her. On which account this prayer is chiefly an excellent doxology for the great myſtery of the Incarnation. Whence having ſtyled the Mother bleſſed above all women, we pronounce the Son infinitely more bleſſed, ſaying: *And bleſſed is the fruit of thy womb.* He is the ſource and author of all her graces and bleſſings: ſhe derives them only from him; and to him we refer whatever we admire and praiſe in her. Therefore in an infinitely higher ſenſe of praiſe, love, and honour, and in a manner infinitely ſuperior to her, we call him bleſſed for ever by God, angels, and men: by God, as his well-beloved Son, and in his divinity co-equal and co-eternal with the Father; by the angels, as the author of their being, grace, and glory, inaſmuch as he is their God; and in his Incarnation as the repairer of their loſſes by men, as their Redeemer. We, conſidering attentively the infinite evils from which he has delivered us, the pains and labours which he ſuſtained for us, the ranſom which he has paid with his precious blood to redeem us, the everlaſting and infinite advantages which he has purchaſed for us, with the boundleſs felicity of heaven, the exceſs of his goodneſs, love, and mercy, and his infinite majeſty and perfections: we, I ſay, bearing all this in mind, ought, in a ſpirit of love and praiſe, ever to call her Bleſſed through whom we receive this ſo great a Saviour; but him infinitely more bleſſed both for his

(15) Luke i. 48. (16) Luke xi. 27.

own adorable ſanctity, and for all the graces of which he is the ſource to us.

The moſt holy and glorious name of Jeſus which is added to this doxology, is a name of unſpeakable ſweetneſs and grace; a name moſt comfortable and delightful to every loving ſoul, terrible to the wicked ſpirits, and adorable with reſpect to all creatures; ſo that at its very ſound every knee in heaven, earth and hell ſhall bend, and every creature be filled with religious awe, and profound veneration and reſpect. The laſt part of this prayer is a ſupplication. The prayer of the bleſſed ſpirits in heaven conſiſts chiefly in acts of adoration, love, praiſe, thankſgiving, and the like. We in this vale of tears and miſeries join ſighs even to our hymns of praiſe and adoration. So extreme are our ſpiritual miſeries and wants that we never preſent ourſelves in prayer before Almighty God, but we make it one part of our addreſſes to implore his mercy and graces with the greateſt earneſtneſs poſſible, and the deepeſt ſenſe of our wants. It is in this ſincere feeling of our ſinful neceſſities, and the moſt humble and earneſt cry of our heart that the fervour and very ſoul of our prayer conſiſts. God knows, and with infinite tenderneſs compaſſionates the depth of our wounds, and the whole extent of our numberleſs and boundleſs ſpiritual miſeries. But our inſenſibility under them provokes his juſt indignation. He will have us ſincerely to feel and to acknowledge the weight of our evils; our extreme ſpiritual poverty and total inſufficiency, the baſeneſs of our guilt, the rigour of his judgments, the frightful torments of an unhappy eternity which we deſerve for our ſins, and the dangers from ourſelves and the inviſible enemies with which we are ſurrounded. He requires that we confeſs the abyſs of miſeries in which we are ſunk, and out of it raiſe our voice to him with tears and groans, owning our total dependance on his mercy and infinite goodneſs. If a beggar aſks an alms of us, his wants make him eloquent; he ſums them all up to move us to compaſſion; ſickneſs, pains, hunger, anguiſh of mind, diſtreſs of a whole family, and whatever elſe can ſet off his miſeries in the moſt moving manner. In like manner when we pray, we muſt feel and

lay open before our heavenly Father our deep wounds, our univerſal indigence, inability and weakneſs, and with all poſſible earneſtneſs implore his merciful ſuccour. We muſt beg that God himſelf will be pleaſed to form in our hearts ſuch continued ſincere deſires, that he inſpire us with ſo deep a ſenſe of all our miſeries, and teach us to diſplay them before him in ſuch a manner as will moſt powerfully move him to pity and relieve us. We have recourſe to the angels and ſaints to beg their joint interceſſion for us. For this we addreſs ourſelves in the firſt place to the bleſſed Virgin, as the refuge of the afflicted and ſinners. In this prayer we repeat her holy name to excite ourſelves to reverence and devotion. By calling her Mother of God, we expreſs her moſt exalted dignity, and ſtir up our confidence in her patronage. For what cannot ſhe obtain for us of a God, who was pleaſed himſelf to be born of her! We at the ſame time remember, that ſhe is alſo ſpiritually *our* mother: for by adoption we are brothers and coheirs of Chriſt. She is to us a mother of more than maternal tenderneſs; incomparably more ſenſible of our miſeries, and more ready to procure us all mercy and aſſiſtance than carnal mothers can be, as in charity ſhe ſurpaſſes all other mere creatures. But to call her Mother, and to deſerve her compaſſion, we muſt ſincerely renounce and put an end to our diſorders, by which we have too often trampled upon the blood of her Son.

Theſe words, *Holy Mary, Mother of God*, are a kind of preface to our petition, in which we humbly intreat her to pray for us. We do not aſk her to *give* us grace: we know this to be the moſt precious gift of God, who alone can beſtow it on us. We only deſire her to *aſk* it for us of her Son, and to join her powerful interceſſion with our unworthy prayers. We mention our quality of ſinners, to humble ourſelves in the deepeſt ſentiments of compunction, and to excite her compaſſion by laying our extreme miſeries and neceſſities before her, which this epithet of ſinners expreſſes beyond what any created underſtanding can fathom. Mary, from her fuller and more diſtinct knowledge of the evil of ſin, and the ſpiritual miſeries of a ſoul infected with it, forms a much

more diſtinct and perfect idea of the abyſs of our evils, than we can poſſibly do, and in proportion to them, and to the meaſure of her charity, is moved to compaſſionate us under them. But we muſt mention our ſins with ſincere ſentiments of contrition and regret: for the will which ſtill adheres to ſin, provokes indignation, not compaſſion, in God, and in all the ſaints who love ſovereignly his ſanctity and juſtice. How dare impenitent ſinners preſent themſelves before God with their hands yet ſtained as it were with the adorable blood of his Son which they have ſpilt, and which they ſtill continue, in the language of St. Paul, to trample upon! We muſt therefore mention our guilt with the moſt profound ſentiments of confuſion and compunction. In proportion to their ſincerity and fervour we ſhall excite the pity and mercy of God, and the tender compaſſion of his Mother. Mary having borne in her womb the author of grace and mercy, has put on the bowels of the moſt tender compaſſion for ſinners. By this mention of our quality of ſinners we ſufficiently expreſs what it is that we beg of God; namely, the grace of a perfect repentance, the remiſſion of all our ſins, and ſtrength to reſiſt all temptations to ſin. We aſk alſo for all graces and virtues, eſpecially that of divine charity. All this is ſufficiently underſtood by the very nature of our requeſt, without being expreſſed: for what elſe ought we to aſk of God, through the interceſſion of her who is the mother of the author of grace? We beg this abundance of all graces, both at preſent, becauſe we ſtand in need of it every moment of our lives; and for the hour of our death, that great and moſt dreadful moment, which muſt be a principal object in all our prayers. The whole life of a Chriſtian ought to be nothing elſe but a conſtant preparation for that tremendous hour, which will decide our eternal lot, and in which the devil will aſſail us with the utmoſt effort of his fury; and our own weakneſs in mind and body, the lively remembrance of our paſt ſins, and other alarming circumſtances and difficulties, will make us ſtand in need of the ſtrongeſt aſſiſtance of divine grace, and the ſpecial patronage of her who is the protectreſs of all in diſtreſs, particularly of her devout

clients in their laſt and moſt dangerous conflict. *Amen*, or *So be it*, expreſſes an earneſt repetition of our ſupplication and praiſe. As the heart in the ardour of its affections eaſily goes far beyond what words can expreſs, ſo neither is it confined by them in the extent and variety of its acts. In one word it often compriſes the moſt perfect acts of faith, hope, charity, adoration, praiſe, and other ſuch virtues. Thus by *Amen* it with ardour repeats all the petitions and acts of the Lord's Prayer and Angelical Salutation. Some devout perſons have made this ſhort, but energical and comprehenſive word one of their moſt frequent aſpirations to God, during the courſe of the day; meaning by it to aſſent, to confirm and repeat with all poſſible ardour and humility all the hymns and moſt perfect acts of profound adoration, humility, love, praiſe, zeal, thankſgiving, oblation of themſelves, total reſignation, confidence in God, and all other virtues which all the heavenly ſpirits offer to God, with all their power, and ſtrength, and with the utmoſt purity of affection, without intermiſſion, to eternity. In theſe acts we rejoice by the word *Amen*, and deſire to repeat them all with infinite fervour, were it poſſible, for ever, and with them we join the moſt ſincere ſentiments and acts of compunction, and a particular humility, condemning ourſelves as infinitely unworthy to join the heavenly choirs, or faithful ſervants of God, in offering him a tribute of praiſe; moſt unworthy even to pronounce his moſt holy name, or mention any of his adorable perfections, which defiled lips, and faint divided affections, rather profane and depreciate, than praiſe and honour.

OCTOBER II.

The Feaſt of the HOLY ANGEL-GUARDIANS.

AMONGST the adorable diſpenſations of the divine mercy in favour of men it is not the leaſt, that he has been pleaſed to eſtabliſh a communion or ſpiritual

commerce between us on earth and his holy angels, whoſe companions we hope one day to be in the kingdom of his glory. This communion is entertained on our ſide by the religious veneration with which we honour them as God's faithful, holy, and glorious miniſtering ſpirits, and beg their charitable ſuccour and interceſſion with God; on their ſide by their ſolicitude and prayers for us, and the many good offices they do us. The providence of God, always infinitely wiſe, infinitely holy, and infinitely gracious, vouchſafes to employ ſuperior created beings in the execution of his will in various diſpenſations towards other inferior creatures. According to St. Thomas, when he created the angels he enlightened the loweſt amongſt them by thoſe that are ſupreme in thoſe glorious orders of ſpirits. It is clear in the holy ſcriptures, that thoſe bleſſed ſpirits which we call Angels (as much as to ſay God's meſſengers) receive this very name from their office, in being employed by him in frequently executing his commiſſions in our favour and defence. That he does this on many occaſions, both general and particular, has been abundantly ſhewn elſewhere from the teſtimony of the holy ſcriptures. (1) One of the moſt merciful appointments of God relating to this economy eſtabliſhed by him between the bleſſed angels and men, is, that he commiſſions choſen high ſpirits to be particular guardians to each of us. In this providence are diſplayed the infinite majeſty, wiſdom and power of God, and the exceſs of his goodneſs towards his creatures: alſo a deep foundation is laid of the greateſt charity and the higheſt mutual joy in each other between the angels and the elect for all eternity in their happy ſociety of heaven.

That particular angels are appointed and commanded by God to guard and watch over each particular perſon among his ſervants, that is, all the juſt, or ſuch as are in the ſtate of grace, is an article of the catholic faith, of which no eccleſiaſtical writer within the pale of the

(1) See On the two Feſtivals of St. Michael, May viii. and Sept. xxix. Alſo Inſtruction Paſtorale de M. Jean Joſeph de la Baſtiè, Eveque de S. Malo, Sur les Saints Anges, an. 1758.

church in any age ever entertained the leaſt doubt. That every man, even among ſinners and infidels, has a guardian angel, is the doctrine of the moſt eminent among the fathers, and ſo ſtrongly ſupported by the moſt ſacred authority, that it ſeems not to be called in queſtion, eſpecially as to all the faithful. The Pſalmiſt aſſures us: (2) *He hath given his angels charge over thee, to keep thee in all thy ways.* And in another place, (3) *The angel of the Lord ſhall encamp round about them that fear him, and he ſhall deliver them.* The patriarch Jacob prayed his good angel to bleſs his two grandſons, Ephraim and Manaſſes: (4) *The angel that delivereth me from all evils bleſs theſe boys.* Judith ſaid: (5) *His angel hath been my keeper, both going hence, and abiding there, and returning from thence.* Chriſt deters us from ſcandalizing any of his little ones, becauſe their angels always behold the face of God, who with zeal and indignation will demand vengeance of God againſt any by whoſe malice precious ſouls, which were their wards, have periſhed. (6) Upon which paſſage St. Hilary writes: (7) "It is dangerous to deſpiſe one whoſe cries and prayers are carried up to the eternal and inviſible God by the gracious miniſtry of angels." So certain and general was the belief of a guardian angel being aſſigned to every one by God, that when St. Peter was miraculouſly delivered out of priſon, the diſciples, who upon his coming to them, could not at firſt believe it to be him, ſaid: *It is his angel.* (8) That St. Michael was the protector of the Jewiſh nation, or of the people of God, and that countries or collective bodies of men have, at leaſt ſeveral, their tutelar angels, is clear from holy ſcripture. (9) So unanimous and ſo expreſs is the doctrine of the fathers, in aſſerting and illuſtrating this article of the catholic faith concerning guardian angels, that it would require a volume to copy their teſtimonies. The devils with implacable envy and malice ſtudy to compaſs our eternal ruin, both by ſtratagems and open

(2) Pſal. xc. 11. (3) Pſal. xxxiii. 8. (4) Gen. xlviii. 16.
(5) Judith xiii. 20. See Exod. xxiii. 20. (6) Matt. xviii. 10.
(7) S. Hilar. in Matt. xvii. (8) Acts xi. 15. (9) Dan. xi. 1. xii. 1. &c.

aſſaults. *(a)* God is pleaſed to oppoſe to their efforts his good angels, by making them our defenders. If Almighty God permits the devils various ways to aſſail and

(a) The exiſtence of evil ſpirits is manifeſt from experience, and from natural arguments drawn from the operations in demoniacs, from ſome examples among the heatheniſh oracles, and from various other effects. Mr. Seed, in his diſcourſe *On the Nature and Being of Evil Spirits*, and many other Proteſtant theologians of note, inſiſt much upon this proof, that many have experienced dreams and temptations of ſuch an extraordinary nature, and concerning ſubjects of which before they had no knowledge, and of which their imagination could not by itſelf have produced any ſpecies or images, that the ideas or effects muſt be excited by ſome external ſpirit, who by their nature muſt be an evil one. This argument is not only allowed, but ſtrongly urged by ſeveral famous Deiſts for the belief of evil ſpirits. But it is from the divine revelation that we learn the origin and qualities of theſe inviſible enemies. By this we are informed, that the devils fell from a ſtate of juſtice and ſanctity, in which they were created, by their own malice and ſin; and that their crime was pride, to which, enamoured of their own perfections, they conſented in thought, and which is called *the beginning of all ſin.* (Ecclus. x. 15.) The prince of the apoſtate angels is ſometimes called Lucifer. Some theologians and interpreters have thought that he was chief of all the angelical choirs, and that he was meant under the figure of Behemoth, who is called, according to the Seventy and Vulgate, *the beginning of the ways of God.* (Job xl. 14.) Dazzled with his own exalted ſtate and beauty, he ſaid within himſelf: *I will be like to the Moſt High.* (Iſai. xiv. 12.) *His heart was puffed up with his beauty, and in it he loſt his wiſdom.* (Ezech. xxviii. 17.) For, according to ſeveral learned fathers, Iſaias compares the haughtineſs of the king of Babylon, and Ezechiel that of the king of Tyre, to the pride of Lucifer, which they thence take occaſion to deſcribe. The apoſtate angel was followed in his revolt or ſin by a great part of the heavenly hoſt, who were in a moment hurled down from their ſeats, and condemned to hell. (2 Pet. ii. 4. Jude 6.) Whilſt ſome were immediately confined to thoſe dungeons, others are left more at large till the day of judgment; and in the mean time their torments ſeem leſs grievous. (Matt. viii. 29, 31, &c. See Petavius, *Tr. de Angelis.*)

Theſe fiends are called the princes of darkneſs, of the air, and of the world. (Epheſ. ii. 1, 2. vi. 12. Matt. xii. 22. Luke ix. 1.) They differ in their ranks in a kind of hierarchy, and ſome are worſe than others. (Matt. xii. 24. Epheſ. vi. 12, &c.) Their prince is called *Belial*, that is, the Evil one; or rather (according to St. Jerom's interpretation of the word, 3 Kings xxi. 13.) the Rebel. Alſo *Satan*, or the Enemy, and Beelzebub, from the chief idol of the Accaronites. The rage, malice, and envy of the devils againſt man, their enmity to all good are implacable; and their natural ſubtility and ſtrength are exceeding great, as appears from the perfection of their

tempt us, and both by wiles and open violence to endeavour to draw us into eternal ruin, will he not allow his good angels to exert their zeal for his honour, and their

their being, which is purely ſpiritual, and from examples where God ſuffered them more remarkably to exert their power. They hurried the ſwine into the lake, killed the ſeven firſt huſbands of Sara, have ſlain armies in one night, have often diſturbed nature and ſtirred up tempeſts, which ſtruck whole provinces with terror, and ravaged the whole world. Satan makes his attacks upon men by putting on all ſhapes, ſometimes by craft, or by ſnares and ſtratagems, as the old ſerpent; ſometimes by diſguiſes transforming himſelf into an angel of light, and aſſuming the air of piety; ſometimes by open aſſaults and violence, as the roaring lion, and noon-day devil. What did he not do againſt holy Job? *There is no power on earth which can be compared with him.* (Job xli. 24.) But he is reſtrained and confined by God's command, nor can he ſpread his ſnares, or tempt men but by the divine permiſſion; for which he ſometimes obtains a ſpecial leave, as in the caſes of Job, (chap. 1.) and St. Peter. (Luke xxii. 31, 32.) The devils watch to entice men to ſin. (1 Pet. v. 8. Epheſ. vi. 16, &c.) We have examples of this in the temptations of Eve, Achab, &c. They are ſometimes ſuffered to deceive falſe prophets, and wicked men. (3 Kings xxii. 21.) They accuſe men before the judgment ſeat of God. (Zach. iii. 1, 2, &c.)

The devils are ſometimes permitted by God to exert their natural power and ſtrength on natural agents by moving ſecond cauſes, in producing diſtempers in human bodies, raiſing ſtorms, and cauſing other phyſical evils in the world; as appears from ſuch effects being ſometimes aſcribed in the holy ſcriptures to theſe wicked ſpirits. (See Calmet, *Diſc. ſur les Mauvais Anges.*) Before Satan was bound, or his power curbed by the triumph of Chriſt over him, and the ſpreading of the happy light and influence of the goſpel throughout the world, the empire which the devils exerciſed on earth was much greater than ſince that time. But it is moſt certain that the devils are ſometimes permitted by God to continue in ſome degree the miſchievous influence of their malice againſt men various ways, againſt which the church has inſtituted, and always practiſed exorciſms and bleſſings. With regard to effects of magic and poſſeſſions of devils, though prayer and the other arms of piety and religion are to be always employed againſt our inviſible enemies; yet ſuch extraordinary effects are not to be eaſily ſuppoſed; ſuperſtition, credulity, and impoſture are to be guarded againſt; and natural diſtempers, ſuch as certain ſpecies of madneſs, extraordinary palſies, epilepſies, or the like, are not to be conſtrued into effects of enchantments or poſſeſſions; which are not to be preſumed upon ridiculous compacts and ſigns, (ſuch as are mentioned in many popular pretended examples related by Delrio, &c.) nor upon vulgar prejudices and notions of the manner in which ſuch things are done, but muſt be made apparent by circumſtances which are preternatural, or beyond the ordinary courſe of nature.

charity for us? No ſooner had Lucifer and his adherents ſet up the ſtandard of their revolt from God, but St. Michael and all the good angels entered upon a war againſt them, and executing the ſentence which God paſſed upon them, expelled them out of their bleſſed abodes. Man being created to fill up the places of theſe apoſtates, Lucifer with his aſſociates is permitted by God to ſpread his ſnares, and exert the efforts of his malice againſt us, that in theſe trials we may give proof of our fidelity, and may purchaſe by victories and triumphs that bliſs for which we are created. Satan thus effects the ruin of innumerable ſouls, and the Holy Ghoſt gives us this warning: *The devil is come down unto you, having great wrath.* (10) And ſuch is his arrogance, that he truſteth that Jordan, that is, the whole race of mankind, may flow into his mouth, and be ſwallowed up by him.

The good angels, out of the ſame zeal with which they continue their war againſt theſe wicked ſpirits, come to our relief, according to the order eſtabliſhed by divine providence. And God, out of his infinite tenderneſs and compaſſion for us, commands his higheſt ſpirits to watch over and to guard us. O my God! what is man that you ſhould take ſuch care of him, and give him for his governors the ſublime princes of your heavenly court, the aſſiſtants of your throne! What am I but a worm of the earth, a ſlave to it, and to this body of filth, ſin, and corruption? Muſt an angel, a crea-

(10) Apoc. xii. 12.

nature. By clear proofs it is manifeſt that God ſometimes permits corporal Poſſeſſions (in which the devil ſeizes on ſome of the corporeal organs or ſenſes in a human body) and Obſeſſions (in which he repreſents certain images as preſent to the eyes or imagination with an invincible obſtinacy): and that theſe have been more or leſs frequent in different times and places. This is confirmed by the teſtimony and experience of all ages, and of all nations, even to the remoteſt Indies, as John Clerc obſerves. (*Bibl. Univerſelle*, T. 15. c. 4.) Such facts both the Old and New Teſtament manifeſtly evince. (See Laurence Clarke in his *Life of Chriſt*, againſt Woolſton, p. 474. and the Diſſert. *On the Obſeſſions and Poſſeſſions of Devils*, prefixed to the Goſpels in the new Latin and French Bible, with Diſſertations, T. 10. p. 590.) Farther proofs of the reality of demoniacs are reſerved for a particular diſquiſition.

ture ſo noble, ſo pure and holy, attend on me? "O wonderful condeſcenſion! O exceſs of goodneſs and love!" cries out St. Bernard. (11) "*He hath given his angels charge over thee.* (12) Who is he that hath given this charge? To whom, and of whom hath he given this order? And what is its import? Let us ſeriouſly conſider and weigh every part of this myſtery. Who is he that hath given this charge? The Lord of angels, whom they obey. The ſupreme majeſty of God hath laid a command upon the angels, and his own angels; thoſe ſublime, thoſe happy ſpirits, who approach ſo near his divine majeſty, his own domeſtics: and it is the care of thee that by this ſacred command he hath entruſted to them. What art thou? Is not man rottenneſs, corruption, and the paſture of worms? But what doſt thou think he hath commanded them concerning thee. *That they guard thee; that they keep thee in all thy ways.* Nor do they loiter: they even *bear thee up in their hands*, as it were, *leſt thou daſh thy foot againſt a ſtone.*" Shall we not praiſe ſuch a goodneſs? We are alſo to conſider the watchful attention of theſe bleſſed ſpirits over us. They moſt readily and moſt carefully execute every order of God, and embrace his will in every thing with the utmoſt ardour, and with their whole ſtrength. With what diligence then do they watch over us, who are committed to them by the ſtrict charge and appointment of God himſelf? (13)

A ſecond motive or inducement which exceedingly endears us to their protection, is their compaſſion and charity for us. They conſider that we are ſhortly to be their companions in eternal bliſs, and are at preſent by grace and the divine adoption their brethren, their dear fellow-members in God, dear to him who is their God and our God, and precious in his ſight, being purchaſed by him at the infinite price of his incarnation, paſſion, and death. They on the other ſide ſee the miſeries of ſin into which we are fallen, the dangers which ſurround us, and the infinite evils under which we groan. Their compaſſion is the more tender, as their charity is the more perfect and more pure, and as they are ſeated near-

(11) Serm. 12. in Pſ. xc. p. 862. (12) Pſ. xc. 11. (13) Ibid.

er to the infinite ſource or fountain of charity. They ſee the ſnares which the devils lay to entrap us, and they remember the cauſe of God, and the ſacred war in which they are engaged againſt thoſe his enemies. They therefore earneſtly exert themſelves in defeating their projects, and in protecting us: "For they love their fellow-citizens, by whom they long to ſee their breaches and ruins repaired," as the devout author of the *Soliloquies of the Soul*, among the works of St. Auſtin, (14) and with him Hugh of St. Victor, write. "Therefore they watch over and guard us with great care and diligence in all places, and at all hours, aſſiſting us, providing for our neceſſities with ſolicitude: they intervene between us and thee, O Lord, conveying to thee our ſighs and groans, and bringing down to us the deſired bleſſing of thy graces. They walk with us in all our ways; they go in and out with us, attentively obſerving how we converſe with piety in the midſt of a perverſe generation; with what ardour we ſeek thy kingdom and its juſtice, and with what fear and awe we ſerve thee. They aſſiſt us in our labours, they protect us in our reſt, they encourage us in battle, they crown us in victories, they rejoice in us when we rejoice in thee, and they compaſſionately attend us when we ſuffer or are afflicted for thee. Great is their care of us, and great are the effects of their charity for us. They love him whom thou loveſt; they guard him whom thou beholdeſt with tenderneſs: but they forſake thoſe from whom thou withdraweſt thyſelf, and they hate them that work iniquity, becauſe they are hateful to thee. If we fall from good, we give joy to the devils, and rob the angels of theirs. When we do well, we afford a triumph to the angels, and we vanquiſh and contriſtate the devils. Make us, O Father, always to bring joy to your holy ſpirits. . . . Rehearſing theſe your benefits, I praiſe and thank you. You had beſtowed on us whatever is contained within the circumference of the heavens: and, as if all this was little, you would add what is above the heavens, giving us your angels to ſerve us, miniſtering ſpirits for them who receive the inheritance of ſalvation.

(14) Cap. 27. Op. S. Aug. T. 6. Append. p. 86. ed. Ben.

May all your angels praiſe you, may all your works glorify you, and all your ſaints bleſs you for ever! How high is the honour by which you have ſo greatly exalted and enriched us!"

St. Bernard (15) obſerves, that we owe to our guardian angel "great reverence, devotion, and confidence: reverence, ſays he, for his preſence, devotion for his charity, and confidence in his watchfulneſs. Penetrated with awe, walk always with circumſpection, remembering the preſence of angels to whom you are given in charge in all your ways. In every apartment, in every cloſet, in every corner pay a reſpect to your angel. Dare you do before him what you durſt not commit if I ſaw you?" In another place, he thus urges the ſame motive: (16) "Conſider with how great reſpect, awe, and modeſty we ought to behave in the ſight of the angels, leſt we offend their holy eyes, and render ourſelves unworthy of their company. Wo to us if they who could chaſe away our enemy be offended by our negligence, and deprive us of their viſit. We muſt ſhun what grieves them, and practiſe that which gives them delight, as temperance, chaſtity, voluntary poverty, prayer with fervour and tears. Above all things the angels of peace expect in us unity and peace. Should not they be moſt delighted with that in us which repreſents the form of their own holy city, that they may admire a new Jeruſalem, or heaven on earth? On the contrary, nothing ſo much provokes them as ſcandals and diſſentions, if they diſcern any in us." St. Baſil enlarges upon the ſame argument to recommend to virgins the ſtricteſt modeſty in all places. "Let the virgin, when ſhe is alone," ſays he, (17) "fear and reſpect firſt herſelf, and her own conſcience: then her guardian angel, who is always with her: *Their angels always ſee the face of my Father.* (18) A man ought not to contemn the face of the angel to whoſe care his ſoul is entruſted, eſpecially a virgin, whoſe paranymph he is appointed, and the guardian of her fidelity to her ſpouſe. Above all, ſhe muſt reſpect her ſpouſe himſelf, who is always with her, and

(15) Serm. 12. in Pſal. xc. (16) Serm. 1. in feſto S. Michael. n. 5. (17) L. de verâ Virginit. n. 740. (18) Matt. xviii. 10.

together with him the Father and the Holy Ghoſt: not to mention the infinite multitudes of the angels, and the bleſſed ſouls of the holy fathers: for though they are not viſible to our carnal eyes, they behold us with their incorporeal ſight. If the virgin fears the eye of others, much more muſt ſhe the ſight of theſe who are ſo holy and excellent, and ſo much greater than any men. She dreads particularly the eyes of the multitude; now it being impoſſible ſhe ſhould eſcape the obſervation of this ſo great and holy a multitude, ſhe will be careful never to do any thing unbecoming her ſtate."

We muſt not only reſpect, but gratefully and devoutly love and honour our tutelar ſpirit. He is a faithful guardian, a true friend, a watchful ſhepherd and a powerful protector. He is a high ſpirit of heaven, and a courtier of the immortal king of glory; yet his tender charity, goodneſs and compaſſion move him, through the divine appointment, to employ his whole power in guarding and defending us. He often protects our bodies, as the devils have ſometimes power to hurt them. But what does not he do for our ſouls? He inſtructs, encourages, ſecretly exhorts, and reproves us: he defends us againſt our enemy, often diſcovers his ſtratagems, averts many dangers, and comforts and ſupports us in our trials, and in the terrible hour of our death. He inviſibly performs for us the offices which that angel who led the Jews into the promiſed land, did for them; and which Raphael performed to the younger Toby, in his journey to Rages: for he is our good and ſure guide through the dangers of this life to eternal glory. What return ſhall we make by gratitude, confidence, reſpect and obedience to this our faithful Raphael, our good angel! what praiſe and thanks do not we owe to God for ſo ineſtimable a benefit! Toby, reflecting on the great favours he had received from the angel Raphael, his faithful conductor, ſaid to his father: "What ſhall we give him? or what can be worthy of his benefits? He conducted me, and brought me ſafe again: he received the money for me, he cauſed me to have my wife, and he chaſed from her the evil ſpirit: he gave joy to her parents: myſelf he delivered from being devoured by

the fiſh: thee alſo he hath made to ſee the light of heaven, and we are filled with all good things through him. What can we give him ſufficient for theſe things?" (19) That holy family ſeeing the immenſe goodneſs and condeſcenſion of God in the benefits conferred upon them by his angel, "falling proſtrate on their faces for three hours, bleſſed God." (20) Ought not we to imitate their gratitude? "In God," ſays St. Bernard, (21) "let us affectionately love the angels, theſe glorious ſpirits which are to be one day our companions in glory, and coheirs; and are at preſent appointed our tutors and guardians in our Father. Let us be devout, let us be grateful to ſuch protectors; let us love them, let us honour them as much as we are able, &c."

We likewiſe ought to place a confidence in the protection of our good angel. St. Bernard writes in the ſame place as follows: "Though we are ſo weak, and our condition ſo low, and though ſo long and dangerous a way lies before us, what can we fear under ſo great guardians? . . . As often as any tribulation or violent temptation aſſails you, implore your guardian, your guide, your aſſiſtant in tribulation, and in all times of need." To deſerve his protection, we muſt, above all things, fly ſin. Even venial ſin troubles him. "As ſmoke chaſes away bees, and ſtench doves, ſo the ordure of ſin driveth away the angel, the keeper of life," ſays St. Baſil. (22) Impurity is a vice particularly abominable to holy ſpirits: and ſins of ſcandal make the angels of the little ones whom we ſcandalize demand vengeance againſt us. God ſays: *Behold I will ſend my angel, who ſhall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Reſpectfully obſerve him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou haſt ſinned, and my name is in him. But if thou wilt hear his voice, and do all that I ſhall ſpeak, I will be an enemy to thy enemies, and will afflict them that afflict thee: and my angel ſhall go before thee, and ſhall bring thee into the place which I have prepared.* (23)

(19) Tob. xii. 21. (20) Tob. xii. 22. (21) In Pſal. xc.
(22) Hom. in Pſal. xxxiii. (23) Exod. xxiii. 20, &c.

On the same Day.

St. Thomas, Biſhop of Hereford, C. Our iſland once ſaw the happy days when prayer and contemplation were the delight even of courts, the camp and the ſhop: when Chriſtian humility and true poverty of ſpirit ſat on the thrones of kings, chaſtity flouriſhed in palaces, and princes had no other intereſt of ſtate but the glory of God, no other ambition than to dilate his kingdom, nor any greater happineſs than to eſpouſe their daughters to Chriſt crucified, in the rigours of ſolitude and ſevere penance. The beauty of this holy vineyard in the church excited the envy of the devil, who like a furious wild boar ſought to lay it waſte. Tepidity in the divine ſervice and ſloth opened him the door: pride, ambition, luxury and the love of the world and of pleaſure ſoon gained ground, and miſerably changed the face of this paradiſe. Wars, oppreſſion, and deſolation were the ſcourges by which God in his mercy ſought to bring back an ungrateful people to their duty before he caſt them off. He ſtill raiſed up many holy paſtors and patterns of virtue who laboured by word and example to ſtem the tide of iniquity. Amongſt theſe ſhone moſt eminently St. Thomas Cantelupe, ſome time high chancellor of England, and biſhop of Hereford. He was moſt nobly born, being eldeſt ſon to William lord Cantelupe, one of the greateſt generals that England ever produced; who, by the total overthrow of the barons and of the French, fixed the crown on the head of king Henry III. and was lord high ſteward of the kingdom, which dignity, on account of the exorbitance of its power, has been ſince ſuppreſſed, and is now only exerciſed occaſionally in the trials of peers. The Cantelupes were Normans, who came over with the Conqueror, and received from him great eſtates and honours, which they exceedingly increaſed, becoming by marriages heirs of the Strongbows, and Marſhals earls of Pembroke, of the Fitz-Walters earls of Hereford, and of the Breuſes lords of Abergavenny. The mother of our ſaint was Meliſcenta, counteſs-dowager of Evreux and Gloceſter, daughter of Hugh lord of Gournay, allied to the royal families

of England and France. Thomas was born in Lancaſhire; his parents had three other ſons, and as many daughters, all younger than him, who were honourably married in the world. The father's office obliged him to reſide chiefly at court to attend the king. This was a dangerous place for the education of children; which being ſenſible of, he was moſt watchful to baniſh all incentives of vanity from their ſight, and to remove the leaſt whiſper of falſe pleaſures from their ears: thus in the very ſeat of danger and vice he formed a ſchool of virtue and penance. When his ſon Thomas was capable of learning, he placed him under the care of his near kinſman Walter Cantelupe, biſhop of Hereford, and afterwards under that of Robert Kilwarby, a learned Dominican, archbiſhop of Canterbury, afterwards cardinal and biſhop of Porto, and founder of the Black Friars in London. This experienced tutor found no obſtacle or oppoſition to his inſtructions in the heart of his pupil, who whilſt a child began daily to recite the breviary, beſides hearing maſs and other devotions which he performed with wonderful fervour. He ſtudied his philoſophy at Paris; during which time he happened to take a prop of a vine out of another man's vineyard to hold up his window: of which action he conceived ſo great a remorſe, that he condemned himſelf for it to ſeven years rigorous penance.

Thomas reſolving to conſecrate himſelf to God in an eccleſiaſtical ſtate, learned at Orleans the civil law, which is a neceſſary foundation to the canon law. He viſited certain friends at the general council at Lyons, and there became acquainted with the moſt eminent paſtors and theologians of the church, by whoſe converſation he much improved himſelf. Pope Innocent IV. nominated him his chaplain: notwithſtanding which, he returned to England, to purſue the ſtudy of the canon law. He proceeded doctor in laws at Oxford, and was ſoon after choſen chancellor of that famous univerſity: in which office he ſhone in ſuch a bright light, that king Henry ſhortly after appointed him high chancellor of the kingdom. His prudence, courage, indefatigable application, ſcrupulous juſtice, and abhorrence of human re-

ſpects, or the leaſt preſent which could be offered him even in the moſt indirect manner, compleated the character of an accompliſhed magiſtrate. The earl of Gloceſter, Roger lord Clifford, Peter Corbet, and the king himſelf experienced his inflexibility. He procured the baniſhment of the obſtinate Jews, becauſe by their uſuries, extortions, and counterfeit baſe coin, they were a public nuiſance to the ſtate. St. Thomas never ceaſed to ſolicit king Henry for leave to reſign his office, but in vain. However, he obtained it of his ſon Edward I. upon his acceſſion to the throne; yet on condition that he ſhould remain in his privy council; which he did till his death. The ſaint was then fifty-four years old; yet retired to Oxford, making books and his devotions his only pleaſure. He took the degree of doctor of divinity in the church of the Dominicans, with whom he had ſtudied, on which occaſion Robert Kilwarby, his old friend and director, then archbiſhop of Canterbury, did not fear endangering the ſaint's humility by declaring in his public oration, on the veſperial or eve of his promotion to the degree of doctor, that the candidate had lived without reproach, and had never forfeited his baptiſmal innocence. In 1274, he was called by pope Gregory X. to the ſecond general council of Lyons, aſſembled for the union of the Greeks, &c. In 1275, he was canonically choſen biſhop of Hereford by the chapter of that church, and all his oppoſition having been fruitleſs, conſecrated in Chriſt-Church, in Canterbury. *(a)*

Our ſaint was ſenſible how great a ſupply of virtues was neceſſary to qualify him worthily to diſcharge the duties of his exalted ſtation in the church, and redoubled his fervour in the practice of all the means of acquiring this high perfection. A ſovereign contempt of the world made him reliſh the ſweetneſs of holy retirement, in which, and in the functions of his miniſtry, he placed all his delight. God was to him all in all; and he maintained his heart in perpetual union with him by prayer and holy meditation. He ſubdued his fleſh with ſevere

(a) From him the biſhops of Hereford have always borne the arms of the Cantelupes, three leopards heads, jeſſant; and three flower-de-lis, *Or*.

faſting, watching, and a rough hair-ſhirt, which he wore till his death, notwithſtanding the cholics and other violent pains and ſickneſſes with which he was afflicted many years for the exerciſe of his patience. His zeal for the church ſeemed to have no bounds; and ſuch was his charity, that he ſeemed born only for the relief of his neighbour both ſpiritual and temporal. He uſually called the poor his brethren, and treated them as ſuch both at table and with his purſe. No reviling language or ill treatment could ever provoke him to anger: his enemies he always treated with reſpect and tenderneſs, and would never bear the leaſt word which might ſeem to reflect on them or any others. No one could more ſcrupulouſly ſhun the very ſhadow of detraction. He defended the lands and privileges of his church with undaunted reſolution as appeared in his ſuits againſt Gilbert de Clare, the king's ſon-in-law, the powerful earl of Gloceſter, againſt Llewellin prince of Wales, Roger lord Clifford, and his primate John Peckham archbiſhop of Canterbury. That metropolitan had laid certain injunctions on the biſhops ſubject to his juriſdiction, which were an incroachment on their rights, but no hiſtorian has recorded in what they conſiſted. St. Thomas, though threeſcore years of age, was pitched upon by his brethren to undertake a journey to Rome, to lay their grievances before pope Nicholas IV. The fame of his ſanctity alone ſufficed to procure him a moſt favourable reception. After a ſucceſsful diſpatch of his buſineſs, he made haſte homewards, finding certain diſtempers with which he was afflicted to increaſe upon him. His love of concealment has hid from us the great proofs of virtue and wiſdom which he gave in this journey, which are only mentioned in general terms, but are enregiſtered in heaven, with the additional luſtre of his humility. His ſickneſs ſtopped him on his road at Monteſiaſcone in Tuſcany. He received the laſt ſacraments with incredible cheerfulneſs and devotion, and made the ſufferings and death of his Redeemer the conſtant ſubject of his pious and fervent prayer, in which he calmly gave up the ghoſt, in the ſixty-third year of his age, on the 25th of Auguſt, in 1282. He was buried ſix days after in the church of

the monaſtery of St. Severus, near Old Florence, and his funeral oration was ſpoke by a cardinal. His bones ſeparated from the fleſh, were, with his head and heart, ſoon after carried to Hereford, and enſhrined with great honour in the chapel of our Lady, in his cathedral. Edmund, earl of Cornwall, ſon to Richard, king of the Romans, who had been the greateſt admirer of his ſanctity during his life, procured his head, and depoſited it in a coſtly ſhrine in a monaſtery which he founded in his honour at Aſhridge in Buckinghamſhire. In 1287, his remains at Hereford were tranſlated with great pomp in the preſence of K. Edward III. and laid in a marble tomb by the Eaſt wall of the North croſs-iſle in the ſame cathedral. Innumerable manifeſt miracles were wrought through his merits, of which ſeveral authentic relations were recorded, ſome of which may be ſeen in Surius, others in Capgrave. In the original acts of his canonization, preſerved in the Vatican library, is found an account of four hundred and twenty-nine miracles, approved by the biſhops and others, deputed by his holineſs's commiſſioners for that purpoſe, and by four public notaries. Theſe brought on his canonization, which was performed by pope John XXII. in 1310, perhaps on the 2d of October, on which day his principal feſtival was obſerved. The late author of his life aſcribes the ſudden ceaſing of a raging peſtilence at Hereford, a little before he wrote, to the interceſſion of this ſaint, implored by a private proceſſion. Dr. Brown-Willis thinks his feſtival was kept at Hereford on the 9th of October, becauſe the great fair is held there on that day, and was eſtabliſhed in his honour: but it was on the octave-day of his feſtival, that the proceſſion of the chapter, &c. was made with great pomp. The monument of St. Thomas ſtill remains in the cathedral at Hereford; but the inſcription is torn off. See the acts of his canonization, the accurate Nicholas Trevet, ad an. 1282. Mat. Paris, Capgrave, Harpsfield, his modern life collected by R. S. S. J. 1674, and Dr. Brown-Willis's Antiquities of Hereford. His ſhort life MS. in the king's library in the Britiſh Muſæum. VIII. C. VI. 20. Suyſken the Bollandiſt, p. 539, to 705.

St. LEODEGARIUS, called in French, LEGER, B. M.

St. Leodegarius was born about the year 616, being of the firſt quality among the French. His parents brought him very young to the court of king Clotaire II. (ſon of Fredegonda) who reigned firſt in Neuſtria; but in the year 614, the thirty-firſt of his reign, having taken Sigebert priſoner, and put to death his mother Brunehault, became king of all France, in the ſame manner that his grandfather Clotaire had been. This prince kept the young nobleman but a ſhort time at court before he ſent him to Dido, his uncle by the mother's ſide, biſhop of Poitiers, who appointed a prieſt of great learning to inſtruct him in literature, and ſome years after took him into his own palace to finiſh his education himſelf. Leodegarius made great progreſs in learning, but much greater in the ſcience of the ſaints. To walk in the preſence of God, and to be perfect are things inſeparable, according to the teſtimony of God himſelf. (1) It was by this conſtant union of his heart with God, joined with the practice of ſelf-denial and humility, that Leodegarius attained in his youth the perfection of the ſaints. In conſideration of his extraordinary abilities and merit, his uncle diſpenſed with the canons, and ordained him deacon when he was only twenty years old, and ſoon after made him archdeacon, and intruſted him with the government of his whole dioceſs. Leodegarius was tall, handſome, prudent, eloquent, and generally beloved. The monaſtery of St. Maxentius, *(a)* in the dioceſs of Poitiers, having loſt its abbot, Leodegarius was obliged by his uncle to take upon him the government of that great abbey, which he held ſix years with great reputation of prudence and ſanctity; and he was a conſiderable benefactor to this monaſtery.

Clovis II. king of Neuſtria and Burgundy, dying in 656, left three ſons, Clotaire, Childeric and Theodoric, all under age. Clotaire III. was proclaimed king, and his mother St. Bathildes, foundreſs of the two great ab-

(1) Gen. xvii. 1.

(a) See his life on the 26th of June; alſo Mabill. Act. Ben. T. 1. p. 578. and St. Gregory of Tours, Hiſt. l. 1, c. 37.

bies of Corbie and Chelles, was regent, being aſſiſted in the government by Erchinoald, mayor of the palace, and the holy biſhops St. Eligius, St. Owen, and St. Leodegarius. The fame of this laſt having reached the court whilſt he governed his abbey in Poitou, he was called to the palace by Clotaire III. and St. Bathildes, and in 659 nominated biſhop of Autun. That ſee had been vacant two years, whilſt the dioceſs was miſerably torn aſunder by oppoſite factions, not without effuſion of blood. The preſence of Leodegarius quieted all diſturbances, and reconciled the parties. He took care to relieve all the poor, inſtructed his clergy, frequently preached to his people, and adorned the churches, beautifying them with gildings and rich plate. He repaired the baptiſtery of his cathedral with great magnificence, cauſed the relicks of St. Symphorian to be brought back thither, and repaired the walls of the city. In a dioceſan ſynod which he held at Autun in 670, (2) he enacted many canons for the reformation of manners, of which ſome only have reached us which chiefly regard the monaſtic order. He ſays, that if the monks were all what they ought to be, their prayers would preſerve the world from public calamities. By theſe ordinances they are enjoined to obſerve the canons and the rules of St. Bennet; to labour in common, and to exerciſe hoſpitality: are forbid to have property in any thing, and to go into cities, unleſs upon the buſineſs of the monaſtery; and in this caſe are commanded to have a letter from their abbot directed to the archdeacon.

The ſaint had ſat ten years when king Clotaire III. died in 669. Upon this news he poſted to court, where one part of the lords declared for Childeric who then reigned in Auſtraſia with great prudence; but Ebroin procured Theodoric to be proclaimed king, and made himſelf mayor of his palace. But ſo odious was the tyranny of this miniſter that the contrary party ſoon after prevailing, Childeric was acknowledged king, who had put Ebroin to death if St. Leodegarius and ſome other biſhops had not interceded that his life might be ſpared. He was ſhorn a monk at Luxeu, and Theodoric at St.

(2) Conc. T. 6. p. 536.

Denis's. Childeric II. governed well as long as he liſtened to the advice of St. Leodegarius, who had ſo great a ſhare in public affairs in the beginning of this reign, that in ſome writings he is ſtyled mayor of the palace. The king being young and violent, at length abandoned himſelf to his pleaſures, and married his uncle's daughter. St. Leodegarius admoniſhed him firſt in ſecret, and finding this without effect reproved him publicly. Wulfoade, who was for ſome time mayor of the palace, attempted to render the ſaint's fidelity ſuſpected, and ſeveral courtiers incenſed the king againſt him, ſo that he was baniſhed to Luxeu, where Ebroin made him a promiſe of conſtant friendſhip. Childeric having cauſed a nobleman called Bodilo to be publicly ſcourged, was ſlain by him at the head of a conſpiracy of his nobility, with his queen, and ſon Dagobert, an infant, in 673. Theodoric, his brother, leaving Neuſtria, and Dagobert, ſon of Sigebert II. being recalled from Ireland whither he had been baniſhed, and acknowledged king of Auſtraſia, St. Leodegarius was reſtored to his ſee, and received at Autun with the greateſt honour and rejoicings. Ebroin left Luxeu, and being provoked that Leudeſius was made mayor of the palace, under pretence of a conference, murdered him, and ſetting up a pretended ſon of Clotaire III. under the name of Clovis, for king, ſent an army into Burgundy, which marched firſt to Autun. St. Leodegarius would not fly, but diſtributed his plate and other moveables among the poor, and made his will, by which he gave certain eſtates to his church. *(b)* He then ordered a faſt of three days, and a general proceſſion, in which the croſs, and the relicks of the ſaints were carried round about the walls. At every one of the gates the good biſhop proſtrated himſelf, and beſought God with tears, that if he called him to martyrdom, his flock might not ſuffer any thing. He then called all the people together into the church, and aſked pardon of all thoſe whom he might have offended by too great ſeverity. When the enemy came up, the people

(b) This will is extant in Cointe's Annals ad an. 666. See Mabill. Annal. l. 16. n. 36, &c.

ſhut their gates, and made a ſtout defence all that day. But St. Leodegarius ſaid to them: "Fight no longer. If it is on my account they are come, I am ready to give them ſatisfaction. Let us ſend one of our brethren to know what they demand." The army was commanded by Vaimer, duke of Champagne, who had with him Diddon, formerly biſhop of Challons upon the Saone, who had been canonically depoſed for his crimes. Diddon anſwered the citizens of Autun, that they would ſtorm the town unleſs Leodegarius was delivered up to them; and they all took an oath of allegiance to Clovis, for he ſwore to them that Theodoric was dead. Leodegarius publicly declared he would rather ſuffer death, than fail in his fidelity to his prince. The enemy continuing to preſs upon the city with fire and ſword, he took leave of all the brethren; and having firſt received the holy communion, marched boldly out of the town, and offered himſelf to his enemies, who having ſeized on his perſon, pulled out his eyes. This he endured without ſuffering his hands to be tied, or venting the leaſt groan, ſinging pſalms all the while. The citizens made their ſubmiſſion, that they might not be all carried away captives. Vaimer carried St. Leodegarius to his own houſe in Champagne, whilſt his army proceeded to Lyons, intending to take that city, and ſeize upon St. Geneſius, the archbiſhop; but the inhabitants defended that great city ſo well, that they were obliged to retire, and St. Geneſius died in peace on the 1ſt of November, 677, being ſucceeded by St. Lambert, who had been elected abbot of Fontenelle, upon the death of St. Vandrille.

Ebroin, who had marched into Neuſtria, ſent an order that Leodegarius ſhould be led into a wood, and there left to periſh with hunger, and that it ſhould be publiſhed that he was drowned. When he was almoſt ſtarved, Vaimer took pity of him, and brought him to his houſe. He was ſo moved by his diſcourſe, that he returned him the money he had taken from the church of Autun, which St. Leodegarius ſent thither to be diſtributed among the poor. Ebroin growing jealous of Vaimer's power, contrived him to be ordained ſome time after biſhop of Troyes, and ſoon after cauſed him to be

tormented and hanged. Diddon was alſo baniſhed by him, and afterwards put to death. St. Leodegarius was dragged through a marſhy ground, and very rough roads, where the ſoles of his feet were cut with ſharp ſtones; his tongue was maimed, and his lips cut off; after which he was delivered into the hands of count Varinguius, to be kept by him in ſafe cuſtody. This count honoured him as a martyr, took him into his own country, and placed him in the monaſtery of Feſcan, or Fecamp, in Normandy, founded by himſelf. The ſaint remained there two years, and his wounds being healed, he continued to ſpeak, as it was thought, miraculouſly. He inſtructed the nuns, offered every day the holy ſacrifice, and prayed almoſt without ceaſing. Ebroin having uſurped by violence the dignity of mayor of the palace to Theodoric, and being abſolute maſter in Neuſtria and Burgundy, pretended a deſire to revenge the death of king Childeric, and falſely accuſed St. Leodegarius and his brother Gairin of having concurred to it. They were brought before the king and the lords, and Ebroin loaded them with reproaches. St. Leodegarius told him, he would ſoon loſe that dignity which he had uſurped. The two brothers were ſeparated, and Gairin was tied to a poſt, and ſtoned to death. During his execution he repeated theſe words: "Lord Jeſus Chriſt, who camest not only to call the juſt, but ſinners, receive the ſoul of thy ſervant, to whom thou haſt granted a death like that of the martyrs." Thus he continued in prayer till he expired. St. Leodegarius could not be condemned till he had been depoſed in a ſynod. In the mean time he wrote a conſolatory letter to his mother Sigrades, who was then become a nun in the monaſtery of our Lady at Soiſſons. In it he congratulates with her upon her happy retreat from the world, comforts her for the death of his brother Gairin, ſaying that ought not to be a ſubject of grief to them which was an occaſion of joy and triumph to the angels: he ſpeaks of himſelf with ſurpriſing conſtancy and courage, and fearing leſt ſhe might be tempted to harbour any ſentiment of reſentment againſt their unjuſt perſecutors, ſpeaks of the forgiveneſs of enemies with a tenderneſs and charity altogether hea-

venly. He tells her, that ſince Chriſt ſet the divine example by praying on the croſs for his murderers, it muſt be eaſy for us to love our enemies and perſecutors. This letter is the effuſion of a heart burning with charity, and overflowing with the deepeſt ſentiments of all chriſtian virtues. The ſtyle is truly worthy a great martyr upon the point of conſummating his ſacrifice to God, and ſpeaks a language which penetrates the heart with its holy unction. Though there is in it no other art than that which charity naturally produced, it is writ with ſpirit, and ſhews that we have reaſon to regret the loſs of the ſermons which he preached to his people during the ten years that he governed his church in peace.

At length Ebroin cauſed St. Leodegarius to be brought to the palace, where he had aſſembled a ſmall number of biſhops whom he had gained, that he might be depoſed by their ſentence, though they could not conſtitute a legal ſynod, to which a canonical convocation, by letter or ſanction of the metropolitan or primate is required within the limits of his juriſdiction. The ſaint was preſſed to own himſelf privy to the death of Childeric; but he conſtantly denied it, calling God to witneſs that he was innocent. Thoſe that were preſent rent his tunic from top to bottom, which was intended for a mark of his depoſition. Then he was delivered into the hands of Chrodobert, count of the palace, to be put to death. Ebroin fearing leſt he ſhould be honoured as a martyr, ordered him to be led into a wood, and there executed, and buried in ſome deep pit, and the place covered in ſuch a manner that it could never be known. Chrodobert was ſo moved with the exhortations and holy deportment of the martyr, that he could not bear to ſee him put to death; but ordered four officers to execute the ſentence. The count's wife wept bitterly; but the ſaint comforted her, and aſſured her that God would bleſs her for her charity if ſhe took care of his interment. The four executioners carried him into a foreſt, where not being able to find a pit, they at length ſtopped, and three of them fell at his feet, begging him to forgive them. He prayed for them, and afterward, when he ſaid he was ready, the fourth cut off his head. The wife

of count Chrodobert cauſed the ſaint to be interred in a ſmall oratory, at a place called Sarcin, in Artois: but three years after his body was removed to the monaſtery of St. Maxentius, in Poitou; for a contention ariſing between St. Vindician, biſhop of Arras, and the biſhops of Autun and Poitiers, which ſhould poſſeſs his relicks, by drawing three billets laid on an altar, they fell to the ſhare of the laſt. He was martyred in 678, in the foreſt of Iveline, now called St. Leger's Wood, in the dioceſs of Arras, near the borders of that of Cambray. Many miracles were wrought at the tomb of this ſaint, and a great number of churches were built in his honour. Few ſaints are more reverenced in many parts of France than this martyr. *(c)* See the life of St. Leodegarius compiled by an anonymous monk of St. Symphorian's at Autun, who had been an eye-witneſs to many of the ſaint's actions, and wrote very ſoon after the tranſlation of his relicks. Alſo the life of this ſaint wrote in a more elegant ſtyle, but with ſome miſtakes and omiſſions by Urſinus, a monk at Poitiers, ſome time later. Both theſe lives are publiſhed by Du Cheſne, *Hiſtoriæ Francorum coetanei.* T. 4. p. 600, 625. and Mabillon, *Acta Bened.* T. 2. Both theſe authors recount many miracles wrought at the tranſlation of this ſaint's relicks,

(c) As for the tyrant Ebroin, he ſeemed to grow every day more and more jealous and furious. Dagobert II. gained ground in Auſtraſia, and about the year 676, quite outed the pretended Clovis whom Ebroin had ſet up to diſpute that crown with him. Dagobert II. was aſſaſſinated in 678, by whoſe death Theodoric expected to become king of Auſtraſia, and the whole French monarchy. But the inhabitants of Auſtraſia dreading to fall under the tyranny of Ebroin, choſe Pepin and Martin dukes of their country, and had for ſome time no king, though Theodoric took the title. (See *Mem. de l'Acad. des Belles Lettres*, T. 6.) Ebroin was himſelf aſſaſſinated in 688, and was ſucceeded by four ſhort-lived mayors of the palace in Neuſtria and Burgundy. Duke Pepin of Heriſtal, or Herſtal, (grandſon of Pepin, ſurnamed the Old, and father of Charles Martel, and grandfather of Pepin the Short, king of France) was attacked by Theodoric III. but defeated him, and that prince ſaw himſelf reduced to the neceſſity of conſtituting him mayor of the palace for the whole French monarchy in 690, a little before his death. King Theodoric III. was buried in the abbey of St. Vedaſt, at Arras, which he had munificently endowed.

&c. A third life of St. Leodegarius, wrote by a monk of Morlach, in Auſtraſia, in the 8th or 9th century, adds little that is material to the two former, except an account of a ſucceſſion of miracles down to the 8th age. See likewiſe Bulteau, *Hiſt. de l'Ord. de S. Ben.* l. 3. c. 32. T. 1. p. 561. Bie the Bollandiſt, p. 355, to 491. Griſfet, Melanges Hiſtoriques, T. 1. p. 167. *(d)*

OCTOBER III.

St. DIONYSIUS the Areopagite, Biſhop of ATHENS, M.

See Acts xvii. Tillemont, T. 2. Cave, p. 66.

THE great apoſtle of the Gentiles, eſteeming himſelf equally a debtor to the learned and to the unlearned, arrived at Athens about the year 51, ſeventeen years after our Lord's crucifixion, and boldly preached the faith in that city, which had been for many ages the chief ſeat of the muſes, where the chief ſtudies of philoſophy, oratory, and polite literature flouriſhed. All matters belonging to religion were, by an ancient law of that ſtate, to be determined by the great council of the Areopagites; which was ſtill obſerved. For though the Athenians were fallen under the Roman yoke; yet out of regard to their learning, and to the ancient dignity of their republic, the Romans reſtored to them many of their ancient privileges, with the name and title at leaſt of their liberty. St. Paul therefore was ſummoned to give an account of his doctrine in the Areopagus. *(a)* The apoſtle appeared undaunted in that

(d) Baronius and many others follow the miſtakes of Urſin, and falſely make S. Leodegarius Mayor of the Palace.

(a) The Areopagus was ſo called from *The Hill of Mars*, Αρειος πάγος, without the walls of Athens, where it ſtood. This council is thought to have been as ancient as the Athenian nation, though Solon gave it a new form and dignity. The number of the members or judges was not determined, but was ſometimes two or three hundred, though at firſt only ſeven. For ſome time no one was admitted among them who had not been Archon, that is, the ſupreme

auguſt and ſevere aſſembly of proud ſages, though Plato ſo much dreaded a like examination at this tribunal, that he on no other account diſſembled his ſentiments of the unity of God, and other like truths, of which he was himſelf perfectly ſatisfied, eſpecially after his travels into Egypt, as St. Juſtin Martyr teſtifies. (1) St. Paul explained before theſe learned ſenators the chriſtian maxims of repentance, purity of manners, the unity and omnipreſence of God, his judgments, and the reſurrection of the dead. The divine unction with which he delivered theſe great truths, was an eloquence with which theſe maſters of philoſophy and oratory were unacquainted. The doctrine of the reſurrection of the dead ſhocked many, and was a great ſtumbling-block, though Plato, and other eminent philoſophers among them, had eſtabliſhed many ſublime ſentiments with regard to the immortality of the ſoul, and the rewards and puniſhments of a life to come. But that our fleſh, which putrifies in the earth, and periſhes to all our ſenſes, ſhall by the power of God be raiſed again the ſame that dies, was what many of theſe wiſe men of the world looked upon as a dream rather than a certain truth. Many, however, among them were exceedingly moved with the ſanctity and ſublimity of this new doctrine, and with the marks of a divine miſſion with which the preacher delivered himſelf; and they ſaid to him, they would hear him again upon that ſubject on ſome other day. Some whoſe hearts were touched by a powerful grace, and who with ſimplicity ſought after the truth, not the

(1) Cohortatio ad Græcos.

ſupreme yearly magiſtrate of the commonwealth, by whoſe name the year was counted, as at Rome by the conſuls. Nor was any one to be adopted into it, who was not of the ſtricteſt morals, and his conduct without reproach. The aſſemblies of this court were always held in the night, and the ſeverity of its proceedings made its ſentence extremely dreaded. The reputation of the integrity of its judges procured it the higheſt reſpect and veneration, ſo that its deciſions were received as oracles. (See Rollin, *Hiſt. Ancienne*, T. 4. p. 420. Potter's *Antiquities of Greece*, and FF. Catrou and Rouille *Hiſt. Rom.* l. 57. T. 14. p. 61. Alſo Joan. Henrici Mai. *Diſſ. de Geſtis Pauli in Urbe Athenienſium*, edit. an. 1727. & Jodni Meurſii *Areopagus ap. Gronovium. Ant. Græcar.* T. 5. p. 207, ad 213.

idle gratification of curioſity, pride, or vanity, without delay addreſſed themſelves to the apoſtle, and received from him full ſatisfaction of the evidence of the divine revelation which he preached to them. Among theſe there was a woman named Damaris: but the moſt remarkable among theſe converts was Dionyſius, one of the honourable members or judges of this moſt venerable and illuſtrious ſenate. *(b)* We are aſſured by the teſtimony of St. Dionyſius of Corinth, (2) that St. Dionyſius the Areopagite was afterwards conſtituted biſhop of Athens, and that this was done by St. Paul himſelf

(2) Ap. Euſ. Hiſt. l. 3. c. 4. l. 4. c. 23.

(b) During the three firſt ages it was an uſual reproach of the Heathens, that the Chriſtians were poor miſerable perſons. See Celſus, (*ap. Orig.* l. 3. n. 4.) Cecilius, (*ap. Min. Felic.*) Lucian, (*Dial. de Morte Peregrini*, n. 12.) &c. This the chriſtian apologiſts allow in part: but ſometimes teſtify, that there were among them perſons illuſtrious for their birth, dignities, and learning. See Origen, (l. 3. *adv. Celſ.* n. 49. *ed. Ben.*) Tertullian, (*Apol.* c. 37. *ad Scap.* c. 4.) &c. Joſeph of Arimathea, Nicodemus, Gamaliel, the Eunuch of queen Candace, St. Barnabas, &c. were Jews of birth and fortune. Among the Gentiles, king Abgar, the proconſul Sergius Paulus, St. Thecla, and thoſe whom St. Paul ſaluted in the houſe of Nero, are early inſtances that ſeveral perſons of rank embraced the faith. Flavius Clemens, Flavia Domitilla, and Glabrio who had been Trajan's colleague in the magiſtracy, St. Nazarius, martyr under Nero, (ſee Tillem. T. 2. p. 93.) the ſenator Apollonius, St. Felicitas and her ſeven ſons, and many other martyrs, ſhew the ſame. It is indeed clear from 1 Cor. i. 26. that the number of ſuch that came over to the faith when it was firſt preached, was ſmall in proportion to the multitude of converts. The reaſon is aſſigned by Lactantius: "More among the poor believe the word of God than among the rich, who are bound down by many impediments, and are chained faſt ſlaves to covetouſneſs and other paſſions; ſo that they are not able to look up towards heaven, but have their mind bowed down and fixed on the earth." Inſtit. l. 7. c. 1. p. 517. The Pagans called the Chriſtians poor, though many were ſuch only by choice. *Nec de ultima plebe conſiſtimus, ſi honores veſtros et purpuras recuſamus.* Minucius Felix *in Octav.* p. 311. That the firſt preachers of the faith were ſtrangers to prophane learning, was a demonſtration of the finger of God in its eſtabliſhment. See John Lamius, *De Erudit. Apoſtol.* an. 1738. Yet in the ſecond age many ſcholars of the firſt rank became champions of chriſtianity; witneſs Quadratus, Ariſtides, Juſtin Martyr, Melito, Athenagoras, Pantænus, &c. In the third, Clement of Alexandria, Tertullian, Origen, Heraclas, Dionyſius, Minucius Felix, &c.

we are informed by the Apoſtolical Conſtitutions, by Ariſtides cited by Uſuard, and by ſeveral ancient martyrologiſts. Ariſtides quoted by Uſuard, and St. Sophronius of Jeruſalem, ſtyled him a martyr. The Greeks, in their menologies, tell us that he was burnt alive for the faith at Athens. (*c*) His name occurs in

(*c*) Hilduin, abbot of St. Denis, in 814, wrote his *Areopagetica*, in which, upon the authority of ſpurious and fabulous records, he pretends, that St. Dionyſius, the firſt biſhop of Paris, is the ſame perſon with the Areopagite: of which miſtake ſome traces are found in certain other writings. This opinion was unknown before the 9th century, nor was it thought of even by the monk who wrote the life of St. Dionyſius of Paris in 750. In a great number of ancient martyrologies the feſtivals of theſe two ſaints are mentioned as on two different days, and the place and circumſtances of their martyrdoms are diſtinguiſhed. In ancient breviaries, miſſals, calendars and litanies the apoſtle of France is placed after the ſaints that ſuffered under Marcus Aurelius; and we are aſſured by St. Gregory of Tours, and other authentic monuments, that he only arrived in Gaul in 250. The author of the life of St. Fuſcian, Fulbert of Chartres, and Lethaldus, diſtinguiſh the two Dionyſiuſes. See this fully proved by F. Sirmond, *Diſſ. de Duobus Dionyſ.* T. 4. *Op.* p. 354. and Dr. Lanoy, in expreſs diſſertations, Morinus, *l. De Ordinationibus*, part. 2. c. 2. Gerard Du Bois, *Hiſt. Eccl. Paris*, l. 1. c. 3. D. Dionyſius *de S. Marthe*, *Gallia Chriſtiana Nova*, T. 7. p. 6. Tillemont, T. 4. &c. It is adopted in the Paris, Sens, and other French Breviaries; alſo by Orſi, Mamachi, and the moſt accurate and late hiſtorians in France, Italy, or other countries.

The works which have gone under the name of the Areopagite, at leaſt ever ſince the ſixth century, conſiſt of a book, *Concerning the Celeſtial Hierarchy*; another *Of the Eccleſiaſtical Hierarchy*; a treatiſe, *Of the Divine Names*, another, *Of Myſtical Divinity*: and ten epiſtles, whereof the four firſt are written to the monk Caius, the fifth to Dorotheus, the ſixth to Soſipater, the ſeventh to biſhop Polycarp, the eighth to the monk Demophilus, the ninth to biſhop Titus, and the tenth to St. John. They are maintained to be the genuine works of the Areopagite, in expreſs diſſertations, by D. Claude David, a Mauriſt monk, in 1702; by D. Bernard of Sept-Fonds, under the name of Adrian, in 1708; F. Honoratus of St. Mary, a Carmelite friar, in 1720, &c. But it is now the opinion almoſt generally received among the learned, that they are ſuppoſititious, and were compiled only in the fifth century. Their ſtyle is ſwelling, lofty, and figurative; they are written with care and ſtudy, and with a great deal of artifice in the poliſhing and diſpoſition of the periods, and in the exact method which is obſerved in the order of the arguments. The doctrine contained in them is every where orthodox; and though ſome parts are abſtracted and ſubtle, the works are uſeful. The firſt contro-

ancient calendars on the 3d of October. The cathedral of Soiſſons is in poſſeſſion of his head, which was brought thither from Conſtantinople in 1205. Pope In-

controverted work in which they are mentioned, is the conference between the Severians (a ſect of Eutychians) and the catholics, held in the emperor Juſtinian's palace, in 532, in which theſe heretics quoted them. St. Maximus and other writers in the following ages made frequent uſe of them. The author of the letters unjuſtifiably perſonates the Areopagite, as is manifeſt from the ſeventh, in which he ſays he obſerved, at Heliopolis the miraculous eclipſe which happened at the death of Chriſt. In the eighth, it is ſaid the monk Demophilus had treated harſhly and expelled out of the ſanctuary a prieſt and a penitent layman, becauſe he found the latter confeſſing his ſins there to him. The author of the letter reproves him ſeverely, becauſe the prieſt was his ſuperior, and becauſe he ought not to have ſhewn ſuch inhumanity to a penitent ſinner. Upon which occaſion he relates, that when a zealous paſtor, named Carpus, was weary in endeavouring in vain to reclaim an obſtinate ſinner, Chriſt in a viſion mildly rebuked him, telling him, he was ready to die a ſecond time for the ſalvation of ſinners. In the book, *On the Heavenly Hierarchy*, the nine choirs of angels, and their different functions, are explained, with ſeveral ſubtle queſtions concerning them. The author ſays, that one of their functions is to ſing without ceaſing, *Holy, holy, holy, the Lord God of hoſts; all the earth is full of thy glory.* Which is ſaid alſo by St. Athanaſius and St. Gregory Nazianzen. (*Or.* 38.) The book *On the Eccleſiaſtical Hierarchy* is much more uſeful; for in it are explained the ceremonies of baptiſm, of the maſs, conſecration of the holy chriſm, the ordination of a biſhop, prieſt, and deacon, the manner of bleſſing a monk, and the burial of the dead, in which the biſhop prays for the remiſſion of the ſins of the perſon deceaſed. The author adds, that prayers are only uſeful to thoſe who died well. In the beginning of this book he recommends to Timothy, to whom it is addreſſed, to keep ſecret all he ſhall ſay to him, and not to diſcover any thing concerning our myſteries, except to thoſe who have been baptized. And chap. 7. he ſays, he had not ſet down the words of any of the ſacred conſecrations and bleſſings, becauſe it was not lawful to commit them to writing, leſt they ſhould be divulged, and expoſed to be profaned. He mentions the ſign of the croſs uſed in ſacred ordinations and conſecrations. In the treatiſe, *On the divine names*, many epithets and names given to the three Divine Perſons in the Trinity are expounded. In that, *On myſtical Divinity*, the author, after having invoked the ſuccour of the Holy Trinity, and prayed to be raiſed to that eminent degree in which God diſcovers his divine ſecrets to pure ſouls, he teaches Timothy, that it is only by the diſengagement of the affections from all ſenſible things, and from the inordinate love of ourſelves, that we can be raiſed to the contemplation of the divine obſcurity, that is, the incomprehenſible Godhead. He admoniſhes him not to divulge this

nocent III. ſent to the abbey of St. Denis, near Paris, the body of this ſaint, which had been tranſlated from Greece to Rome.

this myſtical theology in the preſence of thoſe that cannot perſuade themſelves that there is any thing above natural and ſenſible objects; and who being plunged in worldly affections, and material things, have not as yet acquired a purity of ſoul by the ſtudy of mortification, and the exerciſe of virtues. He repeats a ſaying as of St. Bartholomew, that, "Theology is both copious and ſhort; the goſpel is an abridged word, yet diffuſive, and of boundleſs extent."

It is certain that this author had learned from the leſſons of ſome ſincere and true contemplatives, ſeveral juſt notions and uſeful maxims concerning myſtical theology; though he ſometimes mixes certain notions, and uſes terms borrowed from the Platonic philoſophy, as St. Francis of Sales uſes ſome taken from the modern ſcholaſtic Ariſtotelian philoſophy. By this term of myſtical theology we are not to underſtand any acquired habit or ſcience, ſuch as ſpeculative theology is, but an experimental knowledge and reliſh of God, which is not acquired, and which no one can ſet himſelf to obtain, but to which a ſoul is raiſed by God in prayer or contemplation. Or it is a ſtate of ſupernatural paſſive prayer, in which a ſoul which has previouſly crucified in herſelf earthly affections, and being diſengaged from worldly things, and exerciſed in heavenly converſation, is raiſed to God in ſuch a manner that her powers are fixed on him without reaſoning, and without corporeal images painted by the imagination. In this ſtate by the moſt fervent quiet prayer, and an internal view of the mind, ſhe beholds God as an immenſe eternal light, and in an ecſtaſy contemplates his infinite goodneſs, love, and other adorable perfections: and in this operation all her affections and powers ſeem transformed into him by ſweet love, ſhe either remaining in the quiet prayer of pure faith, or employing her affections in the moſt ardent acts of praiſe, adoration, &c. Our author thus deſcribes this ſtate: (*Eccl. Hier.* c. 1.) "The ſovereign bleſſedneſs of God, the very eſſence of the divinity, the principle of deification, by which thoſe are deified that are to be raiſed to this gift of union, has beſtowed on men the gift of myſtic theology, in a ſpiritual and immaterial manner, not by moving them exteriorly to divine things, but by inſpiring their will interiorly, by the irradiation of a lively and pure faith." We are aſſured by thoſe who treat of this ſtate, that no one who has not learned it by ſome degree of experience, can form a notion of it, any more than a blind man can conceive an idea of colours, or one underſtand Hebrew who has not learned ſomething of that language, ſays St. Bernard. Let no one aim at, or deſire it; let no one dwell on it, or take any complacency in himſelf about it; for ſuch a diſpoſition leads to pride, preſumption, and fatal illuſion. But let every one ſtudy in every ſtate through which God ſhall be pleaſed to conduct him, and by every means, to improve himſelf in ſimplicity of heart, ſincere profound humility, and pure and fervent charity.

We admire in this glorious ſaint, and other illuſtrious primitive converts, the wonderful change which faith produced in their ſouls. It not only enlightened their underſtandings, diſcovering to them new fields of the moſt ſublime and important knowledge, and opening to their meditation the boundleſs range of eternity, and of the infinite riches of the divine goodneſs, juſtice, and mercy; but it alſo exerted the moſt powerful influence upon their wills. A ſpirit of the moſt ſincere and profound compunction and humility was created in them, with a perfect contempt of the world, and all earthly things, and an entire diſengagement of their hearts from all inordinate attachment to creatures. The fire of pure and ardent charity was alſo kindled in their hearts, which conſumed all the ruſt of their paſſions, and purged their affections. From theſe virtues of humility and charity, which Chriſt declares to be the foundation of his ſpirit in a ſoul, aroſe an unalterable meekneſs, peace, fortitude, and conſtancy, with the whole train of virtues. Thus by their converſion to the faith, they were interiorly changed, and became quite new men, endued with a temper truly heavenly, and animated with the ſpirit of Chriſt. The light of faith ſpreads its beams upon our ſouls. Why then has it not produced the ſame reformation and change in our wills and affections? This it cannot do whilſt we refuſe to open our hearts to this grace, and earneſtly ſet not ourſelves to remove all obſtacles of ſelf-love and the paſſions. Yet till this change be wrought in our affections, we are earthly, ſtrangers to the ſpirit of Chriſt, and want the mark of meekneſs and charity, by which thoſe are to be known that belong to him. A Chriſtian is not a mere name, or empty profeſſion: it is a great and noble work: a work of difficulty which requires aſſiduous application, and continual pains; and in which the greater our endeavours and advances have been, with the greater ardour do we continually ſtrive to advance higher towards perfection, ſaying with St. Paul: *Not as though I had already attained, or were already perfect: but I follow after. I count not myſelf to have apprehended. But this one thing* I do: *forgetting the things that are behind, and ſtretching forth*

myſelf to thoſe that are before, I preſs towards the mark, to the prize of the high calling of God in Chriſt Jeſus. (3)

ON THE SAME DAY.

St. GERARD, Abbot. The county of Namur gave birth to this ſaint, who being nearly related to Haganon, duke of Lower Auſtraſia, and educated in the military ſervice, was preferred young to one of the moſt honourable poſts in the houſhold or palace of Berenger, the ſovereign count of Namur, whoſe court was one of the moſt ſplendid in Chriſtendom. An engaging ſweetneſs of temper, and a ſtrong inclination to piety and devotion, gained him from the cradle the eſteem and affection of every one, and his courteſy and univerſal beneficence gave the greateſt charms to virtue, and made it ſhine forth by his whole conduct in the moſt amiable light. He proportioned his profuſe alms to the utmoſt extent of his large revenues and eſtates, and knew no imaginary neceſſities which ſerve ſo often for pretences to withhold charities, being ſenſible that a man gains nothing by putting a cheat upon his own ſoul: for it is the truth that will judge us, which can neither be altered nor weakened by the illuſions of the paſſions, or by the falſe prejudices of men. God bleſſed his fidelity by pouring forth abundantly his choiceſt graces upon him. Gerard was enriched by him with an extraordinary gift of prayer, and by this he obtained all other graces. Such was his ardour and affection for this heavenly exerciſe, that he ſeemed to pray every where, and at all times. One day, as he returned from hunting, in which diverſion he had accompanied his ſovereign, whilſt the reſt went to take ſome refreſhment, he privately ſtole into a retired chapel at Brogne, which was part of his own eſtate, and remained there a long time in devout prayer. He found ſo much interior ſweetneſs in that heavenly exerciſe, that he roſe from it with extreme regret, and ſaid to himſelf: "How happy are they who have no other employment but to praiſe the Lord night and day, to live always in his ſweet preſence, and to conſecrate their hearts to him without interruption." To procure

(3) Phil. iii. 12, 13, 14.

this happineſs for others, and this inceſſant tribute and honour to the ſupreme majeſty of God, he founded in that place ſeveral canonries and prebends, and built there a fair church in 918. The earl his ſovereign, who from the experience which he had of his prudence and virtue, placed in him an entire confidence, ſent him to the court of France upon an important commiſſion. At Paris, leaving his attendants in the city, he retired to the abbey of St. Denis, where he was exceedingly edified with the fervour and ſolitude of the holy monks, and earneſtly deſired to dedicate himſelf to God in that place. For the execution of this deſign the conſent of his ſovereign was neceſſary; which upon his return to Namur he extorted from him, though with great difficulty. His uncle Stephen being biſhop of Tongres, he went thither to receive his bleſſing and advice, and having ſettled his temporal affairs, went back with great joy to St. Denis's, to make the ſacrifice of himſelf at the foot of God's altar. During his noviciate he ſpared no mortification and ſelf-denials that he might begin more perfectly to die to himſelf: without which condition our virtues themſelves are often falſe or imperfect, being tainted with ſelf-love. For in the moſt holy functions men often ſeek to pleaſe themſelves rather than God, and gratify ſome ſubtle inordinate paſſion. When we ſeem to propoſe no other aim but God's glory, the deceitfulneſs of ſelf-love is even more dangerous, becauſe leſs capable of diſcovery. So long as this principle of ſelf-love reſides and is cheriſhed in the heart, it prompts us to conceive a ſecret opinion of our labours, and to ſeek an unwarranted delight in our endeavours. This ſhews itſelf by our want of perfect humility and meekneſs, both towards others, and towards ourſelves: by a ſecret fretfulneſs, ſourneſs, or diſcouragements into which we ſometimes fall. This ſource muſt be cut off, otherwiſe it will eaſily creep into and debaſe the purity of our affections, and intention in our religious exerciſes themſelves, and will be an inſuperable bar to our progreſs in divine love, and in the perfect union of our affections to God in holy prayer.

Gerard, after his religious profeſſion, laboured every day with greater fervour to carry on all Chriſtian virtues to their nobleſt heights, and eſpecially thoſe of humility, meekneſs, penance, obedience, and devout prayer, the main helps by which divine charity is to be made daily more pure and perfect in a ſoul. Gerard began his ſtudies from the firſt elements, and went through them with incredible patience and aſſiduity. Five years after his profeſſion he received prieſtly orders, though his humility was not to be overcome in this promotion without great difficulty. When he had lived ten years with great fervour in this monaſtery, in 931 he was ſent by his abbot to found an abbey upon his eſtate at Brogne, three leagues from Namur. He had no ſooner ſettled this new abbey, but finding the diſſipation of receiving viſitants, and of the charge of a numerous community, to break in too much upon his retirement, and to interrupt his prayer, he built himſelf a little cell near the church, and lived in it a recluſe. God, ſome time after, called him again to the active life for the greater advancement of his glory, and Gerard was obliged to take upon him the reformation of the regular canons at St. Guilhain, ſix miles from Mons, in which houſe he eſtabliſhed the holy Order of St. Bennet, of which he became one of the greateſt ornaments and propagators. At the requeſt of earl Arnold I. ſurnamed the Great, whom the ſaint had miraculouſly cured of the ſtone, and whom he had engaged to take up a penitential courſe of life, which he held to his death, the general inſpection and reformation of all the abbeys in Flanders was committed to him; and he introduced a new and moſt exact diſcipline in eighteen monaſteries, namely, St. Peter's at Ghent, St. Bavo's, St. Martin's at Tournay, Marciennes, Hanon, Rhonay, St. Vaaſt's at Arras, Turhoult, Wormhoult at Berg, St. Riquier's, St. Bertin's, St. Silvin's, St. Samer's, St. Amand's, St. Ame's, and St. Berta's; all which houſes honour him as their abbot and ſecond patriarch. The monaſteries of Champagne, Lorrain, and Picardy alſo choſe him for their general maſter and reformer: thoſe eſpecially of St. Remigius of Rheims, of Mouſon, and of Thin le Moutier call him to this day the reſtorer of

their diſcipline, and of the order of St. Bennet. No fatigues made the ſaint abate any thing of his ordinary auſterities, nor did his employs ſeem to interrupt the continual ſweet communication of his ſoul with God. When he had ſpent almoſt twenty years in theſe zealous labours, and was broken with old age, he travelled to Rome, and obtained of the pope the confirmation of all the reforms which he had made. *(a)* After his return he made a general viſitation of all the monaſteries that were under his direction; which when he had finiſhed, he ſhut himſelf up in his cell, to prepare his ſoul, by the moſt fervent exerciſes of the pure love of God, to go to receive the recompence of his labours, to which he was called on the 3d of October, in 959. The abbey of Brogne is now united to the biſhopric of Namur, erected by Paul IV. but the church of Brogne ſtill poſſeſſes the treaſure of his relicks, and retains his name, which is mentioned on this day in the Roman martyrology, and others. See his exact life in Mabillon, *Act. Bened.* T. 7. Alſo Gramaye in *Hiſtoria & Antiquitatibus comitatus Namurcenſis*, p. 72. Bye the Bollandiſt, T. 2. Oct. p. 220, 320.

The two EWALDS, MM. Soon after St. Willibrord with eleven companions in 690 had opened the ſpiritual harveſt in Friſeland, two brothers, both prieſts, of the Engliſh nation, followed their example, and went over into the country of the ancient Saxons in Weſtphalia in Germany, to preach the goſpel to blind idolaters. *(b)* They had travelled into Ireland to improve themſelves in virtue and ſacred learning. Both were called by the ſame name Ewald, or Hewald; but for diſtinction ſake, from the colour of their hair, the one was called the *Black*, the other the *White* Ewald. The firſt was eſ-

(a) His example inſpired many others with the like zeal. In 1079, two noblemen, named Sicher and Walther, founded the rich abbey of Anchin, near Douay, in a place where St. Gordan, a holy hermit, had ſerved God with great edification.

(b) Old Saxony in the age of Charlemagne lay betwixt the Rhine, the Yſſel and the Weſel, where are now the biſhoprics of Munſter, Oſnaburg and Paderborn, and the county of La Mark. See Cluverius in Germania antiqua, l. 3. D'Anville, &c.

ſeemed more learned in the holy ſcriptures, but both ſeemed equally to excel in the fervour of devotion and holy zeal. The old Saxons in Germany were at that time governed by ſeveral petty princes, who in time of war joined their forces, and caſt lots who ſhould command the army in chief, and him the reſt were bound to obey: and as ſoon as the war was over, they were all reduced to their former condition. The two brothers arriving in this country, about the year 694, met with a certain ſteward, whom they deſired to conduct them to his lord. All the way they were conſtantly employed in prayer and in ſinging pſalms and ſacred hymns, and every day offered the ſacrifice of the holy oblation, for which purpoſe they carried with them ſacred veſſels, and a conſecrated table for an altar. The barbarians obſerving this, and fearing leſt the preachers might prevail upon their lord to forſake his idols, reſolved to murder them both. The White Ewald they killed by the ſword upon the ſpot; but they inflicted on the other brother moſt cruel torments, and at length tore him limb from limb. The lord of the territory being informed of this inhuman action, was highly incenſed, put the authors of it to the ſword, and burned their village. The bodies of the martyrs, which had been thrown by the murderers into the Rhine, were diſcovered by an heavenly light which ſhone over them, and by other miracles, to their companions, who were forty miles diſtant from the place where they were martyred; and one of them, whoſe name was Tilmon, or as it is more correctly written in king Alfred's paraphraſe of Bede, Tilman, was admoniſhed in a viſion to take them up. This Tilman being a perſon of high birth, had formerly been an officer in the Engliſh army, but was then a monk, and one of the miſſionaries in Germany. Theſe relicks were firſt taken up and interred by their fellow-miſſionaries Tilman and his companions forty miles from the place of their martyrdom; but immediately after by an order of Pepin, duke of the French, were honourably conveyed to Cologn, where they are kept at this day in a gilt ſhrine in the church of St. Cunibert. Their martyrdom happened between the year 690 and 700, moſt probably in 695. They were

honoured among the ſaints immediately after their death, as appears from Ven. Bede's proſe martyrology, which ſeems to have been written a year after their death. St. Anno archbiſhop of Cologn, in 1074, tranſlated their relicks in this church. He beſtowed their heads on Frederic biſhop of Munſter, where they ſeem to have been deſtroyed by the Anabaptiſts in 1534. They are honoured through all Weſtphalia as tutelar ſaints of the country, and are mentioned in the Roman martyrology on the 3d of October, which was probably either the day of their day or of ſome tranſlation. See Bede, Hiſt. l. 5. c. 11. and in his proſe martyrology. Alcuin's poem on the ſaints of the dioceſs of York, publiſhed by Gale, v. 1045. Maſſini, *Vite de Santi*, T. 2. p. 232. 3. Oct.

OCTOBER IV.

St. FRANCIS of Aſſiſium, C. Founder of the Friar Minors.

From his life wrote by St. Bonaventure, with the notes of Sedulius, and F. Wadding, a learned Iriſh Franciſcan, who flouriſhed in Spain and Italy. See alſo F. Helyot, Hiſt. des Ordres Relig. T. 7. p. 1. and the life of this ſaint very well compiled, and illuſtrated with accurate Diſſertations, by F. Candidus Chalippe, a French Recollect, in two volumes, 12mo. in 1736. Suyſken the Bollandiſt gives us a life of St. Francis never before publiſhed, written in a great detail of circumſtances by his diſciple Thomas de Celano, whom he had received into his order. This life was compiled before that by St. Bonaventure and before the tranſlation of the ſaint's body in 1230.

A. D. 1226.

THE life of the glorious St. Francis, which was a miracle of humility, loudly condemns the wiſe ones of this world, to whom the ſincere practice of this virtue, and the imitation of the croſs of Chriſt appears a ſcandal and a folly, as the croſs itſelf did to the Jews and Gentiles. For among Chriſtians, they who walk enemies to the croſs, are ſtrangers to the ſpirit of Chriſt, glory in vain in his name, and falſely call themſelves his

followers. He communicates himſelf, and imparts the riches of his graces and holy love to thoſe whoſe hearts are moſt perfectly diſengaged from all earthly things, and on ſouls which are grounded in ſincere humility and ſimplicity of heart, his divine ſpirit reſts. The bleſſed St. Francis was one of theſe happy little ones, whom God choſe to enrich with ſpiritual knowledge and heavenly gifts of virtue. He was born at Aſſiſium, in Umbria, in the Eccleſiaſtical State, in 1182. His father, Peter Bernardon, was deſcended of a gentleman's family originally ſettled at Florence, but was himſelf a merchant, and lived at Aſſiſium, a town ſituated on the brow of a hill called Aſſi. The ſaint's mother was called Pica. Both his parents were perſons of great probity. They were in good circumſtances, but ſo taken up with their buſineſs as to neglect giving their ſon any tincture of learning. Their trade lying in part with the French, they made him learn that language; and from the readineſs with which he acquired and ſpoke it, he was called Francis, though the name of John had been given him at his baptiſm. In his youth he was too much led away with vain amuſements, and was very intent on temporal gain: but he never let looſe the reins of his ſenſual appetites, nor placed his confidence in worldly riches; and it was his cuſtom never to refuſe an alms to any poor man who aſked it of him for the love of God. One day being very buſy about his affairs, he let a beggar go away without an alms; but immediately reproaching himſelf with want of charity, ran after the poor man, gave him an alms, and bound himſelf by a vow never to refuſe it to any poor man that ſhould aſk it for the love of God: this vow he kept to his death. Francis whilſt he yet lived in the world was meek, patient, very tractable, and liberal to the poor beyond what his circumſtances ſeemed to allow of. Whenever he heard the love of God named, he felt in his ſoul an interior ſpiritual jubilation. His patience under two accidents which befel him, contributed greatly to the improvement of his virtue. The one was, that in a war between the cities of Perugia and Aſſiſium, he with ſeveral others was carried away priſoner by the Perugians.

This affliction he ſuffered a whole year with great alacrity, and comforted his companions. The ſecond was a long and dangerous ſickneſs, which he ſuffered with ſo great patience and piety, that by the weakneſs of his body his ſpirit gathered greater ſtrength, and improved in the unction of the Holy Ghoſt and the divine gift of prayer. After his recovery, as he rode out one day in a new ſuit of clothes, meeting on the road a decayed gentleman then reduced to poverty and very ill clad, he was touched with compaſſion to the quick, and changed clothes with him. The night following he ſeemed to ſee in his ſleep a magnificent palace, filled with rich arms, all marked with the ſign of the croſs; and he thought he heard one tell him that theſe arms belonged to him and his ſoldiers, if they would take up the croſs and fight courageouſly under its banner. After this he gave himſelf much to prayer; by which he felt in his ſoul a great contempt of all tranſitory things, and an ardent deſire of ſelling his goods, and buying the precious jewel of the goſpel. He knew not yet how he ſhould beſt do this, but he felt certain ſtrong inſpirations, by which our Lord gave him to underſtand that the ſpiritual warfare of Chriſt is begun by mortification and the victory over one's ſelf. Theſe interior motions awakened him, and inflamed him every day more and more to deſire to attain to the perfect mortification of his ſenſes, and contempt of himſelf. Riding one day in the plains of Aſſiſium he met a leper whoſe ſores were ſo loathſome, that at the ſight of them he was ſtruck with horror, and ſuddenly recoiled: but overcoming himſelf he alighted; and as the leper ſtretched forth his hand to receive an alms, Francis, whilſt he beſtowed it, kiſſed his ſores with great tenderneſs.

Reſolving with freſh ardour to aim at Chriſtian perfection, he had no reliſh but for ſolitude and prayer, and beſought our Lord with great fervour to reveal to him his will. Being one day wholly abſorpt in God, he ſeemed to behold Chriſt hanging upon his croſs; from which viſion he was ſo tenderly affected, that he was never afterward able to remember the ſufferings of Chriſt without ſhedding many tears, and from that time he was animat-

ed with an extraordinary ſpirit of poverty, charity, and piety. He often viſited the hoſpitals, ſerved the ſick, as if in them he had ſerved Chriſt himſelf, and kiſſed the ulcers of the lepers with great affection and humility. He gave to the poor ſometimes part of his clothes, and ſometimes money. He took a journey to Rome to viſit the tombs of the apoſtles, and finding a multitude of poor before the door of St. Peter's church, he gave his clothes to one whom he thought to be moſt in need amongſt them; and clothing himſelf with the rags of that poor man, he remained all that day in the company of thoſe beggars, feeling an extraordinary comfort and joy in his ſoul. Having interiorly the croſs of Chriſt imprinted on his heart, he endeavoured earneſtly to mortify and crucify his fleſh. One day as he was praying in the church of St. Damian without the walls of Aſſiſium before a crucifix, he ſeemed to hear a voice coming from it, which ſaid to him three times: "Francis, go and repair my houſe, which thou ſeeſt falling." The ſaint ſeeing that church was old, and ready to fall to the ground, thought our Lord commanded him to repair it. He therefore went home, and by an action which was only juſtifiable by the ſimplicity of his heart, and the right of a partnerſhip with his father in trade (for he was then twenty-five years old), took an horſe-load of cloth out of his father's warehouſe, and ſold it, with the horſe, at Foligni, a town twelve miles from Aſſiſium. The price he brought to the old poor prieſt of St. Damian's, deſiring to ſtay with him. The prieſt conſented to his ſtaying, but would not take the money, which Francis therefore laid in a window. His father hearing what had been done, came in a rage to St. Damian's, but was ſomewhat pacified upon recovering his money, which he found in the window. Francis, to ſhun his anger, had hid himſelf; but, after ſome days ſpent in prayer and faſting, appeared again in the ſtreets, though ſo diſfigured and ill clad, that the people pelted him, and called him madman; all which he bore with joy. Bernardon, more incenſed than ever, carried him home, beat him unmercifully, put fetters on his feet, and locked him up in a chamber till his mother ſet him at liberty

while his father was gone out. Francis returned to St. Damian's, and his father following him thither, inſiſted that he ſhould either return home, or renounce before the biſhop all his ſhare in his inheritance, and all manner of expectations from his family. The ſon accepted the latter condition with joy, gave his father whatever he had in his pockets, told him he was ready to undergo more blows and chains for the love of Jeſus Chriſt, whoſe diſciple he deſired to be, and cheerfully went with his father before the biſhop of Aſſiſium, to make a legal renunciation to his inheritance in form. Being come into his preſence, Francis, impatient of delays, while the inſtrument was drawing up, made the renunciation by the following action, carrying it in his fervour farther than was required. He ſtripped himſelf of his clothes, and gave them to his father, ſaying cheerfully and meekly: "Hitherto I have called you father on earth: but now I ſay with more confidence, Our Father, who art in heaven, in whom I place all my hope and treaſure." He renounced the world with greater pleaſure than others can receive its favours, hoping now to be freed from all that which is moſt apt to make a diviſion in our hearts with God, or even to drive him quite out. The biſhop admired his fervour, covered him with his cloak, and ſhedding many tears, ordered ſome garment or other to be brought in for him. The cloak of a country labourer, a ſervant of the biſhop, was found next at hand. The ſaint received this firſt alms with many thanks, made a croſs on the garment with chalk or mortar, and put it on. This happened in the twenty-fifth year of his age, in 1206. *(a)*

Francis went out of the biſhop's palace in ſearch of ſome convenient retirement, ſinging the divine praiſes along the highways. He was met by a band of robbers in a wood, who aſked him who he was. He anſwered with confidence: "I am the herald of the great king."

(a) The *Three Companions* in their life of St. Francis ſay, he ſtripped himſelf of the clothes which were his father's, not all, ſo as to remain quite naked: for they add, he was found to have on under them an hair-ſhirt, and doubtleſs coarſe drawers, which he had procured or bought himſelf.

They beat him, and threw him into a ditch full of ſnow. He rejoiced to have been ſo treated, and went on ſinging the praiſes of God. He paſſed by a monaſtery, and there received an alms as an unknown poor man. In the city of Gubbio, one who knew him, took him into his houſe, and gave him an entire ſuit of clothes, which were decent, though poor and mean. Theſe he wore two years with a girdle and ſhoes, and he walked with a ſtaff in his hand like an hermit. At Gubbio he viſited the hoſpital of lepers, and ſerved them, waſhing their feet, and wiping and kiſſing their ulcers. For the repairs of the church of St. Damian, he gathered alms and begged in the city of Aſſiſium, where all had known him rich. He bore with joy the railleries and contempt with which he was treated by his father, brother, and all his acquaintance, and if he found himſelf to bluſh upon receiving any confuſion, he endeavoured to court and increaſe his diſgrace, in order to humble himſelf the more, and to overcome all inclinations of pride in his heart. For the building of St. Damian's he himſelf carried ſtones, and ſerved the maſons, and ſaw that church put in good repair. Having a ſingular devotion to St. Peter, he next did the ſame for an old church which was dedicated in honour of that great apoſtle. After this he retired to a little church called Portiuncula, belonging to the abbey of Benedictin monks of Subiaco, who gave it that name, becauſe it was built on a ſmall eſtate or parcel of land which belonged to them. It ſtands in a ſpacious open plain, almoſt a mile from Aſſiſium, and was at that time forſaken, and in a very ruinous condition. The retiredneſs of this place was very agreeable to St. Francis, and he was much delighted with the title which this church bore, it being dedicated in honour of our Lady of Angels; a circumſtance very pleaſing to him for his ſingular devotion to the holy angels, and to the queen of angels. Francis repaired this church in 1207, in the ſame manner he had done the two others; he fixed his abode by it, made it the uſual place of his devotions, and received in it many heavenly favours. He had ſpent here two years in ſighs and tears, when hearing one day thoſe words of Chriſt:

Do not carry gold, or ſilver, or a ſcrip for your journey, or two coats, or a ſtaff, (1) *(b)* read in the goſpel at maſs, he deſired of the prieſt, after maſs, an expoſition of them: and applying them literally to himſelf, he gave away his money, and leaving off his ſhoes, ſtaff, and leathern girdle, contented himſelf with one poor coat, which he girt about him with a cord. This was the habit which he gave to his friars the year following. It was the dreſs of the poor ſhepherds and country peaſants in thoſe parts. The ſaint added a ſhort cloak over the ſhoulders, and a capuche to cover the head. St. Bonaventure, in 1260, made this capuche, or Mozetta, a little longer, to cover the breaſt and ſhoulders. Some of the very habits which the ſaint wore are ſtill ſhewn at Aſſiſium, Florence, and other places. In this attire he exhorted the people to penance with ſuch energy, that his words pierced the hearts of his hearers. Before his diſcourſes he ſaluted the people with theſe words: "Our Lord give you peace;" which he ſometimes ſaid he had learned by divine revelation. They expreſs the ſalutation which Chriſt and St. Paul uſed. God had already favoured the ſaint with the gifts of prophecy and miracles. When he was begging alms to repair the church of St. Damian, he uſed to ſay: "Aſſiſt me to finiſh this building. Here will one day be a monaſtery of holy virgins, by whoſe good fame our Lord will be glorified over the whole church." This was verified in St. Clare five years after, who inſerted this prophecy in her laſt will and teſtament. (2) Before this, a man in the dutchy of Spoletto was afflicted with a horrible running cancer, which had gnawn both his mouth and cheeks in a hideous manner. Having, without receiving any benefit, had recourſe to all remedies that could be ſuggeſted, and made ſeveral pilgrimages to Rome for the recovery of his health, he came to St. Francis, and would have thrown himſelf at his feet; but the ſaint prevented him, and kiſſed his ulcerous ſore, which was inſtantly healed. "I

(1) Matt. ix. 10. (2) Extant in Wadding, ad an. 1253.

(b) Read in ſome old Latin miſſals, on the feaſt of St. Matthias, 24 Febr. This happened in 1209.

know not," ſays St. Bonaventure, "which I ought moſt to admire, ſuch a kiſs, or ſuch a cure." The ſufferings of our Divine Redeemer were a principal object of our ſaint's devotions, and in his aſſiduous meditation on them he was not able to contain the torrents of his tears. A ſtranger paſſing by the Portiuncula, heard his ſighs, and ſtepping in, was aſtoniſhed to ſee the abundance of tears in which he found him bathed; for which he reproached him as for a ſilly weakneſs. The ſaint anſwered: "I weep for the ſufferings of my Lord Jeſus Chriſt. I ought not to bluſh to weep publicly over the whole earth at the remembrance of this wonderful myſtery." Does not a Chriſtian die of grief and ſhame, who feels not theſe ſentiments of love, gratitude, and compunction in this contemplation? Only the impious can be inſenſible at this great ſpectacle. "For my part," ſays St. Auſtin to his flock, "I deſire to mourn with you over it. The paſſion of our Lord calls for our ſighs, our tears, our ſupplications. Who is able to ſhed ſuch abundance of tears as ſo great a ſubject deſerves? Certainly no one, though a fountain was placed in his eyes. (3) . . . Let us conſider what Chriſt ſuffered, that we may accompany him with more vehement ſighs and abundant tears." (4) It was from the paſſion of Chriſt that St. Francis learned his perfect ſentiments of chriſtian humility and piety.

Many began to admire the heroic and uniform virtue of this great ſervant of God, and ſome deſired to be his companions and diſciples. The firſt of theſe was Bernard of Quintaval, a rich tradeſman of Aſſiſium, a perſon of ſingular prudence, and of great authority in that city, which had been long directed by his counſels. Seeing the extraordinary conduct of St. Francis, he invited him to ſup at his houſe, and had a good bed made ready for him near his own. When Bernard ſeemed to be fallen aſleep, the ſervant of God aroſe, and falling on his knees, with his eyes lifted up, and his arms acroſs, repeated very ſlow, with abundance of tears, the whole night: *Deus meus et Omnia.* "My God and my All." The ardour with which he poured forth his ſoul in theſe

(3) S. Aug. Præf. Enar. 2. in Pſ. xxi. n. 1. (4) Ib. n. 4.

words, by moſt fervent acts of adoration, love, praiſe, thankſgiving, and compunction, was admirable, and the tender and vehement manner of his prayer expreſſed ſtrongly how much the divine love filled the whole capacity of his heart. Bernard ſecretly watched the ſaint all night, by the light of a lamp, ſaying to himſelf, "This man is truly a ſervant of God;" and admiring the happineſs of ſuch a one, whoſe heart is entirely filled with God, and to whom the whole world is nothing. After many other proofs of the ſincere and admirable ſanctity of Francis, being charmed and vanquiſhed by his example, he begged the ſaint to make him his companion. Francis recommended the matter to God for ſome time; they both heard maſs together, and took advice that they might learn the will of God. The deſign being approved, Bernard ſold all his effects, and divided the ſum among the poor in one day. Peter of Catana, a canon of the cathedral of Aſſiſium, deſired to be admitted with him. The ſaint gave his habit to them both together on the 16th of Auguſt, 1209, which is called the foundation of this Order, though ſome date it a year ſooner, when the ſaint himſelf, upon hearing the goſpel read, embraced this manner of life. The third perſon who joined him was Giles, * a perſon of great ſimplicity and virtue. They firſt joined St. Francis in his cell at the Portiuncula. The two firſt ſoon after he had changed his habit: upon which he went to Rome and obtained a verbal approbation of his Order from Innocent IV. in the ſame year 1209, a little before Otho IV. was crowned emperor at Rome about the cloſe of September. The ſaint at his return ſettled at Rivo-torto near Aſſiſium, where he inhabited with his diſciples an abandoned cottage. After an excurſion into the marquiſate of Ancona to preach penance, he brought back his diſciples to the Portiuncula. When their number was augmented to one hundred and twenty-ſeven, St. Francis aſſembling them together, ſpoke to them in a moſt pathetic manner of the kingdom of God, the contempt of the world, the renouncing their own will, and the mortification of their ſenſes; adding, in the end of his diſcourſe: "Fear not to appear little and contemptible, or

* See his life in a note, Vol. 7. p. 166.

to be called by men fools and madmen; but announce penance in ſimplicity, truſting in Him who overcame the world by humility: it is He that will ſpeak in you by his ſpirit. Let us take care that we do not loſe the kingdom of heaven for any temporal intereſt, and that we never deſpiſe thoſe who live otherwiſe than we do. God is their maſter, as he is ours, and he can call them to himſelf by other ways."

The ſaint compoſed a rule for his Order, conſiſting of the goſpel counſels of perfection, to which he added ſome things neceſſary for uniformity in their manner of life. He exhorts his brethren to manual labour, but will have them content to receive for it things neceſſary for life, not money. He bids them not to be aſhamed to beg alms, remembering the poverty of Chriſt; and he forbids them to preach in any place without the biſhop's licence. He carried his rule to Rome, to obtain the pope's approbation. Innocent III. who then ſat in St. Peter's chair, appeared at firſt averſe, and many of the cardinals alleged that the Orders already eſtabliſhed ought to be reformed, but their number not multiplied; and that the intended poverty of this new inſtitute was impracticable. Cardinal Colonna, biſhop of Salina, pleaded in its favour, that it was no more than the evangelical counſels of perfection. The pope conſulted for ſome time, and had the affair recommended to God. He afterward told his nephew, from whom St. Bonaventure heard it, that in a dream he ſaw a palm-tree growing up at his feet; in another viſion, ſome time after, he ſaw St. Francis propping up the Lateran church, which ſeemed ready to fall; as he ſaw St. Dominic, in another viſion, five years after. He therefore ſent again for St. Francis, and approved his rule, but only by word of mouth, in 1210, and he ordained him deacon. (c)

(c) The firſt rule of St. Francis is called very ſhort by Celano and others. It is not now extant, for that which Wadding gives as the firſt (*inter opuſcula* S. Franciſci, p. 133. & in Annal. ad ann. 1210.) is longer than the laſt, and contains twenty-three chapters in nine pages in folio; whereas the laſt approved by Honorius III. fills only four pages and a half (in the ſame Annals, ad an. 1223.) All his hiſtorians mention that he had made ſeveral rules before this laſt; one of

The firſt deſign of St. Francis and his companions was, to form a holy ſociety with no other view than that of ſtudying moſt perfectly to die to themſelves, that they might live only by the life of Jeſus Chriſt, in holy ſolitude, having no commerce but with God. But it pleaſed God afterward to inſpire the zealous founder with an earneſt deſire of labouring to bring ſinners to repentance. He deliberated with his brethren upon this ſubject, and they conſulted God by devout prayer. The reſult was, that St. Francis was perſuaded that God had manifeſted his will to him by his holy inſpiration during his fervent prayers, that he had called him and his brethren to preach penance to the world by word and example.

St. Francis having obtained of his Holineſs an oral approbation of his inſtitute, left Rome with his twelve diſciples, and returned with them firſt to the valley of Spoletto, and thence to Aſſiſium, where they lived together in a little cottage at Rivo-Torto, without the gates of the town; and they ſometimes went into the country to preach. Soon after, the Benedictins of Monte Soubazo beſtowed on the founder the church of the Portiuncula, upon condition that it ſhould always continue the head church of his Order. The ſaint refuſed to accept the property or dominion, but would only have the uſe of the place; and in token that he held it of the monks, he ſent them every year, as an acknowledgment, a baſket of little fiſh, called Laſchi, of which there is great plenty in a neighbouring river. The monks always ſent the friars, in return, a barrel of oil. St. Francis would not ſuffer any dominion or property of temporal goods to be veſted even in his Order, or in any community or convent in it (as in other religious Orders) that he might more perfectly and more affectionately ſay in his heart, that the houſe in which he lived, the bread which he eat, and the poor clothes which he wore, were none of his; and that he poſſeſſed nothing of any earthly goods, being

of which muſt have been that firſt recorded by Wadding. The Order ſoon grew ſo numerous, that in one of the chapters which St. Francis held, St. Bonaventure aſſures us about 5000 friars were aſſembled beſides thoſe who ſtaid at home to attend the duties.

a diſciple of Him, who for our ſakes was born a ſtranger in an open ſtable, lived without a place of his own wherein to lay his head, ſubſiſting by the charity of good people, and died naked on a croſs in the cloſe embraces of holy poverty, in order to expiate our ſins, and to cure our paſſions of covetouſneſs, ſenſuality, pride, and ambition. The motives which recommended to St. Francis ſo high an eſteem of holy poverty, and made him ſo great a lover of that virtue, were firſt the reſemblance which we bear by this ſtate to the life of our divine Redeemer, who was pleaſed to become voluntarily poor for us, and lived in extreme poverty from his firſt to his laſt breath in his mortal life. Secondly, the ſpiritual advantage which this ſtate affords for the perfecting in our ſouls the habits of humility, patience, meekneſs, and other heroic virtues, by their repeated acts, which are exerciſed under the inconveniences, privations, ſufferings and humiliations which attend that condition. Thirdly, the powerful remedies which holy poverty offers for the cure of our irregular deſires, eſpecially of all inordinate love of the world. But this virtue conſiſts not in an exterior poverty, which may be very vicious, and full of irregular deſires; but in that poverty which is called holy, that is, in the ſpirit and love of poverty, and of its privations and humiliations, reſulting from perfect motives of virtue. It is this alone which deſerves the recompence promiſed by Chriſt, extirpates the paſſions, and is the miſtreſs of many other virtues. This ſpirit and love of holy poverty our ſaint learned by aſſiduous humble meditation on the life and paſſion of Chriſt, the great book of a ſpiritual life: and this is the poverty which he aſſiduouſly and moſt earneſtly recommended to his followers. When they one day aſked him which of all virtues is the moſt agreeable to God, he anſwered: "Poverty is the way to ſalvation, the nurſe of humility, and the root of perfection. Its fruits are hidden, but they multiply themſelves infinite ways." He ſpeaks of the ſpirit of poverty as the root of humility and divine charity, in the ſame ſenſe that ſome others ſpeak of humble obedience, inaſmuch as both ſpring from, and reciprocally entertain a ſincere and

cordial affection of humility. St. Francis called the ſpirit of holy poverty the foundation of his Order, and in his habit, in every thing that he uſed, and in all his actions he carried his affection for it to the greateſt nicety. He ſometimes ordered houſes already built for his religious to be pulled down, becauſe he thought them too large and ſumptuous for their ſtate of the moſt ſevere evangelical poverty. Returning once from a journey to the Portiuncula, he found a new building made there, which he judged to be too neat and commodious. He therefore inſiſted that it ſhould be demoliſhed; till the citizens of Aſſiſium declared that they had built it for the lodgings of ſtrangers, who muſt otherwiſe lie in the fields, and that it was no way intended for his Order. In his rule he preſcribed, that the churches of his religious ſhould be low and ſmall, and all their other buildings of wood. But ſome perſons repreſenting to him that in certain countries wood is dearer than ſtone, he ſtruck out this laſt condition, requiring only that all their buildings ſhould be ſuitable to that ſtrict poverty which they profeſſed. God is glorified by every ſpirit that is founded upon ſincere motives of humility, penance, and charity; and this ſaint's admirable love of holy poverty, which confounds the ſenſuality, pride, and avarice which reign ſo much among men, derogates not from the merit of their virtue who make a juſt and holy uſe of the things of this world to the glory of God, ſo as ſtill to maintain a diſengagement of heart, and a true ſpirit of poverty, compunction, penance, humility, and all other virtues, which are never perfect, if any one in the whole train be wanting or imperfect.

Holy poverty was dearer to St. Francis through his extraordinary love of penance. He ſcarce allowed his body what was neceſſary to ſuſtain life, and found out every day new ways of afflicting and mortifying it. If any part of his rough habit ſeemed too ſoft, he ſewed it with packthread, and was wont to ſay to his brethren, that the devils eaſily tempted thoſe that wore ſoft garments. His bed was ordinarily the ground, or he ſlept ſitting, and uſed for his bolſter a piece of wood or a ſtone. Unleſs he was ſick, he very rarely eat any thing that

was dreſſed with fire, and when he did, he uſually put aſhes or water upon it; often his nouriſhment was only a little coarſe bread, on which he ſometimes ſtrewed aſhes. He drank clear water, and that very moderately, how great thirſt or heat ſoever he ſuffered. He faſted rigorouſly eight Lents in the year. Seculars were much edified, that to conform himſelf to them, he allowed his religious to eat fleſh meat; which the end of his inſtitute made neceſſary. (*d*) He called his body brother Aſs, becauſe it was to carry burdens, to be beaten, and to eat little and coarſely. When he ſaw any one idle, eating of other men's labours, he called him brother Fly, becauſe he did no good, but ſpoiled the good which others did, and was troubleſome to them. As a man owes a diſcreet charity to his own body, the ſaint, a few days before he died, aſked pardon of his, for having treated it perhaps with too great rigour, excuſing himſelf that he had done it the better to ſecure and guard the purity of his ſoul, and for the greater ſervice of God. Indiſcreet or exceſſive auſterities always diſpleaſed him. When a brother, by immoderate abſtinence, was not able to ſleep, the ſaint brought him ſome bread, and that he might eat it with leſs confuſion, began himſelf to eat with him.

The care with which he watched over himſelf to preſerve the virtue of purity ought not to be paſſed over. In the beginning of his converſion, finding himſelf aſſailed with violent temptations of concupiſcence, he often caſt himſelf into ditches full of ſnow. Once, under a more grievous aſſault than ordinary, he preſently began to diſcipline himſelf ſharply: then with great fervour of ſpirit he went out of his cell, and rolled himſelf in the ſnow: after this, having made ſeven great heaps of ſnow, he ſaid to himſelf "Imagine theſe were thy wife and children ready to die of cold; thou muſt then take great pains to maintain them." Whereupon he ſet himſelf

(*d*) This indulgence the hiſtorian of the univerſity of Paris unjuſtly makes a reproach to ſo auſtere an inſtitute, as if it introduced this relaxation in monaſtic diſcipline. The rule of perpetual abſtinence from fleſh, though general, was not abſolutely indiſpenſable among the ancient monks, though the Orientals moſtly obſerve it to this day.

again to labour in the cold. By the vigour and fervour with which he on that occaſion ſubdued his domeſtic enemy, he obtained ſo complete a victory, that he never felt any more aſſaults. Yet he continued always moſt wary in ſhunning every occaſion of danger; and in treating with women kept ſo ſtrict a watch over his eyes, that he ſcarce knew any woman by ſight. It was a uſual ſaying with him, that, "by occaſions the ſtrong become weak. To converſe too frequently with women, and not ſuffer by it, is as hard as to take fire into one's boſom, and not be burnt. What has a religious man to do," ſays he, "to treat with women, unleſs it be when he hears their confeſſions, or gives them neceſſary ſpiritual inſtructions? He that thinks himſelf ſecure, is undone: the devil finding ſomewhat to take hold on, though it be but a hair, raiſes a dreadful war."

With extreme auſterity St. Francis joined the moſt profound humility of heart. He was in his own eyes the baſeſt and moſt deſpicable of all men, and deſired to be reputed ſuch by all: he loved contempt, and ſincerely ſhunned honour and praiſe. If others commended him, and ſhewed any eſteem of his virtue, he often ſaid to himſelf: "What every one is in the eyes of God, that he is, and no more." He frequently commanded ſome friar to revile him with reproachful language. Thus he once repeated: "O brother Francis, for thy ſins thou haſt deſerved to be plunged into hell." And ordered brother Leo as often to reply: "It is true, you have deſerved to be buried in the very bottom of hell." When he was not able to avoid the eſteem of others, he was overwhelmed with ſecret confuſion. "I refer honours and praiſes," ſaid he once to another, "entirely to God, to whom they are due. I take no ſhare in them, but behold myſelf in the filth of my own baſeneſs and nothingneſs, and ſink lower and lower in it. Statues of wood or ſtone take nothing to themſelves, and are inſenſible to the reſpect and honour, which is given them, not at all on their own account, but for the ſake of thoſe whom they repreſent. And if men honour God in his creatures, even in me the laſt and vileſt among them, I conſider him alone." When he preach-

ed, he often publiſhed his own faults, that he might be deſpiſed. He was very careful to conceal the gifts of God; and to thoſe who ſeemed to expreſs an eſteem for his perſon, he would ſometimes ſay: "No one can juſtly be praiſed who is not yet ſecure of himſelf, and whilſt we know not what he will be." At other times he ſaid: "No one can boaſt, becauſe he does thoſe things which a ſinner can do, as faſting, weeping, and chaſtiſing his fleſh. There is one thing which no ſinner does; which is, if we faithfully ſerve the Lord, and aſcribe purely to him whatever he gives us." A certain holy friar, and companion of St. Francis, was favoured with a viſion at prayer, in which he ſaw a bright throne prepared in heaven, and heard a voice telling him, that it was for the humble Francis. After having received this viſion, he aſked the ſaint how he could with truth think and call himſelf the greateſt ſinner in the world? To which the ſaint anſwered: "If God had beſtowed on the greateſt ſinner the favours he has done me, he would have been more grateful than I am; and if he had left me to myſelf, I ſhould have committed greater wickedneſs than all other ſinners." From this humility it was that he would not be ordained prieſt, but always remained in the degree of deacon; he bore the greateſt reverence to all prieſts. An effect of the ſame humility was his extreme love of obedience, and his often aſking counſel of his loweſt ſubjects, though he had the gift of prophecy, and was endued with an extraordinary heavenly diſcretion and light. In his journeys from place to place he uſed to promiſe obedience to the brother whom he took with him for his companion. He ſaid once, that among the many favours God had done him, one was, that he would as willingly and as diligently obey a novice who had lived but one hour in a religious ſtate (if he was ſet over him by his warden or guardian) as he would the moſt ancient and diſcreet among the fathers, becauſe a ſubject is not to regard the perſon whom he obeys, but God, whoſe place every ſuperior holds with regard to us. Being aſked how one that is truly obedient ought to behave, he ſaid, He ought to be like a dead body. He was a great enemy

to all ſingularity. In a certain convent of his Order he was told, that one of the friars was a man of admirable virtue, and ſo great a lover of ſilence, that he would only confeſs his faults by ſigns. The ſaint did not like it, and ſaid; "This is not the ſpirit of God, but of the devil; a foul temptation, not a divine virtue." It afterward appeared, by the miſconduct of this poor religious man, by how deceitful a ſingularity he ſeparated himſelf from the converſation of his brethren. Like inſtances happened on other occaſions. The ſaint's extreme averſion to the leaſt ſhadow of diſſimulation or hypocriſy appeared in his whole conduct. In the greateſt ſickneſſes he would not allow himſelf the leaſt indulgence which was not made public: and refuſed to wear any clothing to cover his breaſt in a dangerous cold, unleſs it was viſible to others.

This ſaint, who by humility and ſelf-denial was perfectly crucified and dead to himſelf, ſeemed by the ardour of his charity to be rather a ſeraph incarnate than a frail man in a mortal ſtate. Hence he ſeemed to live by prayer, and was aſſiduouſly employed in holy contemplation. For he that loves much, deſires to converſe with the perſon whom he loves: in this he places his treaſure and his happineſs, and finds no entertainment or delight like that of dwelling upon his excellencies and greatneſs. St. Francis retired every year, after the feaſt of the Epiphany, in honour of the forty days which Chriſt ſpent in the deſert, and ſhutting himſelf up in his cell, he ſpent all that time in rigorous faſting and devout prayer. He communicated very often, and ordinarily with ecſtaſies, in which his ſoul was rapt and ſuſpended in God. He recited the canonical hours with great devotion and reverence, always ſtanding with his head bare, and uſually with his eyes bathed in tears, never leaning upon any thing, even when he was very weak and ſick. When he travelled he always ſtopped at the canonical hours of prayer, for the ſake of greater recollection and attention; and he uſed to ſay, that if the body, when it eats corruptible food, deſires to be at reſt, why ſhould not this be granted the ſoul when it takes heavenly ſuſtenance. Out of tender devotion and reverence to the names of

God and of Jeſus Chriſt, if he found them written in any paper thrown on the ground, he took it up, and put it in ſome decent place. For his trial God once abandoned him to a violent deſolation of ſoul and ſpiritual dryneſs during two months, till by aſſiduous prayer he ſuddenly found himſelf again repleniſhed with the delights of the Holy Ghoſt, and his ſenſible preſence. Though he felt a wonderful tenderneſs of devotion to all the myſteries of the life of our Saviour; yet he was moſt affected next to thoſe of his ſacred paſſion, with that of his holy nativity, by reaſon of the poverty, cold, and nakedneſs in which the divine infant made his appearance in the ſtable and crib at Bethlehem. One Chriſtmas-night the ſaint having ſung the goſpel at maſs, preaching to the people on the nativity of the poor king, he was not able to ſatiate the tender affection of his heart, by repeating often with incredible ſweetneſs his holy name under the appellation of the Little Babe of Bethlehem. He never ſpoke, or heard mention made of the holy myſtery of the Incarnation without feeling the moſt tender affection of devotion. He was particularly affected with thoſe words: *The Word was made fleſh.* He had a ſingular devotion to the Mother of God, (whom he choſe for the ſpecial patroneſs of his Order) and in her honour he faſted from the feaſt of SS. Peter and Paul to that of her Aſſumption. After this feſtival he faſted forty days, and prayed much, out of devotion to the angels, eſpecially the archangel Michael; and at All Saints he faſted other forty days. Under the name of theſe Lents he ſpent almoſt the whole year in faſting and prayer, though he at no time interrupted his penitential auſterities and devout recollection. Notwithſtanding many great troubles which the devils, both interiorly, and ſometimes viſibly raiſed to diſturb him, and withdraw him from prayer, he always perſevered conſtant in that heavenly exerciſe; nor were they ever able to make him interrupt his devotion. According to the meaſure of his great affection and tenderneſs for God, he was favoured by him with the abundance of his ſpiritual comforts and graces. Many times being in prayer he fell into raptures; often on the road as he travelled,

he was visited by our Lord with a ravishing inexpressible sweetness with which his soul was quite overwhelmed; and he usually made those that went with him to go before, both for the sake of closer recollection, and to conceal the visits and favours of the Lord. Because he humbled himself, and his heart was disengaged from the love of all creatures, God exalted him above others. He illuminated the understanding of his servant with a light and wisdom that is not taught in books, but comes down from heaven, and he infused into him an uncommon knowledge of the holy scriptures, and of the ineffable mysteries of our divine religion. He moreover gave him the spirit of prophecy; for St. Francis foretold many things which happened a long time after. He was endowed with an extraordinary gift of tears. His eyes seemed two fountains of tears, which were almost continually falling from them, insomuch that at length he almost lost his sight. When physicians advised him to repress his tears, for otherwise he would be quite blind, the saint answered: "Brother physician, the spirit has not received the benefit of light for the flesh, but the flesh for the spirit: we ought not for the love of that sight which is common to us and flies, to put an impediment to spiritual sight and celestial comfort." When the physician prescribed that, in order to drain off the humours by an issue, he should be burnt with a hot iron, (e) the saint was very well pleased, because it was a painful operation, and a wholsome remedy. When the surgeon was about to apply the searing-iron, the saint spoke to the fire saying: "Brother fire, I beseech thee to burn me gently, that I may be able to endure thee." He was seared very deep from the ear to the eye-brow, but seemed to feel no pain at all.

Whatever he did, or wherever he was, his soul was always raised to heaven, and he seemed continually to dwell with the angels. He consulted God before every thing he did, and he taught his brethren to set a high value upon, and by humility, self-denial, and assiduous

(e) This method was used before the invention of blistering-plasters, or even that more ancient of cupping glasses.

recollection, to endeavour to obtain the moſt perfect ſpirit of prayer, which is the ſource of all ſpiritual bleſſings, and without which a ſoul can do very little good. The practice of mental prayer was the favourite exerciſe which he ſtrongly recommended. Perſons who laboured under any interior weight of ſadneſs, or ſpiritual dryneſs, he vehemently exhorted to have recourſe to fervent prayer, and to keep themſelves as much as poſſible in the preſence of their heavenly father, till he ſhould reſtore to them the joy of ſalvation. Otherwiſe, ſaid he, a diſpoſition of ſadneſs, which comes from Babylon, that is, from the world, will gain ground, and produce a great ruſt in the affections of the ſoul, whilſt ſhe neglects to cleanſe them by tears, or a ſpiritual deſire of them. After extraordinary viſits of the Holy Ghoſt, the ſaint taught men to ſay: "It is you, O Lord, who by your gracious goodneſs, have vouchſafed to give this conſolation to me a ſinner, moſt unworthy of your mercy. To you I commend this favour, that you preſerve its fruit in my heart: for I tremble leſt by my wretchedneſs I ſhould rob you of your own gift and treaſure." He was accuſtomed to recite our Lord's prayer very ſlowly, with ſingular guſt in each petition, and in every word. The doxology *Glory be to the Father*, &c. was a beloved aſpiration of this ſaint, who would repeat it often together at work, and at other times, with extraordinary devotion, and he adviſed others to uſe the ſame. A certain lay brother once aſking him leave to ſtudy, the ſaint ſaid to him: "Repeat aſſiduouſly the doxology, *Glory be to the Father*, &c. and you will become very learned in the eyes of God." The brother readily obeyed, and became a very ſpiritual man. St. Francis ſometimes cried out in the fervour of his love: "Grant, O Lord, that the ſweet violence of thy moſt ardent love may diſengage and ſeparate me from every thing that is under heaven, and entirely conſume me, that I may die for the love of thy infinite love. This I beg by thyſelf, O Son of God, who diedſt for love of me. My God, and my All! who art thou, O ſweeteſt Lord? and who am I, thy ſervant, and a baſe worm? I deſire to love thee, moſt holy Lord. I have conſecrated to thee my

ſoul and my body with all that I am. Did I know what to do more perfectly to glorify Thee, this I would moſt ardently do. Yes: this I moſt ardently deſire to accompliſh, O my God." St. Francis ſometimes expreſſed his pious breathings in Canticles. St. Tereſa writes: (4) "I know a perſon who, without being a poet, has ſometimes compoſed upon the ſpot ſtanzas of very exact metre, on ſpiritual ſubjects, expreſſing the pain which her ſoul felt in certain tranſports of divine love, and the joy with which ſhe was overwhelmed in this ſweet pain." Several among the ſacred writers, under the influence of the divine inſpiration, delivered the heavenly oracles in verſe. St. Francis, in raptures of love, poured forth the affections of his ſoul, and of the divine praiſes ſometimes in animated verſe. Two ſuch canticles compoſed by him *(f)* are ſtill extant, and expreſs with wonderful

(4) Her own life, chap. 6.

(f) They are extant in Italian, together with a Latin tranſlation, among his works publiſhed by F. Wadding, in 1623. The firſt begins as follows:

In foco l'amor mi miſe,
In foco l'amor mi miſe, &c.

Some part of the ſentiments are expreſſed in the following verſes, a tranſlation of the whole being too long for this place.

Into love's furnace I am caſt;
Into love's furnace I am caſt:
I burn, I languiſh, pine and waſte.
O love divine, how ſharp thy dart!
How deep the wound that galls my heart!
As wax in heat, ſo, from above
My ſmitten ſoul diſſolves in love.
I live; yet languiſhing I die,
Whilſt in thy furnace bound I lie.
This heart is one bright flame become:
From me 'tis fled, to Thee 'tis won.
Fond toys and worlds invite in vain:
In vain they ſeek to pleaſe or gain.
Should gold and ſceptres ſtand in view;
My heart would loathe the hateful hue.
The world's delights are bitter pain;
Irkſome its beauty, glories vain.
The tree of love its roots hath ſpread
Deep in my heart, and rears its head:
Rich are its fruits: they joy diſpenſe;
Tranſport the heart, and raviſh ſenſe.

In

ſtrength and ſublimity of thought, the vehemence and tenderneſs of divine love in his breaſt, in which he found no other comfort than, could it be gratified, to die of

In love's ſweet ſwoon to thee I cleave,
Bleſs'd ſource of love: baſe toys I leave.
Falſe, vain is earth: e'en faireſt rays
Of ſun their luſtre loſe, and bays
Of Eden fade: nor cherubs bright,
Nor glowing ſeraphs glad the ſight,
While throbbing pangs I feel: my breaſt
Find love its centre, joy and reſt.
Love's ſlave, in chains of ſtrong deſire
I'm bound; nor dread edg'd ſteel nor fire.
No tyrant's frowns, no arts of hell,
My bands ſhall looſe, nor torments fell.
Hills ſhall melt, rivers backward roll,
Heav'ns fall, ere love forſake my ſoul.
All creatures Love aloud proclaim;
Heav'ns, earth and ſea increaſe my flame:
Whate'er I ſee, as mirrour bright
Reflects my lover to my ſight:
My heart all objects to him raiſe;
Are ſteps to the Creator's praiſe.
With piteous eyes, Jeſus divine;
King of love, with looks benign,
Behold my tears; oh! hear my moan;
A wounded heart look down upon.
Behold the wound made by thy dart:
Too weak my frame, too fierce the ſmart.
I aſk'd thy love, the ſoul's ſweet balm,
The bliſs of heav'n, the ſea's great calm:
But with its joy find pain combin'd,
The deepeſt wound of human mind.
O Love, thy abſence is a ſting;
Thy preſence ſweet relief will bring.
Haſten this comfort to afford;
Complete my joy, O deareſt Lord.
My heart is thine: its pow'rs then fill:
Conſume whate'er reſiſts thy will.
Conquer, ſubdue; thy pow'r diſplay;
Let each affection own thy ſway;
Let this whole ſoul thy grace obey.
Almighty grace, with heaven-born art,
Can cleanſe, and heal, and ſtrength impart:
Correct, reſtore whate'er's amiſs
In this weak frame, this frail abyſs.
Then make my heart of love divine the throne,
Or furnace kindled by thy love alone.

As

love, that he might be for ever united to the great object of his love. His thirſt of the converſion of ſouls was moſt ardent. He uſed to ſay, that for this, example has much greater force than words, and that thoſe preachers are truly to be deplored, who in their ſermons preach themſelves rather than Chriſt, ſeeking their own reputation more than the ſalvation of ſouls; and much more thoſe who pull down by their wicked and ſlothful lives, what they build by their good doctrine. He prayed and wept continually for the converſion of ſinners with extraordinary fervour, and recommended to his religious to do the ſame, ſaying that many ſinners are converted and ſaved by the prayers and tears of others; and that even ſimple laymen, who do not preach, ought not to neglect employing this means of obtaining the divine mercy in favour of infidels and ſinners. So great was the compaſſion and charity of this holy man for all ſuch, that, not contenting himſelf with all that he did and ſuffered for that end in Italy, he reſolved to go to preach

As iron bar bright flame imbibes,
And glowing ſhines with fire it hides:
Or ſolar rays which pierce our ſight,
Dark air oft brighten into light:
So may thy beams all film remove,
And fill my ſoul with pureſt love.
O love, may thy omniſcient art,
Which form'd the heav'ns, now change my heart;
In thy bright furnace melt my frame,
Transform it whole into thy flame.
In love's great triumph vanquiſh'd Thee
Its captive, cloth'd with fleſh I ſee,
Great Lord of glory, man to ſave,
Hung on a tree, laid in the grave:
Omnipotent eternal Son,
Love's victim, proſtrate thou'rt become.
O Love itſelf, O Father dear,
My wounds regard and lend an ear:
May ſighs and tears thy pity move;
Grant one requeſt of dying love:
Grant, O my God, who diedſt for me,
I ſinful wretch may die for Thee
Of love's deep wounds; love to embrace
To ſwim in its ſweet ſea; Thy face
To ſee: then join'd with thee above,
Shall I myſelf paſs into love.

to the Mahometans and other infidels, with an extreme desire of laying down his life for our Lord. With this view he embarked, in the sixth year after his conversion, for Syria, but straight there arose a tempest, which drove him upon the coast of Dalmatia; and finding no convenience to pass on farther, he was forced to return back again to Ancona. Afterward, in 1214, he set out for Morocco, to preach to the famous Mahometan king Miramolin, and went on his way with so great fervour, and desire of martyrdom, that though he was very weak and much spent, his companion was not able to hold pace with him. But it pleased God that in Spain he was detained by a grievous fit of sickness, and afterward by important business of his Order, and various accidents, so that he could not possibly go into Mauritania. But he wrought several miracles in Spain, and founded there some convents: after which he returned through Languedoc into Italy.

It will be related below how in the thirteenth year after his conversion he passed into Syria and Egypt. In the mean time, upon motives of the same zeal, he laboured strenuously to advance the glory of God among Christians, especially in his own Order. With incredible pains he ran over many towns and villages, instructing and exhorting all persons to the divine love. He often said to his brethren, especially in his last sickness: "Let us begin to serve the Lord our God; for hitherto we have made very little progress." No man in this life ever arrived at perfection; and that Christian has climbed the highest toward it who labours the most strenuously and with the most sincere humility to advance higher. St. Francis preaching penance to all the world, used often to repeat the following words, with inimitable fervour and energy: "My love is crucified," meaning that Christ is crucified, and we ought to crucify our flesh. The holy founder out of humility gave to his Order the name of Friars Minors, desiring that his brethren should be disposed, in the affection of sincere humility, to strive, not for the first, but for the last and lowest places. Many cities became suitors that they might be so happy as to possess some of his disciples animated with his spirit,

and St. Francis founded convents at Cortona, Arezzo, Vergoreta, Piſa, Bologna, Florence and other places: and in leſs than three years his Order was multiplied to ſixty monaſteries. In 1212, he gave his habit to St. Clare, who, under his direction, founded the inſtitute of holy virgins, which was called the ſecond Order of St. Francis. He took upon himſelf the care of her monaſtery at St. Damian's in Aſſiſium, but would never conſent that his friars ſhould ſerve any other nunnery of this or any other Order, in which reſolution he perſiſted to his death; though cardinal Hugolin, the protector of his Order was not ſo ſcrupulous in that particular. The founder carried his precaution and ſeverity ſo far, in imitation of many ancient ſaints, the better to ſecure in his religious a perfect purity of heart, which a defect in any ſmall circumſtance may ſometimes tarniſh. All familiar or unneceſſary converſation is certainly to be cut off in ſuch ſtations, and by the ſtricteſt watchfulneſs all dangerous ſparks are to be prevented. To give his brethren to underſtand this, when, by the authority of the protector, one of them had viſited a nunnery, St. Francis ordered him to plunge into the river, and afterward to walk two miles in his wet clothes. This ſpirit was inherited by that holy diſciple and prieſt whom the founder had ſent with ſome others into Spain, and in whoſe favour the princeſs Sancia, ſiſter to Alfonſus II. then king of Portugal, had given her own houſe at Alenquer for a convent. A lady of honour, belonging to the court of that princeſs, deſired to ſpeak to the holy man in the church about the affairs of her conſcience, and when he refuſed to come, burſt into tears and cries almoſt of deſpair. The holy prieſt therefore went to her, but carried in one hand a wiſp of ſtraw, and in the other a burning torch, with which he ſet the ſtraw on fire as ſoon as he came into her preſence, ſaying: "Though your converſation be on piety and devotion, if it be frequent, a religious man ought to dread leſt it ſhould have on his heart the ſame effect this fire produced in the ſtraw. At leaſt he will loſe by it the fruit of converſing with God in prayer." Notwithſtanding the reluctancy of the holy founder, ſeveral houſes of the Poor

Clares found means to procure, through powerful mediations, directors out of this Order to be allowed them, eſpecially after the death of St. Francis. St. Dominic being at Rome in 1215, met there St. Francis, and theſe two eminent ſervants of God honoured each other, had frequent ſpiritual conferences together, and cemented a cloſe friendſhip between their Orders, which they deſired to render perpetual, as we are informed by cotemporary writers of the life of St. Dominic: ſome ſay that St. Dominic aſſiſted at St. Francis's chapter of Matts and ſome others: but this is not ſupported by ancient vouchers, and is denied by the moſt judicious Dominican hiſtorians.

Ten years after the firſt inſtitution of his Order, in 1219, St. Francis held near the Portiuncula, the famous general chapter, called of Matts, becauſe it was aſſembled in booths in the fields, being too numerous to be received in any building of the country. We are aſſured by four companions of St. Francis and by St. Bonaventure that 5000 friars met there, though ſome remained at home who could not leave their convents. In this chapter ſeveral of the brethren prayed St. Francis to obtain for them of the pope a licence to preach every where without the leave of the biſhops of each dioceſs. The ſaint ſhocked at the propoſal anſwered: "What, my brethren! do not you know the will of God? It is that by our humility and reſpect we gain the ſuperiors, that we may by words and example draw the people to God. When the biſhops ſee that you live holily, and attempt nothing againſt their authority, they will themſelves intreat you to labour for the ſalvation of the ſouls committed to their charge. Let it be your ſingular privilege to have no privilege which may puff up the hearts of any with pride, or raiſe conteſts and quarrels." St. Francis had ſent ſome of his friars into Germany in 1216, where they met with ſmall ſucceſs. Afterward from this chapter he commiſſioned ſome to go into Greece, others into Africa, others into France, Spain and England, to all whom he gave zealous inſtructions. He reſerved for himſelf the miſſion of Syria and Egypt, in hopes of receiving there the crown of martyrdom;

but the affairs of his Order obliged him to defer his departure ſome time.

The Orders of St. Francis and St. Dominic had been approved by word of mouth, by Innocent III. who died in 1219, having ſat eighteen years. *(g)* Honorius III. who ſucceeded him, confirmed that of St. Dominic by two bulls dated the 22d of December, 1216. St. Francis obtained of this pope an approbation of his miſſions; and in 1219, ſet ſail with B. Illuminatus of Reate and other companions from Ancona, and having touched at Cyprus landed at Acon or Ptolemais in Paleſtine. The Chriſtian army in the ſixth cruſade lay at that time before Damiata in Egypt, and the ſoldan of Damaſcus or Syria, led a numerous army to the aſſiſtance of Meledin, ſoldan of Egypt or Babylon; for ſo he was more commonly called becauſe he reſided at Babylon in Egypt, a city on the Nile, oppoſite to the ruins of Memphis; Grand Cairo roſe out of the aſhes of this Babylon. St. Francis with brother Illuminatus haſtened to the Chriſtian army, and upon his arrival endeavoured to diſſuade them from giving the enemy battle, foretelling their defeat, as we are aſſured by three of his companions; alſo by St. Bonaventure, (5) cardinal James of Vitri who was then preſent in the army, (6) and Marin Sanut. (7) He was not heard, and the Chriſtians were drove back into their trenches with the loſs of 6000 men. However, they continued the ſiege, and took the city on the 5th

(5) S. Bonav. Vit. S. Fra. c. 9. (6) Jac. Vitr. Hiſt. Occid. c. 37. & ep. ad Lothar. (7) Mar. Sanut, Secret. fidel. Cruc. l. 3. par. 1. c. 7, 8.

(g) Pope Innocent III. is famous for many great actions, learned letters and pious tracts, and according to ſome, the excellent Proſe, *Veni Sancte Spiritus.* In the fourth council of Lateran, in 1215, held by his authority, the diſcipline of the church was regulated by ſeventy wholeſome decrees or canons, very famous in the canon law. By the twenty-firſt, yearly confeſſion and the Paſchal communion are commanded: by the twenty-ſecond, phyſicians are commanded, under pain of being forbid the entrance of the church, to put all perſons dangerouſly ſick in mind before they preſcribe them phyſic, to call in their confeſſor: by the thirteenth, it was forbid to eſtabliſh any new religious Orders, which was to be underſtood unleſs the pope approved it upon very urgent reaſons.

of November the ſame year. In the mean time St. Francis, burning with zeal for the converſion of the Saracens, deſired to paſs to their camp, fearing no dangers for Chriſt. He was ſeized by the ſcouts of the infidels, to whom he cried out: "I am a Chriſtian: conduct me to your maſter." Being brought before the ſoldan, and aſked by him his errand, he ſaid with wonderful intrepidity and fervour: "I am ſent, not by men, but by the moſt high God, to ſhew you and your people the way of ſalvation, by announcing to you the truth of the goſpel." The ſoldan appeared to be moved, and invited him to ſtay with him. The man of God replied: "If you and your people will liſten to the word of God, I will with joy ſtay with you. If yet you waver between Chriſt and Mahomet, cauſe a great fire to be kindled, and I will go into it with your Imams (or prieſts) that you may ſee which is the true faith." The ſoldan anſwered, that he did not believe any of their prieſts would be willing to go into the fire, or to ſuffer torments for their religion, and that he could not accept his condition for fear of a ſedition. He offered him many preſents, which the ſaint refuſed. After ſome days the ſoldan, apprehending leſt ſome ſhould be converted by his diſcourſe, and deſert to the Chriſtians, ſent him eſcorted by a ſtrong guard to their camp before Damiata, ſaying to him privately: "Pray for me, that God may make known to me the true religion, and conduct me to it." The ſoldan became from that time very favourable to the Chriſtians, and according to ſome authors, was baptiſed a little before his death.

St. Francis returned by Paleſtine into Italy, where he heard with joy that the five miſſionaries, whom he had ſent to preach to the Moors, had been crowned with martyrdom in Morocco. (8) But he had the affliction to find that Elias, whom he had left vicar general of his Order, had introduced ſeveral novelties and mitigations, and wore himſelf a habit of finer ſtuff than the reſt, with a longer capuche or hood, and longer ſleeves. St. Francis called ſuch innovators baſtard children of his Order, and depoſed Elias from his office. Reſigning the

(8) See January 16.

generalſhip that year 1220, he cauſed the virtuous Peter of Cortona to be choſen miniſter general, and after his death in 1221, Elias to be reſtored. (*b*) But Peter and after him Elias out of reſpect for the ſaint were only ſtyled vicars general till his death, who by the ſole weight of his authority continued always to direct the government of his Order ſo long as he lived. In 1223, he obtained of pope Honorius III. the confirmation of the famous indulgence granted a little time before to the church Portiuncula. (*i*) His Order, as has been menti-

(*b*) Elias of Cortona was an ambitious man, full of the prudence of this world, though a perſon of learning and abilities: by his hypocriſy he impoſed on St. Francis, and continued vicar-general till his death: after which he was choſen miniſter-general, the firſt after the founder. In that office he ſolicited the canonization of St. Francis; but built a moſt magnificent church at Aſſiſium, where St. Francis was buried, introduced into his Order the uſe of money, diſtinction, pomp and ſtate; and had ſo much regard to worldly advantages and learning, that the enſigns and practice of humility and poverty became odious to him. For theſe and other abuſes, by which the ſpirit of this Order was extinguiſhed, he was impeached by St. Antony of Padua and Adam de Mariſco, an Engliſhman, and at length depoſed by pope Gregory IX. in 1230. He was rechoſen general in 1236, but for greater exceſſes depoſed again, and excommunicated by the ſame pope. He filled the whole Order with great troubles and ſchiſms both before and after his depoſition; though he died extremely penitent in 1253. Theſe diſturbances in the Order were not extinguiſhed till St. Bonaventure was choſen general. See Helyot, T. 7. Chalippe, T. 2. Fleury, &c.

(*i*) This retired church was the favourite place in which St. Francis ſpent much time at his devotions, and its dedication was celebrated by him with great ſolemnity. Here Chriſt in a viſion, whilſt the ſaint was praying with great earneſtneſs, bad him go to the pope, who would give a plenary indulgence to all ſincere penitents who ſhould devoutly viſit that church. This viſion happened in 1221, and the ſaint repaired to Honorius III. who was then at Perugia, and granted the indulgence at that time verbally. Two years after, at the ſaint's repeated requeſt, his holineſs commiſſioned ſeven biſhops to go and publiſh this indulgence at the Portiuncula, which they accordingly did. Seven authentic certificates of theſe biſhops, and of certain companions of St. Francis, which are extant, are original proofs of this Indulgence, and of the ſaint's declaration of the aforeſaid revelation; it is, moreover mentioned, that the ſaint had been aſſured by a revelation that Chriſt himſelf ratified the grant of this indulgence. See on this ſubject the ſolid diſſertation of F. Candidus Chalippe, in his life of St. Francis, T. 2. p. 418. And Suyſken the Bollandiſt, *Analecta de gloria poſthumâ* S. Fran. § xi. p. 915. The

oned, was verbally approved by Innocent III. in 1210: a like approbation was given it in 1215, by the fourth Lateran council, to which St. Francis repaired for that purpoſe, as F. Helyot mentions, though this does not appear in the Acts of that council, becauſe it was no more than a verbal declaration. The founder therefore reviſed his rule, which breathed throughout the moſt profound humility, and an entire renunciation of the world, and preſented it to pope Honorius III. who confirmed it by a bull dated the 29th of November 1223. (*k*) On

original indulgence obtained by S. Francis is confined to the day itſelf the 2d of Auguſt, and to the chapel of the Portiuncula. Pope Innocent XII. in 1695, granted a plenary indulgence to all who with due conditions viſit the church in which this chapel ſtands any day in the whole year. The indulgence of the Portiuncula on the 2d of Auguſt, is extended to all the churches and chapels of the whole Order by the grants of Alexander IV. Martin IV. Clement V. Paul III. and Urban VIII. See Bened. XIV. de Canoniz. l. 3. c. 10. l. 4. et de Syn. Diœceſ. l. 13. c. 18. Suyſken, Analect. de S. Fran. p. 879. ad 918. Marentinus Diſſ. de Indulg. Portiunculæ vindicanda. Venet. 1760. Grouwelus, Antv. 1726. Amort, Hiſt. Indulgent. p. 150. The Portiuncula is a very famous place for devout pilgrimages: the number of thoſe who reſort to it on the feaſt of its dedication on the 2d of Auguſt, is ſaid generally not to be much under 20,000. The old little church of the Portiuncula, like the holy chapel at Loretto, is incloſed in the middle of a ſpacious church, annexed to a large convent in the hands of Recollects or Reformed Franciſcans; it is the head or mother houſe of this branch of the Order.

(k) This Order was favoured with great privileges by ſeveral popes, eſpecially by the bull of Sixtus IV. called *Mare Magnum*, publiſhed in 1474: which privileges Leo X. in 1519, extended to all the Mendicant Orders.

The firſt Order of St. Francis, which has produced 45 cardinals and five popes, (Nich. IV. Alex. V. Sixtus IV. & V. and Clem. XIV.) is divided into *Conventual* friars, and thoſe *Of the Obſervance*. The Conventuals began from the time of Elias, ſoon after the founder's death, and with the leave of their generals, and afterward of the popes, mitigated their rule by admitting rents and foundations: they were ſo called becauſe they lived in great convents, whereas thoſe friars who maintained the ſeverity of their rule dwelt in hermitages or low mean houſes and oratories. Theſe from their ſtrict obſervance of the rule were called *Obſervantins*, or friars of the *Regular Obſervance*. This name was particularly given to thoſe who followed the reformation according to their original inſtitute eſtabliſhed by St. Bernardin of Sienna in 1419. Reforms having been multiplied in this Order, Leo X. in 1517, reduced them all to one under the denomination of the Reformed Franciſcans, whom he allowed

which occaſion the ſaint preached *extempore*, at the ſuggeſtion of the dean of the cardinals, before the pope and the conſiſtory of cardinals, with great dignity and

lowed to have their own general. The Obſervantins in France are called Cordeliers from the cord which they wear. Among the Obſervantins, certain more ſevere reformations either maintained themſelves, notwithſtanding the union made by Leo X. or have been ſince eſtabliſhed. Theſe are called Obſervantins of the *Stricter Obſervance*. Among theſe are *The Bare-footed Franciſcans* in Spain, of whom ſee the life of St. Peter of Alcantara. In Italy theſe are called *The Reformed Franciſcans*. They are a diſtinct Congregation flouriſhing chiefly in Spain, but have convents in Italy, one of which is in Rome on the Palatin hill: alſo in Mexico, the Philippine Iſlands, &c. The numerous reformation called of *The Recollects* or Gray Friars, was firſt ſet on foot by F. John of Guadalupe in Spain in 1500; was received in Italy in 1525, and in France in 1584. This name was given them, becauſe they were firſt inſtituted in certain ſolitary convents devoted to the ſtricteſt retirement and recollection. The Capuchin friars reformation was begun in Tuſcany in 1525, by Matthew Baſchi, of Urbino; not by Bernardin Ochin, as ſome pretend, who only entered this Order in 1534, nine years after its inſtitution, became a famous preacher and general of his Order; but apoſtatiſing to Lutheraniſm, preached polygamy, married ſeveral wives at once, and at length died miſerably in Poland, being for his profligate morals abandoned by the whole world. Such are frequently the diſmal fruits and blindneſs of pride. The Capuchins wear a patch on the back of their habits (ſuch as St. Francis recommends in his Teſtament) and their beards, not ſhaved cloſe, but long and clipped. Wadding, Chalippe, and others, prove that St. Francis wore a beard, but always exceeding ſhort, and he made his diſciples who had long beards, ſhave them. The reformation of Capuchins was approved by Clement VII. in 1528. The Recollects and Capuchins wear grey Habits, but the Cordeliers and Conventuals black. The Portiuncula is poſſeſſed by the Reformed or Gray Friars: but the great patriarchal convent of the Order at Aſſiſium, where St. Francis was buried, is occupied by the Conventuals.

The ſecond Order of St. Francis is that of the Poor Clares, on whom ſee the life of St. Clare. St. Iſabel, ſiſter to St. Lewis, having obtained of Urban IV. in 1263, leave for the nuns of St. Clare whom ſhe founded at Longchamp, to enjoy ſettled revenues, thoſe who receive this bull are called Urbaniſts, the reſt Poor Clares. B. Colette introduced a ſevere reform in ſeveral houſes of the latter. That of the Capuchineſſes was begun by the venerable mother Mary Laurence Longa at Naples in 1558. They were eſtabliſhed at Paris by the dutcheſs of Mercœur in 1602. The convent of the Ave Maria in Paris was of the third Order, till in 1485, the nuns renouncing their revenues embraced a moſt ſevere reformation of St. Clare's Order, which ſurpaſſes in auſterity all other reforms of the ſame. (See

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energy ſo as to move the whole audience to compunction.

When St. Francis returned from Spain, and laid aſide the thoughts of his intended miſſion to Morocco in 1215,

Du Breüil, Antiquites de Paris, &c.) The Nuns of the *Immaculate Conception* of the Bleſſed Virgin were founded at Toledo in 1484, by the Ven. Beatrice de Sylva, and their inſtitute was approved by Innocent VIII. in 1489. By the means of the famous cardinal Ximenes, who was himſelf a Franciſcan, this Order was united to that of the Clares, and adopted their rule with certain mitigations. Pope Julius II. gave the Conceptioniſts a particular rule in 1511, leaving them ſtill incorporated with the Clares.

The third Order of St. Francis was inſtituted by him in 1221, at Poggi Bonzi in Tuſcany, and at Carnerio in the Valley of Spoletto, for perſons of both ſexes married or ſingle, living in the world, united by certain rules and exerciſes of piety compatible with a ſecular ſtate, none of which oblige under ſin, but are laid down as rules for direction, not binding by any vow or precept. The ſaint himſelf wrote the rule for the third Order, as Celano, &c. aſſure us: though Nicholas IV. made ſome additions to it, St. Francis left it only a congregation, or confraternity, not a religious Order. Some call B. Angelina de Corbare foundreſs of the religious ſtate in this third Order; but ſhe only added the fourth vow of incloſure: and there were monaſteries of the third Order of St. Francis, and among theſe many made the three ſolemn vows of a religious ſtate, and were approved by ſeveral popes, from Nicholas IV. The convent of Touloufe was founded in 1287. See Helyot, Hiſt. des Ord. Relig. T. 7. p. 234, &c. This inſtitute of St. Francis in favour of ſecular perſons was imitated by the Dominicans, Auſtin Friars, Carmelite Friars, Minims and Servites. After the death of St. Francis ſeveral perſons of this third Order have at different times and places, aſſociated themſelves in communities, keeping incloſure, and binding themſelves by the ſolemn religious vows of poverty, chaſtity and obedience. Theſe are ſtrictly religious perſons; they call St. Elizabeth of Hungary, dutcheſs of Thuringia, who died in 1231, their foundreſs; but are of both ſexes, divided into ſeveral branches, of which, many devote themſelves to ſerve the ſick in hoſpitals. The nuns called in Flanders *Sœurs Griſes* or Gray Siſters, formerly wore a gray habit; though they have now changed it in ſome places for white, in others for black or a dark blue. In ſome houſes theſe Gray Siſters make ſolemn vows, but in moſt they content themſelves with ſimple vows of poverty, obedience and chaſtity. The nuns of this third Order who are called *Penitents*, were inſtituted at Foligni by the Bleſſed Angela, counteſs of Civitella, in 1397, and are very numerous. A reformed branch of theſe in the Low Countries takes the name of Recollectines. The brethren of the third Order of St. Francis who ſerve lunatics or other ſick perſons, for the moſt part make only ſimple vows of chaſtity, poverty, ſerving the ſick, and obedience to the biſhops

count Orlando of Catona beſtowed on him a cloſe agreeable ſolitude on mount Alverno, a part of the Apennins not very far from Camaldoli and Vale Umbroſa. This

biſhops of the places where they are ſettled. They obſerve the third rule of St. Francis, and live in hoſpitals or in ſocieties which they call *Families*. Such in Spain are the *Infirmarians Minims*, called alſo *Obregons* from Bernardin Obregon, a gentleman of Madrid, of an ancient family, who was their founder: alſo in Flanders the Penitent Brothers, or *Bons Fieux*, that is, *Bons Fils*, founded by five pious tradeſmen, at Armentiers, Lille, &c. In ſome places there are founded religious men, called *Penitents* of the third Order, who are devoted to the inſtruction of the people, and other paſtoral functions like the Friar Minors. Of theſe the Congregation called *Piquepuce* is moſt famous in France. It was inſtituted by Vincent Muſſart, a pious religious man, a native of Paris, in 1595: the firſt religious conſiſted of ſecular perſons of the third Order, of both ſexes, whom he aſſembled together: their firſt monaſtery was erected at Franconville, between Paris and Pontoiſe: the ſecond from which they took their name, is a place at Paris, in the ſuburb of St. Antony, called Piquepuce. They are multiplied in France into four provinces in above ſixty monaſteries. See *Hiſtoire des Ordres Monaſtiquez, Religieux et Militaires, par le P. Hippolyte Helyot, Penitent du Tiers Ordre de S. François, de la province de France*, T. 7. Alſo Bonnani's Italian hiſtory of the ſame, Chalippe, T. 2. &c.

As to the ſettlements of the Friar Minors in England, St. Francis from his great chapter in 1219, ſent hither brother Agnellus or Angelus of Piſa with eight others, who landed at Dover in 1220, and founded their firſt convent at Canterbury, and ſoon after another at Northampton which flouriſhed exceedingly. Their convent in London near Newgate was built by queen Margaret, ſecond wife to Edward I. in 1306. Its great library was the gift of Sir Richard Whittington, lord-mayor of London, in 1429. At the diſſolution of monaſteries it was converted into Chriſt-church hoſpital for the education of four hundred blue-coat boys. The Franciſcan Friars in England were poſſeſſed of about fourſcore convents, beſides thoſe of women, which do not ſeem to be very numerous, ſays biſhop Tanner. The chief houſe of the Clares in England ſtood near Aldgate: it was built by Blanche, queen of Navarre, and her huſband Edmund, earl of Lancaſter, Leiceſter and Darby, ſon to Henry III. and brother to Edward I. Theſe nuns were Urbaniſts, and enjoyed revenues. They were called Clares or Minoreſſes, and their houſe the Minories: it was converted at the diſſolution, firſt into a ſtore-houſe of arms, and its name remains to that part of the town, and is communicated to the new buildings extended into the adjacent fields: on which ſee Stow's *Survey of London*, and Maitland's *Hiſtory and Antiquities of that city*. An account of the antient flouriſhing ſtate of the Franciſcan Order in England, and the eminent men which it produced among us, ſee in the exact and complete *Hiſtory*

of

virtuous count built there a convent and a church for the Friar Minors, and St. Francis was much delighted with the retirement of that high mountain. The ſolitude of the valley of Fabriano alſo pleaſed him much, and he frequently hid himſelf there. The raptures and other extraordinary favours which he received from God in contemplation, he was careful to conceal from men. St. Bonaventure and other writers of his life aſſure us, that he was frequently raiſed from the ground at prayer. F. Leo, his ſecretary and confeſſor, teſtified, that he had ſeen him in prayer ſometimes raiſed above the ground ſo high, that this diſciple could only touch his feet, which he held and watered with his tears; and that ſometimes he ſaw him raiſed much higher. (9) Towards the feſtival of the Aſſumption of the Bleſſed Virgin in 1224, St. Francis retired into a moſt ſecret place in mount Alverno, where his companions made him a little

(9) See the lives of St. Philip Neri, St. Tereſa, &c. alſo Chalippe in that of St. Francis.

of the Engliſh Province of Franciſcans, quarto. And F. Davenport or Francis of St. Clare's *Supplem. Hiſtoriæ Provinciæ Anglicanæ.* Alſo Stevens, *Monaſticon Anglic.* T. 1. p. 89. to p. 160.

This ancient province was reſtored by F. John Jennings, who laid the foundation of a celebrated convent at Douay about the year 1617. Among thoſe in this Order who ſeemed moſt perfectly to have revived in themſelves the ſpirit of their founder in theſe later ages, few perhaps have equalled the venerable martyr F. Paul of St. Magdalen or Henry Heath, as appears from his edifying life and pious writings. He ſuffered for the faith at London on the 27th of April, 1643.

F. Helyot (T. 7.) and F. Chalippe (T. 2. p. 296.) ſay there are of the firſt and third Orders of St. Francis above ſeven thouſand convents of men, and near one hundred and twenty thouſand religious men: and of women, compriſing all the branches both of the ſecond and third Orders, above nine hundred monaſteries, and in them twenty-eight or thirty thouſand nuns, ſubject to the ſuperiors of the Franciſcan Order, beſides great numbers that are ſubject to their dioceſans. Their numbers were much greater before the demolition of monaſteries in England and the Northern kingdoms. Sabellicus in 1380, reckoned of the Franciſcan Order one thouſand five hundred monaſteries, and ninety thouſand Minorites. The office of general of the Franciſcan Order was anciently for life; but ſince the year 1506, the generals are renewed every ſix years. See Helyot, Bonani, and the ſhort hiſtory of religious Orders printed at Amſterdam in four volumes.

cell. *(l)* He kept Leo with him, but forbad any other perſon to come to him before the feaſt of St. Michael: it was then the Lent which he kept before the feaſt of that archangel, and he deſired to devote himſelf in it entirely to the delights of heavenly contemplation. He ordered Leo to bring him a little bread and water every evening, and lay it at the entry of his cell: "And when you ſhall come to matins," ſaid he, "do not come in, only ſay, *Domine, labia me aperies.* If I anſwer, *Et os meum annunciabit laudem tuam*, you ſhall come in; otherwiſe you will go away again." The pious diſciple was very punctual in obeying; but was often obliged to go back again, the ſaint being in raptures, as he did not doubt; and once when he did not anſwer, he ſaw him lying proſtrate on the ground, encompaſſed with a bright light, and heard him often repeat theſe words: "Who are you, O my God, and my moſt ſweet Lord! And who am I, a baſe worm, and your moſt unworthy ſervant!" The ſaint afterward told Leo, that nothing gave him ſo perfect a knowledge and ſenſe of his own nothingneſs as the contemplation of the abyſs of the divine perfections; for nothing ſo much improves the knowledge of ourſelves as the clear knowledge of God's infinite greatneſs and goodneſs, and his ſpotleſs purity and ſanctity. Heavenly viſions and communications of the Holy Ghoſt were familiar to our ſaint; but in this retreat on mount Alverno, in 1224, he was favoured with extraordinary raptures, and inflamed with burning deſires of heaven in a new and unuſual manner. Then it was that this ſaint deſerved, by his humility, and his ardent love of his crucified Saviour, to be honoured with the extraordinary favour of the marks of his five wounds imprinted on his body by the viſion of a ſeraph.

About the feaſt of the Exaltation of the Croſs, on the

(l) Mount Alverno is ſituated in the Apennins near Borgo di ſan Sepulcro, an epiſcopal city, formerly ſubject to the pope, now to the grand duke of Tuſcany, fifty miles eaſt from Florence, on the frontiers of the pope's territories. The old chapel of St. Francis is there ſtill ſtanding, out of reſpect it has not been changed: but near it is built a new church with a ſmall convent favoured by popes with great privileges and reſorted to by pilgrims.

15th day of September, Francis being in prayer on the ſide of the mountain, raiſed himſelf towards God with the ſeraphic ardour of his deſires, and was tranſported by a tender and affective compaſſion of charity into Him, who out of love was crucified for us. In this ſtate he ſaw as it were a ſeraph, with ſix ſhining wings blazing with fire, bearing down from the higheſt part of the heavens towards him, with a moſt rapid flight; and placing himſelf in the air near the ſaint. There appeared between his wings the figure of a man crucified, with his hands and feet ſtretched out, and faſtened to the croſs. The wings of the ſeraph were ſo placed, that two he ſtretched above his head, two others he extended to fly, and with the other two he covered his whole body. At this ſight Francis was extremely ſurpriſed: a ſudden joy, mingled with ſorrow, filled his heart. The familiar preſence of his Lord under the figure of a ſeraph, who fixed on him his eyes in the moſt gracious and tender manner, gave him an exceſſive joy; but the ſorrowful ſight of his crucifixion pierced his ſoul with a ſword of compaſſion. At the ſame time he underſtood by an interior light, that though the ſtate of crucifixion no way agreed with that of the immortality of the ſeraph, this wonderful viſion was manifeſted to him, that he might underſtand he was not to be transformed into a reſemblance with Jeſus Chriſt crucified by the martyrdom of the fleſh, but in his heart, and by the fire of his love. After a ſecret and intimate converſation, the viſion diſappearing, his ſoul remained interiorly inflamed with a ſeraphic ardour, and his body appeared exteriorly to have received the image of the crucifix, as if his fleſh, like ſoft wax, had received the mark of a ſeal impreſſed upon it. For the marks of nails began to appear in his hands and feet, reſembling thoſe he had ſeen in the viſion of the man crucified. His hands and feet ſeemed bored through in the middle with four wounds, and theſe holes appeared to be pierced with nails of hard fleſh: the heads were round and black, and were ſeen in the palms of his hands, and in his feet in the upper part of the inſtep. The points were long, and appeared beyond the ſkin on the other ſide, and were turned back

as if they had been clenched with a hammer. There was alſo in his right ſide a red wound, as if made by the piercing of a lance; and this often threw out blood, which ſtained the tunic and drawers of the ſaint. This relation is taken from St. Bonaventure, who (chap. 13.) calls the wound of the ſide a ſcar; but means not a ſcar covered, but a wound left viſible and open; for he calls it (chap. 14.) a wound, and a hole in his ſide; and ſuch he again deſcribes it as ſeen after the ſaint's death. (chap. 15.) The circumſtance of its often bleeding confirms the ſame; which does not agree to a wound that is healed and covered, or to a callous ſcar raiſed after the healing of a wound, as Baillet, with many other miſtakes, pretends this to have been. (10) This wonderful miracle was performed whilſt the ſaint's underſtanding was filled with the ſtrongeſt ideas of Chriſt crucified, and his love employed in the utmoſt ſtrength of his will in entertaining its affections on that great object, and aſſimilating them to his beloved in that ſuffering ſtate; ſo that in the imaginative faculty of his ſoul he ſeemed to form a ſecond crucifix, with which impreſſion it acted upon and ſtrongly affected the body. To produce the exterior marks of the wounds in the fleſh, which the interior love of his burning heart was not able to do, the fiery ſeraph, or rather Chriſt himſelf, in that viſion (by darting bright piercing rays from his wounds repreſented in the viſion) really formed them exteriorly in him, which love had interiorly imprinted in his ſoul, as St. Francis of Sales explains it. (11)

St. Francis endeavoured nothing more than to conceal this ſingular favour of heaven from the eyes of men: and for this purpoſe he ever after covered his hands with his habit, and wore ſhoes and the feet of ſtockings on his feet. *(m)* Yet having firſt aſked the advice of brother H-

(10) See F. Chalippe, T. 2. p. 351. (11) St. Francis of Sales on the Love of God.

(m) Wadding ſaw, in the convent of the poor Clares at Aſſiſium, a pair of theſe half ſtockings, made by St. Clare for St. Francis, with the parts raiſed above and below for the heads and points of the nails. Blood from his ſide is kept in the cathedral at Recanati. See Chalippe, T. 2. p. 361.

luminatus and others, by their counſel, he with fear diſcloſed to them this wonderful viſion, but added, that ſeveral things had been manifeſted to him in it, which he never would diſcover to any one; ſecrets, ſays St. Bonaventure, which perhaps could not be expreſſed by words, or which men who are not ſupernaturally enlightened are not capable of underſtanding. Notwithſtanding the precautions of the ſaint, theſe miraculous wounds were ſeen by ſeveral during the two years which he ſurvived, from 1224 to 1226, and by great multitudes after his death. The account of them the vicar-general of his Order publiſhed in a circular letter addreſſed to all his brethren, immediately after St. Francis's death; the original copy of which was ſeen by Wadding. Luke of Tuy, biſhop of that city in Spain, publiſhed his work againſt the Albigenſes in 1231, in which (12) he tells us, that he went to Aſſiſium the year after the ſaint's death, and that this viſion was atteſted to him by many religious men and ſeculars, clergymen and laymen, who had ſeen theſe nails of fleſh in the ſaint's hands and feet, and the wound in his ſide, and with their hands had felt them: he infers from them, that Chriſt was faſtened on the croſs with four nails, and that it was his right ſide which was opened with the lance. He confirms this wonderful miracle from the life of the ſaint, written by F. Thomas de Celano, a diſciple and companion of the ſaint, by the order of pope Gregory IX. (13) from which work St. Bonaventure took his relation. When ſome in Bohemia called it in queſtion, pope Gregory IX. rebuked them by a bull in 1237, atteſting the truth of thoſe miraculous wounds upon his own certain knowledge, and that of his cardinals. The ſame he affirms in two letters recited by Wadding and Chalippe; and ſays, theſe wounds, after his death, were publicly ſhewn to every one. Pope Alexander IV. in a ſermon to the people in 1254, declared that he had been himſelf an eyewitneſs of thoſe wounds in the body of the ſaint whilſt he was yet living. St. Bonaventure, who with other friars was preſent at this diſcourſe, heard this au-

(12) Luc. Tud. adv. Albig. l. 2. c. 11. Bibl. Patr. T. 15.
(13) Greg. IX. Conſtit. 12.

thentic declaration made by his Holineſs. That pope aſſures the ſame in a bull in 1255, addreſſed to the whole church. (14) St. Bonaventure, who wrote his life in 1261, and who had lived long with the moſt familiar diſciples of the ſervant of God, ſays, that whilſt the ſaint was alive, many of his brethren and ſeveral cardinals ſaw the nails marked in his hands and feet: ſome alſo, by ſecret artifices, found the means to ſee and feel the wound in his ſide. After his death, every one openly ſaw it and the other four wounds. Fifty friars, St. Clare and all her ſiſters, and an innumerable multitude of ſeculars, ſaw and kiſſed them: and ſome, for greater certainty, touched them with their hands. St. Bonaventure relates many miracles, and a viſion of St. Francis to pope Gregory IX. by which the truth of theſe miraculous wounds was confirmed. In honour of this miracle, and to excite in the hearts of the faithful, a more ardent love of our crucified Saviour, and devotion to his ſacred paſſion, pope Benedict XI. in 1304, inſtituted a feſtival and office in memory of them; which were extended to the whole church by Sixtus IV. in 1475, Sixtus V. and Paul V. in 1615, the 17th of September, being the day choſen for this annual commemoration. *(n)* The ancient church of St. Francis on mount Alverno, with another new one more ſpacious, and a large convent, are places of great devotion on account of this miracle, and enjoy great privileges by the grants of ſeveral popes and emperors. (15)

It appears manifeſt that this wonderful favour was in part a recompence of the great love which St. Francis bore to the croſs of Chriſt. From the beginning of his converſion his heart was ſo inflamed with this divine love, that the ſufferings of his Saviour almoſt continually filled his thoughts, in which meditation, ſighs, and tears

(14) Alex. IV. Conſtit. 4. (15) See Chalippe, T. 2. p. 336.

(n) This miraculous impreſſion of the ſacred wounds is mentioned by F. Elias in the encyclical letter, by which he gave notice of the ſaint's death to the Order; by Celano and all the original writers of his life, and many other inconteſtable monuments collected by Suyſken, Comm. prævio, § 24. p. 648. & § 25. p. 653. Bened. XIV. de Canoniz. &c.

frequently expreſſed the ſentiments of his ſoul. It was to render himſelf more perfectly conformed to his crucified Jeſus, that he with great fervour ſtript himſelf of every thing, made of his body a victim of penance, and thrice ſought an opportunity of giving his life for Chriſt by martyrdom. This adorable object was all his ſcience, all his glory, all his joy, all his comfort in this world. To ſooth the ſharp pains of a violent diſtemper, he was one day deſired to let ſome one read a book to him; but he anſwered, "Nothing gives me ſo much delight as to think on the life and paſſion of our Lord: I continually employ my mind on this object, and were I to live to the end of the world, I ſhould ſtand in need of no other books." In the ſchool of his crucified Lord he learned ſo vehement a love of holy poverty, that meeting one day a beggar almoſt naked, he with ſighs ſaid to his companion: "Here is a poor man, whoſe condition is a reproach to us. We have choſen poverty to be our riches; yet in it he outdoes us." He called poverty his lady, his queen, his mother, and his ſpouſe, and earneſtly begged it of God as his portion and privilege. "O Jeſus," ſaid he, "who was pleaſed to embrace extreme poverty, the grace I beg of you is, that you beſtow on me the privilege of poverty. It is my moſt ardent deſire to be enriched with this treaſure. This I aſk for me and mine, that for the glory of thy holy name we never poſſeſs any thing under heaven, and receive our ſubſiſtence itſelf from the charity of others, and be in this alſo very ſparing and moderate." He extended his rule of poverty to what is interior and ſpiritual, fearing leſt any one among his friars ſhould regard his ſcience as his own property and fund, for ſo it feeds ſelf-love, and produces inordinate complacency in itſelf, and ſecret attachments, very contrary to that entire diſengagement of the heart which opens it to the divine grace. The ſaint indeed exhorted thoſe that were beſt qualified, to apply themſelves to ſacred ſtudies; but always with this caution, that they ſtill ſpent more time in prayer, and ſtudied not ſo much how to ſpeak to others, as how to preach to themſelves, and how to practiſe virtue. Studies

which feed vanity rather than piety he abhorred, becauſe they utterly extinguiſh charity and devotion, and drain and puff up the heart. Humiliations, reproaches, and ſufferings he called the true gain, and the moſt perfect joy of a religious man, eſpecially a friar minor, who, according to this ſaint, ought to be not ſo much in name, as in ſpirit, the loweſt among men.

St. Francis came down from mount Alverno, bearing in his fleſh the marks of the ſacred wounds, and more inflamed than ever with the ſeraphic ardours of divine charity. The two years that he ſurvived this heavenly viſion, ſeemed a martyrdom of love. He was moreover much afflicted in them with ſickneſs, weakneſs, and pains in his eyes. In this ſuffering ſtate he uſed often to repeat, that the moſt rigorous appointments of providence are often the moſt tender effects of the divine mercy in our favour. In 1225, his diſtemper growing dangerous, cardinal Hugolin, and the vicar-general Elias obliged him to put himſelf in the hands of the moſt able ſurgeons and phyſicians of Rieti, wherein he complied with great ſimplicity. In his ſickneſs he ſcarce allowed himſelf any intermiſſion from prayer, and would not check his tears, though the phyſician thought it neceſſary for the preſervation of his ſight: which he entirely loſt upon his death-bed. Under violent pains, when another exhorted him to beg of God to mitigate them, notwithſtanding his extreme weakneſs he aroſe, and falling on the ground, and kiſſing it, prayed as follows: "O Lord, I return thee thanks for the pains which I ſuffer: I pray that thou add to them an hundred times more, if ſuch be thy holy will. I ſhall rejoice that thou art pleaſed to afflict me without ſparing my carcaſe here; for what ſweeter comfort can I have, than that thy holy will be done!" He foretold his death long before it happened, both to ſeveral of his brethren, and in a letter which he dictated on Sunday the 28th of September, to a pious lady of Rome, his great friend. The ſaint earneſtly requeſted that he might be buried at the common place of execution, among the bodies of the malefactors, on a hill then without the walls of the

town of Aſſiſium, called Colle d'inferno. (o) St. Francis, a little before his death, dictated his teſtament to his religious brethren, in which he recommends to them, that they always honour the prieſts and paſtors of the church as their maſters, that they faithfully obſerve their rule, and that they work with their hands, not out of a deſire of gain, but for the ſake of good example, and to avoid idleneſs. "If we receive nothing for our work," ſays he, "let us have recourſe to the table of the Lord, the begging alms from door to door." He orders, that they who do not know how to work, learn ſome trade. Pope Nicholas III. declared, that this precept of manual labour does not regard thoſe who are in holy orders, and are employed in preaching, and in other ſpiritual functions, which is clear from the rule itſelf, the example of St. Francis, and the apology wrote by St. Bonaventure. Having finiſhed his teſtament, the ſaint deſired a ſpiritual ſong of thankſgiving to God for all his creatures, which he had compoſed, to be ſung. Then he inſiſted upon being laid on the ground, and covered with an old habit, which the guardian gave him. In this poſture he exhorted his brethren to the love of God, holy poverty and patience, and gave his laſt bleſſing to all his diſciples, the abſent as well as thoſe that were preſent, in the following words: "Farewell, my children: remain always in the fear of the Lord. That temptation and tribulation which is to come, is now at hand: and happy ſhall they be who ſhall perſevere in the good they have begun. I haſten to go to our Lord, to whoſe grace I recommend you." He then cauſed the hiſtory of the paſſion of our Lord in the goſpel of St. John to be read: after which he began to recite the hundred forty-firſt pſalm: *I have cried with my voice to the Lord*, &c. Having repeated the laſt verſe: *Bring my ſoul out of priſon, that I may praiſe thy name: the juſt wait for me till thou reward me*; he yielded up his ſoul on the 4th of October, in the year 1226, the twentieth after his converſion,

(o) This place being judged commodious for building a convent, a great monaſtery was erected there; and four years after the ſaint's death his body was removed thither, and the name of the hill changed into that of Colle del Paradiſo, by an order of pope Gregory IX.

and the forty-fifth of his age, as de Celano aſſures us. Great multitudes flocked to ſee and kiſs the prints of the ſacred wounds in his fleſh, which were openly ſhewn to all perſons. A certain learned man of rank, named Jerom, doubted of the reality of theſe miraculous wounds till he had touched and examined them with his hands, and moved the nails of fleſh backwards and forwards; by which he was ſo evidently convinced, that he confirmed by a ſolemn oath his atteſtation of them, as St. Bonaventure mentions. The next morning, which was Sunday, the ſaint's body was carried with a numerous and pompous proceſſion from the convent of the Portiuncula to Aſſiſium. The proceſſion ſtopt at St. Damian's, where St. Clare and her nuns had the comfort of kiſſing the marks of the wounds in his fleſh. St. Clare attempted to take out one of the nails of fleſh, but could not, though the black head was protuberant above the palm of the hand, and ſhe eaſily thruſt it up and down, and dipped a linen cloth in the blood which iſſued out. The body was carried thence, and buried at St. George's. Pope Honorious III. dying in 1227, cardinal Hugolin was choſen pope the ſame year, and took the name of Gregory IX. Two years after the ſaint's death, this pope went to Aſſiſium, and after a rigorous examination and ſolemn approbation of ſeveral miraculous cures wrought through the merits of St. Francis, he performed the ceremony of his canonization in the church of St. George, on the 16th of July, 1228, and commanded his office to be kept in 1229. His Holineſs gave a ſum of money for building a new church on the place which he would have called from that time Colle del Paradiſo. Elias the general, by contributions and exactions, much increaſed the ſum, and raiſed a moſt magnificent pile, which was finiſhed in 1230, and that year the body of the ſaint was tranſlated thither on the 25th of May. Pope Gregory IX. came again to Aſſiſium, in 1235. But the ceremony of the dedication of this church was not performed by him, as ſome miſtake, but by pope Innocent IV. in 1253, when he paſſed the ſummer in this convent, as is related at length by Nicolas de Curbio, a Franciſcan, that pope's confeſſarius and ſacriſtan, in his

life. (16) Pope Benedict XIV. in 1754, by a prolix moſt honourable bull confirms the moſt ample privileges granted to this church by former popes, and declares it a patriarchal church and a papal chapel with apoſtolic pœnitentiaries. (17) The body of the ſaint ſtill lies in this church, and it is ſaid under a ſumptuous chapel of marble, curiouſly wrought, ſtanding in the middle of this ſpacious church, which is dedicated in honour of St. Francis. In the ſacriſty, among many other relicks, I was ſhewn, in 1745, ſome of the writings of St. Francis, and alſo of St. Bonaventure. Over this church is a ſecond, adorned with rich paintings, dedicated in honour of the twelve apoſtles. We are told there is a third ſubterraneous church under it, like that under St. Peter's on the Vatican-hill, made in vaults; but that of St. Francis is not open. The body of St. Francis has never been diſcovered or viſited ſince the time of Gregory IX. and was concealed in ſome ſecret vault, for the better ſecuring ſo precious a treaſure. (18) In this patriarchal convent the general of the Conventual Franciſcans reſides. *(p)*

Who can conſider the wonderful examples of St. Francis, and not cry out with our divine Redeemer, *I*

(16) Apud Baluz. Miſcell. T. 7. p. 391. (17) Bened. XIV. in Bullar. ſuo, T. 4. p. 82. (18) See Chalippe, l. 5. T. 2. p. 252. & Suyſkens Analecta de gloria poſthuma S. Franciſci, part. 4. p. 919. ad p. 995.

(p) That the body of St. Francis remains entire and ſtands upright in a ſubterraneous vault under the high altar of the rich chapel of St. Francis in this church, is affirmed from a popular tradition among the Conventual friars of the houſe: but denied by many others. Only an authentic viſitation of the vaults can aſcertain the truth: probably the ſhrine is depoſited for greater ſafety under a great load of marble ornaments and walls ſo as not to be acceſſible. Relicks of his clothes, writings, &c. are ſhewn: none of his body, no diviſion having been made unleſs we believe his heart and bowels according to his deſire, to have been taken out, and laid under the altar which bears his name in the Portiuncula. This is firſt affirmed by F. Bartholomew of Piſa, in his *Conformities*, which he wrote in 1399, one hundred and ſeventy years after his death: but for which he appeals to a tradition of the ancients of that houſe, and is followed by other writers: yet Wadding doubts, and many among the Conventuals deny this diviſion.

confeſs to thee, eternal *Father*, *Lord* and king *of heaven and earth*, *becauſe thou haſt hidden theſe things from the wiſe and the prudent, and haſt revealed them to the little ones. Thus it is, O Father: becauſe it is pleaſing in thy eyes.* (19) Thou reſiſteſt the proud, and haſt diſmiſſed them empty; but thou giveſt grace to the humble, taking pleaſure to communicate thyſelf to thoſe that are ſimple of heart, thy little ones, whoſe hearts are diſengaged from earthly things. Thou art truly a hidden God, who dwelleſt in inacceſſible light, unknown to the world: but thou imparteſt thyſelf abundantly and lovingly to thoſe who having purified their ſouls from the ſpots of earthly filth and attachments, expreſs and ſhew forth in their hearts and bodies Jeſus Chriſt crucified. Yes, Father, ſo it hath pleaſed Thee. This interior crucifixion of the heart, this perfect ſimplicity and diſengagement of the affections, conſiſts not in the exterior renunciation of the world (which is indeed often a help to it; or its effect) but in the ſpirit, and is compatible with the ſtate and employments of every lawful condition in the world, as many ſaints have ſhewn, who on thrones, in courts, or armies learned to die to the world and themſelves, uſed the things of this world as ſtewards only, and as if they uſed them not, living as ſtrangers and pilgrims on earth.

On the same Day.

SS. Marcus, Marcian, and their Companions, MM. The fourth edict of Dioclesian produced in the years 304 and 305 a frightful ſlaughter of Chriſtians in Egypt, particularly in Thebais. Euſebius ſays, that after ſuffering ſcourges, tearing with iron hooks, diſjointing of limbs, and many unheard of torments; ſome were beheaded, others thrown into the ſea, others burnt, many crucified, ſeveral nailed to croſſes with their heads downwards, and great numbers were hung on gibbets in all parts of Egypt. Marcus and Marcian are named among theſe holy champions; in ancient martyrologies they are called brothers. The ſame hiſtorian deſcribes the cruelties of which he was an eye-witneſs, being then

(19) Matt. xi. 25.

in Thebais. The uſual torments there exerciſed on the Chriſtians were to tear the bodies with iron hooks and potſherds, to hang them up naked with their heads downwards, &c. Many were hung by their legs on two thick boughs of trees drawn together, which being let go, their bodies were torn aſunder. Some of theſe barbarous executions were continued for years together, and ſometimes ten, twenty, ſixty, or an hundred ſuffered in one day in the ſame place. Euſebius ſaw the executioners wearied, and their ſwords or other inſtruments blunted or ſhivered to pieces with their butcheries, yet the Chriſtians ſtill courting racks and death at their hands. Some of theſe martyrs were perſons eminent for their birth, reputation, or learning and ſkill in philoſophy. See Euſ. Hiſt. l. 8. c. 8, 9. Fleury, l. 8. n. 32.

St. PETRONIUS, Biſhop of Bologna, C. He was ſon to Petronius, prefect of the prætorium, a perſon famous for his eloquence. Our ſaint inured himſelf from his infancy whilſt he lived in his father's houſe to all the exerciſes of a ſevere aſcetic life. Being arrived at man's eſtate, he travelled into the Eaſt, and viſited the deſerts of Paleſtine and Egypt, in order to improve himſelf in the ſciences of true Chriſtian perfection by the example and inſtructions of the great ſaints who inhabited them. For this purpoſe he made a conſiderable ſtay with the moſt famous amongſt them, ſuch as St. John of Lycopolis, St. Apollo, St. Ammon, &c. We have an account of the edifying circumſtances which he collected in this journey in the ſecond book of the *Lives of the Fathers*, which Gennadius aſcribes to him, and Eraſmus, Geſner, Goldaſt, and Baronius to Evagrius of Pontus; but which was certainly compiled from the relation of our ſaint by Rufinus, as Fontanini demonſtrates (1) from the expreſs teſtimony of St. Jerom, (2) and many circumſtances mentioned in the work itſelf. St. Eucherius mentions that lately St. Hilary of Arles, and St. Petronius then living in Italy, had paſſed from the higheſt ſtate of worldly pomp to the ſervice of the church. (3)

(1) Juſtus Fontanini, Hiſt. Liter. Eccl. Aquil. (2) Ep. ad Cteſiph. (3) S. Eucher. Peræn. de Pœnit.

St. Petronius deſpiſed the ſtudy of eloquence and prophane literature: notwithſtanding which, upon his return into Italy, when he arrived at Rome in 430, he was choſen biſhop of Bologna, by pope Celeſtine, St. Felix biſhop of that ſee being dead, on the 4th of December. (4) He who had performed his tedious journey through the Eaſtern wilderneſſes barefoot, joining to its fatigues the moſt auſtere penitential auſterities, and who had brought home not a diſſipated mind, but an improved ſpirit of compunction and devotion, becauſe he had made prayer and mortification his conſtant companions, would be far from remitting any thing of thoſe exerciſes when raiſed to the paſtoral dignity in the church. He on the contrary redoubled his aſſiduity and fervour in them, being ſenſible that the ſanctification of his own ſoul, and that of his flock, had a mutual dependance on each other. Bologna had been thrice plundered a little before, viz. by Radagaiſus, a pagan Goth ſlain near Rome, and twice by Alaric the Arian Goth. St. Petronius purged it of the remains of Arianiſm, and repaired the ruins of the city, and eſpecially the churches. St. Zama, the firſt biſhop appointed by pope Dionyſius in 270, had founded the cathedral called the *Domo*, of which St. Peter was titular. It was demoliſhed in the perſecution of Diocleſian, but ſoon after rebuilt. After the perſecution of Julian the Apoſtate, the church of St. Peter having been removed by St. Fuſtinian, it was afterward re-eſtabliſhed by our ſaint under the title of SS. Nabor and Felix, and is at preſent in the hands of the poor Clares. Sigonius and the learned pope Benedict XIV. reckon the following churches founded at Bologna by St. Petronius: of St. Stephen, (adjoining to St. Peter's) upon the model of the church of the Holy Croſs and of the Holy Sepulchre at Jeruſalem: thoſe of St. Thecla, St. Agatha, St. Lucy, St. Bartholomew, St. John Evangeliſt, St. Mark, St. Martin, &c. He enriched the city with the relicks of many ſaints, particularly thoſe of the holy martyr St. Florian, who ſeems to have received his crown under Diocleſian: his relicks were brought from Vicenza and depoſited by St. Petronius in the church of

(4) Bened. XIV. de Sanctis Bonon. c. 24.

St. Stephen. He is honoured as patron of the city. (5) The Roman martyrology mentions him on this day. (a) See Rufin, l. 2. *de Vitis Patr.* Gennad. *de Vir. Ill.* c. 41. Ceillier, T. 14. p. 299. Fontanini, *Hiſt. Liter. Aquileienſ.* p. 361. l. 5. c. 12. Tillem. T. 15. p. 35. Bened. XIV. de Feſtis SS. Bonon. Bue the Bollandiſt, p. 422. ad 470.

St. AMMON, Hermit, founder of the Hermitages of Nitria. This great ſaint was born in Egypt of a rich and noble family. At the age of twenty-two years his tutors and truſtees obliged him to marry in the year 308; but on the day of his marriage he read to his wife what St. Paul has wrote in commendation of the holy ſtate of virginity, by which ſhe was eaſily perſuaded to conſent to their making a mutual vow of perpetual continence. They lived together eighteen years under the ſame roof in perfect continency; and he was ſo ſevere in his mortifications as to have gradually inured and prepared his body to bear the auſterity of long faſts. For having ſpent the day in hard labour in tilling a large garden in which he planted and cultivated balſamum, a ſhrub about two cubits high, which diſtils balſam and produces an apple, ſome time ago more famous in medicine than at preſent. The tree is cultivated like a vine, and produces its fruit in the third year. At evening he ſupped with his wife on herbs or fruits: and immediately retired to prayer, in which exerciſe he paſſed a great part of the night. When his uncle and other friends who oppoſed his retreat were dead, he retired to mount Nitria, with his wife's conſent. She aſſembled and governed in her houſe a ſociety of religious women, who in the exerciſes of a penitential and aſcetic life, vied with the moſt fervent anchorets in the deſerts, as is related by Rufin and others. St. Ammon firſt inhabited this deſert; which Caſſian places five miles from the

(5) Bened. XIV. de Sanctis Bonon. c. 26.

(a) The great church of St. Petronius at Bologna, is famous, among other things, for the gnomon made in it by Dominico Caſſini, in 1645, with a meridian line 120 feet in length drawn on the parement.

city Nitria. In the close of the fourth century, Cassian reckoned fifty monasteries on mount Nitria, inhabited by five thousand hermits. St. Ammon's first disciples lived dispersed in separate cells, till the great St. Antony advised him to found a monastery, and to assemble the greatest part of them under the inspection of an attentive superior. That great patriarch of monks made choice himself of the place for erecting this monastery by setting up a cross. (1) If St. Antony sometimes visited St. Ammon, our saint often repaired to St. Antony on mount Troicus, where he then kept his cell. St. Ammon lived in great austerity, when he first retired into the desert, taking only a refreshment of bread and water once a day. This he afterward extended to two, and sometimes to three or even four days. The desert of cells into which St. Ammon extended his hermitages, was ten or twelve miles distant from mount Nitria, though one continued wilderness. *(a)* St. Ammon wrought many miracles. That which follows seemed to St. Athanasius to contain so important an instruction, as to deserve to be inserted in his life of St. Antony, where he has recorded it. The authors of the histories of the Fathers of the desert, and of the life of St. Ammon also mention it. One day, as he was going to cross a river, called Lycus, when the banks were overflowed, in company with Theodorus his disciple, he desired him to withdraw, that they might not be seen naked in swimming over. Ammon, though alone, stood pensive on the bank, being unwilling and ashamed out of modesty to strip himself, reflecting that he had never seen himself naked. God was pleased to recompense his virginal love of purity by a miracle, and whilst he stood thus he found himself on a sudden transported to the other side of the river. Theodorus coming up, and seeing he was gone over without being wet, asked him how it came to pass, and pressed him so earnestly that he confessed the miracle to

(1) Monum. Græc. in Apothegmat. Patrum apud Cotel. T. 1. p. 351.

(a) Mount Nitria was situate beyond the lake Maria or Mareotis, 70 miles from Alexandria reaching towards Ethiopia.

him, making him firſt promiſe not to mention it to any one till after his death. St. Ammon, otherwiſe written Amun, died at the age of ſixty-two years, and St. Antony, though at the diſtance of thirteen days journey from him, knew the exact time of his death, having ſeen his ſoul in a viſion aſcend to heaven. St. Ammon is honoured on the 4th of October in many Greek menologies. See Palladius, Rufin, Socrates, Sozomen, &c. in Roſweide: alſo Cotelier, Mon. Græc. T. 1. p. 352. Caſſian Collat. 6. c. 1. &c.

St. AUREA, V. Abbeſs. When St. Eligius by the liberality of king Dagobert ſettled at Paris a nunnery of three hundred virgins, he appointed Aurea abbeſs of that numerous family. She walked before them in the exerciſes of religious perfection, and in the 34th year of her abbatial dignity being invited to glory by St. Eligius in a viſion after his death, ſhe exhorted her ſiſters to rejoice at the near proſpect of their bliſs, and died on the 4th of October, in 666. With her one hundred and ſixty of her nuns were ſwept off by the peſtilence. Her nunnery was called St. Eligius's and St. Aurea's. As it ſtood within the city ſhe could not be buried at it, and St. Eligius had built the church of St. Paul, then without the city, for a cemetery for her community. She was therefore interred at St. Paul's, and ſome time after her bones were taken up and kept in a rich ſhrine in that church, till they were tranſlated into her monaſtery. This nunnery being fallen to decay, it was united to the epiſcopal ſee of Paris in the 12th century, and the biſhop placed in it Benedictin monks. Four hundred years after, the firſt archbiſhop John Francis de Gondi ſettled in that church the Regular clerks called Barnabites, in 1636. Her relicks have been in ſome former ages in equal veneration at Paris with thoſe of St. Genevieve. See the life of St. Eligius on the 1ſt of December, and the Roman and Paris martyrologies. Alſo Felibien & Lobineau, hiſt. de Paris.

St. EDWIN, King, M. The ſchool of adverſity prepared this prince for the greateſt atchievements, as ne-

ceſſity often makes men induſtrious, whilſt affluence and proſperity ruin others by ſloth and careleſſneſs. Edwin was ſon of Alla, king of Deira; but at his father's death was deprived of his kingdom by Ethelfred, king of the Bernicians, who united all the Northumbrians in one monarchy. Edwin fled to Redwald, king of the East-Angles, who by threats and promiſes was ſecretly brought to a reſolution to deliver him into the hands of his enemy. The young prince was privately informed of his danger by a friend in the council, and as he ſat very melancholy one night before the palace gate, a ſtranger promiſed him the reſtoration of his kingdom, and the chief ſovereignty over the Engliſh, if he promiſed to do what ſhould be taught him for his own life and ſalvation. Edwin readily made this promiſe, and the ſtranger laying his hand upon his head, bad him remember that ſign. In the mean time Redwald was diverted from his treacherous intention by the perſuaſion of his wife, and diſcomfited and ſlew Ethelfred, who was marching againſt him, on the Eaſt-ſide of the little river Idle, in Nottinghamſhire. By this victory Edwin was put in poſſeſſion of the whole kingdom of the Northumbrians, which compriſed all the North of England: and in a ſhort time he became ſo formidable by the ſucceſs of his arms, that he obliged all the other Engliſh kings, and alſo the Britons or Welch, to acknowledge his ſuperior power. He took to wife Edilburge, daughter to the late St. Ethelbert, the firſt Chriſtian king of the Engliſh, and ſiſter to Ealbald, then king of Kent. St. Paulinus received the epiſcopal conſecration, and was ſent to attend her. On Eaſter-eve, in 626, the queen was delivered of a daughter, and on Eaſter-day an aſſaſſin, named Eumer, ſent by Quichelm, king of the Weſt-Saxons, being admitted into the preſence of king Edwin, attempted to ſtab him with a poiſoned dagger, which he took from under his cloak. He gave a violent puſh at the king, and would have certainly killed him, if Lilla, his favourite, and faithful miniſter, had not, for want of a buckler, interpoſed his own body, and ſo ſaved the king's life with the loſs of his own. The dagger wounded the king through the body of this officer. The ruffian was

cut to pieces upon the ſpot, but firſt killed another of the courtiers. The king returned thanks to his gods for his preſervation; but Paulinus told the king it was the effect of the prayers of his queen, and exhorted him to thank the true God for His merciful protection of his perſon, and for her ſafe delivery. The king ſeemed pleaſed with his diſcourſe, and was prevailed upon to conſent that his daughter that was juſt born ſhould be conſecrated to God. She was baptized with twelve others on Whitſunday, and called Eanfleda, being the firſt fruits of the kingdom of the Northumbrians. Theſe things happened in the royal city upon the Derwent, ſays Bede; that is, near the city Derventius, mentioned by Antoninus, in his Itinerary of Britain: it is at preſent a village called Aldby, that is, *Old Dwelling*, near which are the ruins of an old caſtle, as Camden takes notice.

The king, moreover, promiſed Paulinus, that if God reſtored him his health, and made him victorious over thoſe who had conſpired ſo baſely to take away his life, he would become himſelf a Chriſtian. When his wound was healed he aſſembled his army, marched againſt the king of the Weſt-Saxons, vanquiſhed him in the field, and either ſlew or took priſoners all the authors of the wicked plot of his aſſaſſination. From this time he no more worſhipped any idols; yet he deferred to accompliſh his promiſe of receiving baptiſm. Pope Boniface ſent him an exhortatory letter, with preſents; and a ſilver looking-glaſs, and an ivory comb to the queen Edilburge, admoniſhing her to preſs him upon that ſubject. Edwin was willingly inſtructed in the faith, often meditated on it by himſelf, and conſulted with the wiſeſt among his great officers. Paulinus continued to exhort him, and to pray zealouſly for his converſion: at length being informed, it is believed, by revelation, of the wonderful prediction made formerly to the king, and of his promiſe, he came to him whilſt he was thinking one day ſeriouſly upon his choice of religion, and laying his hand upon his head, aſked if he remembered that ſign? The king trembling, would have thrown himſelf at his feet; but the biſhop raiſing him up, ſaid with an affectionate ſweetneſs: "You ſee that God hath delivered

you from your enemies; he moreover offers you his everlaſting kingdom. Take care on your ſide to perform your promiſe, by receiving his faith, and keeping his commandments." The king anſwered he would confer with his chief counſellors to engage them to do the ſame with him: to which the biſhop conſented. The king having aſſembled his nobles, aſked their advice. Coifi, the high-prieſt of the idols, ſpoke firſt, declaring that by experience it was manifeſt their gods had no power. Another perſon ſaid, the ſhort moment of this life is of no weight, if put in the balance with eternity. Then St. Paulinus harangued the aſſembly. Coifi applauded his diſcourſe, and adviſed the king to command fire to be ſet to the temples and altars of their falſe gods. The king aſked him who ſhould firſt profane them? Coifi anſwered, that he himſelf, who had been the foremoſt in their worſhip, ought to do it, for an example to others. Then he deſired to be furniſhed with arms and a horſe; for according to their ſuperſtition it was not lawful for the high-prieſt to bear any arms, or to ride on a horſe, but only on a mare. Being therefore mounted on the king's own horſe, with a ſword by his ſide, and a ſpear in his hand, he rode to the temple, which he profaned by caſting his ſpear into it. He then commanded thoſe that accompanied him to pull it down, and burn it with the whole incloſure. This place, ſays Bede, is ſhewn not far from York, to the Eaſt beyond the Derwent, and is called Godmundingham, that is, Receptacle of gods. It retains to this day the name of Godmanham; and near it is Wigton, that is, Town of Idols, as Camden mentions in Yorkſhire.

King Edwin was baptized at York on Eaſter-day, in the year of Chriſt 627, the eleventh of his reign. The ceremony was performed in the church of St. Peter, which he had cauſed to be built of timber through haſte; but he afterwards began a large church of ſtone, in which this was incloſed, and which was finiſhed by his ſucceſſor St. Oſwald. St. Paulinus fixed his epiſcopal ſee at York, with the approbation of king Edwin, and continued to preach freely during the remaining ſix years of this prince's reign. He baptized among others

four ſons, one daughter, and one grandſon of the king's; and both nobles and people flocked in crowds to be inſtructed, and to receive the holy ſacrament of baptiſm. When the king and queen were at their country palace of Yeverin in Glendale, among the Bernicians in Northumberland, the biſhop was taken up thirty-ſix days together from morning till night in catechizing perſons, and in baptizing them in the little river Glen. Oratories and baptiſteries not being yet built, the people were baptized in rivers; which ſhews that baptiſm was then adminiſtered by immerſion. When St. Paulinus was with the king in the country of the Deiri, he was wont to baptize in the river Swale, near Cataract, now the village Cattaric, which the tradition of that country confirms to this day, ſay Mr. Drake, Mr. Smith, and Mr. Stevens. St. Edwin built a church in honour of St. Alban, from which a new town aroſe which was called Albanſbury, and ſince Almondbury. The royal palace in that place was burnt by the pagans after the death of St. Edwin. His ſucceſſors had their country palace in the territory of Loidis or Leeds, where a town of that name was afterward built.

King Edwin was equally zealous to practiſe himſelf, and to propagate on all ſides the holy religion which he profeſſed. The Engliſh nation generally received the faith with a fervour equal to that of the primitive Chriſtians, and many among them became by their converſion quite another people, having no other views but thoſe of another world, and no other thoughts but of the ineſtimable happineſs which by the divine mercy, they were poſſeſſed of, to improve which was their only ſtudy. Even kings who find the greateſt obſtacles to virtue, and whilſt they command others at will, are often of all men the leaſt maſters of themſelves, and the greateſt ſlaves to their own paſſions; theſe, I ſay, among the new converted Engliſh, often ſet their ſubjects the ſtrongeſt examples of the powerful influence of grace, which is omnipotent in thoſe who open their breaſts to it. No ſooner had they got ſight of heaven and immortality, but earth appeared contemptible to them, and they trampled under their feet thoſe crowns, for which a lit-

tle before they were ready to ſuffer every thing. Several exchanged their purple and ſceptres for haircloth, their palaces for mean cells, their power and command for the humility of obedience. Others wore ſtill their crowns, but looked on them with holy contempt; and regarded it as their chiefeſt glory to make Chriſt reign in the hearts of their ſubjects, and to impart to other nations the bleſſing they had received. In theſe zealous endeavours St. Edwin deſerved for his recompence the glorious crown of martyrdom. Redwald, king of the Eaſt-Angles, had received baptiſm in the kingdom of Kent; but being returned home, was ſeduced by his wife and other evil teachers, and joined together the worſhip of his ancient gods, and that of Jeſus Chriſt; erecting, Samaritan like, two altars in the ſame temple, the one to Chriſt, and another ſmaller for the victims of devils. His ſon and ſucceſſor Earpwald was prevailed upon by St. Edwin to embrace with his whole heart the faith of Chriſt; though, he being killed ſoon after, that nation relapſed into idolatry for three years, till Sigebert returning from his exile in Gaul, reſtored the Chriſtian religion. The Engliſh enjoyed ſo perfect tranquillity and ſecurity throughout the dominions of king Edwin, that this peace became proverbial among them; and it was affirmed that a woman with her newborn infant might ſafely travel from ſea to ſea. To the fountains on the highways the king had cauſed copper cups to be chained, which none durſt remove or take away, ſo ſtrictly were the laws obſerved.

This good king had reigned ſeventeen years over the Engliſh and the Britons, of which he had ſpent the laſt ſix in the ſervice of Chriſt, when God was pleaſed to viſit him with afflictions in order to raiſe him to the glory of martyrdom. Penda, a prince of royal blood among the Mercians, a violent abetter of idolatry, revolted from his obedience, and got together an army of furious veteran ſoldiers, ſuch as had firſt invaded Britain, and all that ſtill adhered to their ancient ſuperſtitions. Penda fought to extirpate Chriſtianity, and from this time reigned over the Mercians twenty-two years. In this firſt revolt he entered into a confederacy with Cadwallo,

king of the Britons, or Welch, who was indeed a Chriſtian, but ignorant of the principles of this holy religion, ſavage and barbarous in his manners, and ſo implacable an enemy to the Engliſh, as to ſeem rather a wild beaſt than a man: for in his violent rage utterly to deſtroy that people, with all that belonged to them, he paid no regard to churches or religion, and ſpared neither age nor ſex. King Edwin being the moſt powerful prince in the Engliſh Heptarchy, to whom all the reſt paid a kind of obedience, the fury of this war was entirely bent againſt him, and he was killed in a great battle againſt theſe two princes, fought in Yorkſhire, at a place now called Hatfield, originally Heavenfield, which name was given it on account of the great number of Chriſtians there ſlain in this engagement. The body of St. Edwin was buried at Whitby, but his head in the porch of the church he had built at York. He is honoured with the title of martyr in the martyrology of Florus, and in all our Engliſh calendars. Speed, in his catalogue, mentions an old church in London, and another at Breve in Somerſetſhire, of both which St. Edwin was the titular patron. His death happened in the year of Chriſt 633, of his age the forty-eighth. In what manner the Chriſtian religion was reſtored in Northumberland is related in the life of St. Oſwald, 5 Aug. On St. Edwin, ſee Bede Hiſt. l. 2. c. 9, 10, 12, 15, 20. William of Malmeſbury, and Alford who has inſerted, ad an. 632, the letter of pope Honorious to this holy king, which is alſo extant together with his letter to Honorius, archbiſhop of Canterbury, in Bede, and Conc. T. 6. See the life of St. Paulinus, Oct. 10.

The relicks of St. Ethelburge, wife of St. Edwin, were honoured with thoſe of St. Edburg at Liming monaſtery. Lel. Collect. T. 1. p. 10.

The MARTYRS of TRIERS. St. Paulinus, biſhop of Triers, highly extolled by St. Athanaſius, St. Hilary and St. Jerom, ſuffered grievous perſecutions under the Arian emperor Conſtantius, and was baniſhed by him into Phrygia where he died. A beautiful church bears his name out of the walls of Tri-

ers, ſerved by a college of canons, and enriched with relicks of many martyrs crowned under the preſident Rictius Varus and the emperor Maximian Herculeus. They are mentioned in the Acts of SS. Fuſcian and Victoricus in Bouquet, &c. See on them Brower, Bue the Bollandiſt, p. 329, &c. The incredible number of theſe martyrs is denied by Honthemius, Diſſ. de martyr. Trevir.

OCTOBER V.

St. PLACIDUS, Abbot, and Companions, MM.

From S. Greg. Dial. l. 2. c. 3, 7. and Mabillon Annal. Bened. T. 1. who ſhews the ſeveral acts of their martyrdom to be pieces of no Authority, with all the inſtruments relative: which is confirmed at large by Bue the Bollandiſt, §. 3, and 4.

A. D. 546.

THE reputation of the great ſanctity of St. Benedict, whilſt he lived at Sublaco, being ſpread abroad, the nobleſt families in Rome brought their children to him to be educated by him in his monaſtery. Equitius committed to his care, in 522, his ſon Maurus, then twelve years of age, and the patrician Tertullus his ſon Placidus, who was no more than ſeven. Philip of Macedon, recommending his ſon Alexander the Great to Ariſtotle, whom he had choſen for his preceptor, in his letter upon that ſubject, gave thanks to his gods not ſo much for having given him a ſon, as for providing him with ſuch a maſter for his education. With far more reaſon Tertullus rejoiced that he had found ſuch a ſanctuary, where his ſon, whilſt his heart was yet untainted by the world, might happily eſcape its contagion. St. Gregory relates, that Placidus being fallen into the lake of Sublaco as he was fetching ſome water in a pitcher, St. Benedict, who was in the monaſtery, immediately knew this accident, and calling Maurus, ſaid to him: "Brother, run, make haſte; the child is fallen into the water." Maurus having begged his bleſſing, ran to the

lake, and walked upon the water above a bow-ſhot from the land, to the place where Placidus was floating, and taking hold of him by the hair, returned with the ſame ſpeed. Being got to the land, and looking behind him, he ſaw he had walked upon the water, which he had not perceived till then. St. Benedict aſcribed this miracle to the diſciple's obedience; but St. Maurus attributed it to the command and bleſſing of the abbot, maintaining that he could not work a miracle without knowing it. Placidus decided the diſpute by ſaying: "When I was taken out of the water, I ſaw the abbot's melotes upon my head, and himſelf helping me out." The melotes was a ſheep's ſkin worn by monks upon their ſhoulders. We muſt obſerve that St. Placidus being very young, had not yet received the monaſtic tonſure and habit. This miraculous corporal preſervation of Placidus may be regarded as an emblem of the wonderful inviſible preſervation of his ſoul by divine grace from the ſpiritual ſhipwreck of ſin. He advanced daily in holy wiſdom, and in the perfect exerciſe of all virtues, ſo that his life ſeemed a true copy of that of his maſter and guide, the glorious St. Benedict; who ſeeing the great progreſs which divine grace made in his tender heart, always loved him as one of the deareſt among his ſpiritual children, and took him with him to mount Caſſino in 528. The ſenator Tertullus principal founder of this monaſtery made them a viſit ſoon after their arrival there, ſaw with pleaſure the riſing virtue of his ſon Placidus, and beſtowed on St. Benedict part of the eſtates which he poſſeſſed in that country, and others in Sicily. The holy patriarch founded another monaſtery upon theſe latter near Meſſina, a great city with a fine harbour upon the ſtreights which part Italy from Sicily. Of this new colony St. Placidus was made abbot. Dom Rabache de Freville, the preſent ſubprior of St. Germain des Prez, in his manuſcript life of St. Maurus, places the arrival of that ſaint at Angers in France, and the foundation of the abbey of Glanfeüil, in 543, the very year in which St. Benedict died. St. Placidus is ſuppoſed to have gone to Sicily in 541, a little before the holy patriarch's death, being about twenty-ſix years of age. He there

founded a monaſtery at Meſſina. The ſpirit of the monaſtic ſtate being that of penance and holy retirement, the primitive founders of this holy inſtitute were particularly watchful entirely to ſhut the world out of their monaſteries, and to guard all the avenues through which it could break in upon their ſolitude. Its breath is always poiſonous to thoſe who are called to a life of retirement. Charity may call a monk abroad to ſerve his neighbour in ſpiritual functions; but that perſon only can ſafely venture upon this external employment who is dead to the world, and who ſtudies to preſerve in it interior ſolitude and recollection, having his inviſible food and ſecret manna, and making it his delight to converſe ſecretly in his heart with God, and to dwell in heaven. This ſpirit St. Placidus had learned from his great inſtructer, and the ſame he inſtilled into his religious brethren. *(a)* He had not lived many years in Si-

(a) SS. Placidus, Eutychius, and 30 other martyrs are commemorated in the moſt pure copies of the ancient martyrology aſcribed to St. Jerom, viz. that of Lucca given by Florentinius, that of Corbie in D'Achery, (Spicil. T. 4.) that in Martenne, (Anecd. T. 3. Col. 1563.) &c. alſo in Ado, Uſuard, &c. Solier the Jeſuit, (in martyrol. Uſuardi ad 5 Octob.) Chatelain, (Mart. univ.) Bue the Bollandiſt, (1 Octob. p. 66.) &c. think theſe to be ancient martyrs under the Roman pagans. Others have confounded them with the monks martyrs. That a St. Placidus was a diſciple of St. Benedict we are aſſured by St. Gregory, &c. that he was ſent into Sicily is mentioned by Leo Marſicanus in the 11th century, (in his Hiſtoria Caſinenſis, l. 1. c. 1.) and that he died there by martyrdom is recorded by Bertarius, abbot of Caſſino, in the 11th century, (Carmine de S. Benedicto) by the old martyrology of Caſſino, (ap. Muratori, T. 7. Rerum Ital. Col. 935.) Mabillon, (Iter. Ital. T. 1. p. 144.) &c. St. Placidus is invoked in ſeveral Benedictin Litanies before the 11th age. See Ruinart Apol. pro S. Placido, § 3. Card. Bona, Liturg. l. 1. c. 12. n. 4. Mabillon Anal. T. 2. &c. Firſt Gelinus, after him Maurolycus, Molanus, Geleſinius, Baronius, &c. give the title of diſciple of St. Benedict to St. Placidus, honoured on this day; in which the Bollandiſts ſuſpect that the Monks Martyrs to be ſubſtituted in modern martyrologies in the place of the Roman Martyrs recorded in more ancient martyrologies, ſeeing Uſuard, Notker, &c. though monks, do not mention that circumſtance: Nevertheleſs unleſs ſome martyrology more ancient than St. Benedict could be produced, in which St. Placidus martyr occurs, the tradition of the Benedictins, who think their St. Placidus the ſame, cannot be proved a miſtake. At preſent at leaſt the Benedictin abbot and his companions are the ſaints honoured in

cily before a pagan barbarian with a fleet of pirates from Africa rather than from Spain, then occupied by Arian Goths not by pagans, landed in Sicily, and out of hatred of the chriſtian name, and the religious profeſſion of theſe ſervants of God, put St. Placidus and his fellow-monks to the ſword, and burnt their monaſtery about the year 546.

All true monks devote themſelves to God; they ſeparate themſelves from the world, and do not entangle themſelves in ſecular buſineſs, that they may more eaſily

the Roman martyrology on this day. The barbarians by whoſe hands they ſuffered, are preſumed by Mabillon to have been Sclavini, who in the reign of Juſtinian plundered Thrace and Illyricum, as Procopius relates, l. 3. c. 38. de bello Gothico. Others think them Arian Goths from Spain; others Arian cruel Vandals, or pagan Moors ſubject to them in Africa: others Saracens; but theſe were not ſo early in that neighbourhood, and were not likely to have made a long voyage from Egypt or Arabia. The acts call the pirate Mamucha.

The monaſtery of Meſſina was ſoon after rebuilt: its poſſeſſions, the original gift of the ſenator Tertullus in Sicily and Italy, were confirmed to it by pope Vigilius, if Rocchus Pyrrhus (Siciliæ ſacræ l. 4. par. 2.) was not impoſed upon by a falſe deed. The Saracens from Alexandria invading Sicily in 669, again deſtroyed this monaſtery of St. Placidus, and murdered all the monks; and after it had been repaired by the monks of Caſſino, again deſtroyed it under their leader Abrahim, about the year 880, as the chronicles of Caſſino relate. The monks ſlain there in this its third deſtruction are honoured with the title of martyrs by Cajetan, (De Sanctis Siculis, T. 1. printed in 1610.) and by Wion, (in martyrol. Ben.) on the 1ſt of Auguſt. In the year 1276, the bodies of St. Placidus and his companions were diſcovered at Meſſina, in the ruins of the church of that monaſtery, which bore the title of St. John Baptiſt. In 1361, certain noblemen of Meſſina founded the abbey of St. Placidus of Colonero, ten miles from Meſſina, which in 1432, was removed to a monaſtery two miles from Meſſina. The bodies of St. Placidus and his fellow martyrs were again diſcovered under the ruins of St. John Baptiſt's church in Meſſina in 1588, known by the marks of martyrdom and the tradition of the citizens; of which ſeveral relations have been publiſhed: thirty-ſeven bodies of martyrs were found in one place, depoſited ſeparately, and afterward ſome others, of which ſeveral relations are publiſhed. Pope Sixtus V. in 1588, and again Paul V. in 1621, ordered their feſtivals to be kept at Meſſina, &c. The relicks are chiefly preſerved in the priory of St. John Baptiſt at Meſſina. See the hiſtory of their diſcovery, &c. written at that time in Italian, and Mabillon, Diſſ. des Saints inconnus, p. 28. Alſo F. Bue the Bollandiſt, p. 103. and Bened. XIV. De Canoniz. Sanctor. l. 4. par. 2. cap. 33. p. 222.

ſeek perfectly and with their whole hearts, not thoſe things which are upon earth, but thoſe which are in heaven. This is the duty of every Chriſtian, as Origen elegantly obſerves, (1) and as St. Paul himſelf teaches, (2) according to the divine leſſons of our bleſſed Redeemer. For to be dead to the world, and to live to Chriſt, is the part of all who are truly his diſciples. Thoſe who live in the world muſt ſo behave as not to be of the world. They muſt be aſſiduouſly converſant in prayer and other exerciſes of religion. Their work itſelf muſt be ſanctified and dedicated to God by the like motives with which the ancient monks applied themſelves to penitential manual labour, (3) or to external ſpiritual functions.

On the same Day.

St. GALLA, Widow. She was daughter to Symmachus the Younger, the great, the moſt learned and virtuous patrician of Rome, whom Theodoric unjuſtly and barbarouſly put to death. (*a*) From her cradle ſhe gave herſelf fervently to the ſervice of God, and being married very young loſt her huſband before the end of the firſt year. She could have yet pleaſed the world, and was ſtrongly ſolicited and courted by it, but her only deſire in it was to pleaſe God alone; and trampling upon the world amidſt its honours and riches, ſhe conſidered herſelf as freed by her ſtate of widowhood from its diſtractions. Out of devotion to the apoſtles ſhe choſe for her dwelling a little cottage or cell near their tombs on the Vatican hill, where ſhe never interrupted her devotions but by other good works. The revenues of her great eſtates were made the patrimony of the poor, and by her auſterities which reduced her body to a mere ſkeleton, ſhe made herſelf an holocauſt of pe-

(1) Origen, Hom. 11. in Levit. (2) Col. iii. 2. (3) St. Aug. l. de Moribus Eccl. Catholicæ, c. 30, 31. & l. de Opere Monachorum. S. Hier. ep. 22. ad Euſtoch. &c.

(*a*) On his extraordinary virtue and erudition, ſee Priſcian præf. in l. de Ponderibus & Menſuris: Procopius, l. 1. Hiſt. Gothorum a Grotio verſæ. Boetius de Conſol. Philoſ. l. 2. proſa 4. &c. Papebrochius in Joanne papa I. T. 6. Maii, p. 704.

nance. The prayers and ſpiritual inſtructions of the greateſt ſaints and prelates who at that time adorned the weſtern church, were a tribute to her piety and fervour; which, among other means of her ſanctification, ſhe ſought with great earneſtneſs. The pious letters which St. Fulgentius wrote to her from the place of his baniſhment, are extant amongſt his works. After a train of tedious diſtempers ſhe was afflicted during the laſt years of her life with a cancer in her breaſt. She ſuffered extreme pains with incredible patience and reſignation, and by them finiſhed the martyrdom of her penance about the middle of the ſixth age. See St. Gregory, Dial. l. 4. c. 13. St. Fulgentius's Letters. Baronius, Sirmond, &c.

OCTOBER VI.

St. BRUNO, C. Founder of the Carthuſian Monks.

From the ſhort chronicle of the four firſt priors of the Chartreuſe, compiled by Guigo the fifth prior as it ſeems, whoſe elogy is added in MSS. ap. Labb. Bibl. MSS. T. 1. p. 638. and the Bollandiſts: from the larger chronicle called Chronica de exordio Ordinis Carthuſienſis, or Tr. de Narratione hiſtoriæ inchoationis & promotionis Ordinis Carthuſ. containing the hiſtory of the five firſt priors, written about the year 1250, according to F. Bye; from S. Bruno's life by Fr. du Puitz or Puteanus, General of the Order, in 1508, printed at Baſil in 1515; from his life compiled by Guibert of Nogent, in 1101, and the life of St. Hugh of Grenoble, written by Guy, the fifth general of the Carthuſians. See Mabillon, Annal. Bened. T. 5. p. 202. & Act. Ben. T. 9. Camillus Tutinus, in Ordinis Carth. hiſtoriæ proſpectu; Columbius, Diſſ. de Carthuſianorum initiis; Maſſon the learned general of the Order, l. 1. Annalium Carthuſ. Hercules Zanotti in Italica hiſtoria S. Brunonis, printed at Bologna in 1741. Continuators of the Hiſt. Literaire de la France, T. 9. p. 233. F. Longueval, Hiſt. de l'Egliſe de France, l. 22. T. 8. p. 117. Bye the Bollandiſt, T. 3. Oct. p. 491, to 777.

A. D. 1101.

THE moſt pious and learned cardinal Bona, one of the greateſt lights not only of the Ciſtercian Order, but of the whole church, ſpeaking of the Carthuſian monks,

of whoſe inſtitute St. Bruno was the founder, calls them, "The great miracles of the world; men living in the fleſh as out of the fleſh; the angels of the earth, repreſenting John the Baptiſt in the wilderneſs; the principal ornament of the church; eagles ſoaring up to heaven, whoſe ſtate is juſtly preferred to the inſtitutes of all other religious Orders." (1) St. Bruno was deſcended of an ancient and honourable family, and born at Cologn, not after the middle of the eleventh century, as ſome miſtake, but about the year 1030, as the ſequel of his life demonſtrates. In his infancy he ſeemed above the uſual weakneſſes of that age, and nothing childiſh ever appeared in his manners. His religious parents hoping to ſecure his virtue by a good education, placed him very young in the college of the clergy of St. Cunibert's church, where he gave extraordinary proofs of his piety, capacity and learning, inſomuch that St. Anno, then biſhop of Cologn, preferred him to a canonry in that church. He was yet young when he left Cologn, and went to Rheims for his greater improvement in his ſtudies, moved probably by the reputation of the ſchool kept by the clergy of that church. *(a)* Bruno

(1) Card. Bona, De divin. Pſalmod. c. 18. § 5. p. 897.

(a) Baldericus, abbot of Bourgueil, in the ſame age, aſſures that St. Bruno performed his ſtudies at Rheims. From a doubtful paſſage in the chronicle of the abbey of St. Maxentius, ſome ſay that St. Bruno ſtudied philoſophy ſome time under Berengarius at Tours. He could never ſtudy at Paris, or take there the degree of doctor. Some writers two hundred years after St. Bruno's time, (from whom Gerſon copied this account, whom Launoy falſely pretends to be the firſt that relates it, *Diſſ. de Seceſſ. Brun.*) aſcribe his converſion to a miraculous apparition of a noted doctor of Paris, where St. Bruno might paſs, though he never lived in that city. They relate that a certain eminent doctor's body being carried to the church in Paris in order to be buried, while the canons were ſinging the office for the dead, he lifted up his head upon the bier, and ſaid with a dreadful voice: "By the juſt judgment of God I am accuſed." That at a ſecond time he ſaid: "I am judged." At a third time: "I am condemned." This ſtory was inſerted in the Roman breviary, but left out by an order of Urban VIII. It is defended by two Jeſuits, F. Theophilus Raynaudi, and F. Colombi, *Diſſ. De Carthuſ. Initiis*; alſo, though coolly, by F. Innocent Maſſon, general of the Carthuſians, *Annales Ord. Carthuſ.* Anno 1687. It is rejected by Dr. Launoy,

was received by them with great marks of diſtinction. He took in the whole circle of the ſciences; was a good poet for that age, but excelled chiefly in philoſophy and theology, ſo that theſe titles of poet, philoſopher and divine, were given him by cotemporary writers by way of eminence, and he was regarded as a great maſter and model of the ſchools. The hiſtorians of that age ſpeak ſtill with greater admiration of his ſingular piety. (2) Heriman, canon and Scholaſticus of Rheims, reſigning his dignities, and renouncing the world, to make the ſtudy of true wiſdom his whole occupation, Gervaſius who was made archbiſhop of Rheims in 1056, made Bruno Scholaſticus, to which dignity then belonged the direction of the ſtudies and all the great ſchools of the dioceſs. The prudence and extraordinary learning of the ſaint ſhone with great luſtre in this ſtation: in all his leſſons and precepts he had chiefly in view to conduct men to God, and to make them know and reſpect his holy law. Many eminent ſcholars in philoſophy and divinity did him honour by their proficiency and abilities, and carried his reputation into diſtant parts: among theſe Odo became afterward cardinal biſhop of Oſtia, and at length pope under the name of Urban II. Robert

(2) Rob. Altiſſ. Chron. p. 77, &c.

Launoy, (*Diſſ. de Receſſu Brunonis*) Mabillon, (Act. T. 9. pr.) F. Dubois, the Oratorian, *Hiſt. Paris.* l. 11. c. 2. n. 6, 8, &c. The firſt mention of this ſtory is found in the larger chronicle written in 1250, and in the chronicle of St. Bertin, compiled in the cloſe of the thirteenth century, by John of Ipres, &c. about two hundred years after St. Bruno. The ſaint himſelf in the letter he wrote from Calabria to Ralph, provoſt of Rheims, aſſigns other motives of his converſion mentioned above: Guigo, prior of the Chartreuſe, in his life of St. Hugh, gives an account of St. Bruno's retreat without any mention of ſuch a circumſtance: Guibert, abbot of Nogent, (who wrote in the ſame age and dioceſs) aſcribes it to the horror with which St. Bruno was ſtruck at the ſcandalous life of the archbiſhop Manaſſes I. Peter the Venerable, abbot of Cluny, l. 2. c. 28. mentions the inſtitution of this Order without ſpeaking of this prodigy, though his intention was to collect an hiſtory of miracles. Neither is it mentioned by Sigebert who had then begun his chronicle of Metz; nor by the author of the chronicle of St. Maxentius, who often ſpeaks of St. Bruno, &c. This ſtory therefore ſeems a mere hearſay fiction, injudiciouſly credited by thoſe who committed it to writing.

of Burgundy, biſhop of Langres, brother to two dukes of Burgundy, and grandſon to king Robert; Rangier, cardinal archbiſhop of Reggio, (after St. Bruno had refuſed that dignity) and many other learned prelates and abbots of that age mention it as a particular honour and happineſs, that they had been Bruno's ſcholars. Such was his reputation that he was looked upon as the light of churches, the doctor of doctors, the glory of the two nations of Germany and France, the ornament of the age, the model of good men, and the mirrour of the world, to uſe the expreſſions of an ancient writer. He taught a conſiderable time in the church of Rheims, and is ſaid by the author of his life to have been a long time the ſupport of that great dioceſs; by which expreſſion he ſeems to have borne the weight of the ſpiritual government under the archbiſhop Gervaſius. That prelate dying in 1067, Manaſſes I. by open ſimony got poſſeſſion of that metropolitical church, and oppreſſed it with moſt tyrannical vexations and enormities. Bruno retained under him his authority and dignities, particularly that of chancellor of the dioceſs, in which office he ſigned with him the charter of the foundations of St. Martin *aux Jumeaux*, and ſome other deeds of donations to monaſteries. Yet he vigorouſly oppoſed his criminal projects. Hugh of Die, the pope's legate, ſummoned Manaſſes to appear at a council which he held at Autun in 1077, and upon his refuſing to obey the ſummons, declared him ſuſpended from his functions. St. Bruno, Manaſſes the provoſt, and Poncius, a canon of Rheims, accuſed him in this council; in which affair our ſaint behaved with ſo much prudence and piety, that the legate writing to the pope, exceedingly extolled his virtue and wiſdom, ſtyling him the moſt worthy doctor of the church of Rheims, (3) and recommending him to his holineſs as one excellently qualified to give him good counſel, and to aſſiſt him in the churches of France in promoting the cauſe of God. The ſimoniacal uſurper, exaſperated againſt the three canons who appeared in the council againſt him, cauſed their houſes to be broke open and plundered, and ſold their prebends.

(3) Conc. T. 10. p. 365. and Hugo Flaviac. in Chron. p. 199.

The perſecuted canons took refuge in the caſtle of the count of Rouci, and remained there till Auguſt 1078, as appears by a letter which the ſimoniacal archbiſhop at that time wrote againſt them to the pope.

Before this time St. Bruno had concerted the project of his retreat, of which he gives himſelf the following account in his letter to Raoul or Ralph, provoſt of Rheims, to which dignity he was raiſed in 1077, upon the reſignation of Manaſſes. St. Bruno, this Ralph, and another canon of Rheims named Fulcius, in a converſation which they had one day together in one Adam's garden, diſcourſed on the vanity and falſe pleaſures of the world, and on the joys of eternal life, and being ſtrongly affected with their ſerious reflections promiſed one another to forſake the world. They deferred the execution of this engagement till Fulcius ſhould return from Rome whither he was going; and he being detained there, Ralph ſlackened in his reſolution, and continuing at Rheims was afterwards made archbiſhop of that ſee. But Bruno perſevered in his reſolution of embracing a ſtate of religious retirement. Serious meditation increaſed in him daily his ſenſe of the ineſtimable happineſs of a glorious eternity, and his abhorrence of the world. Thus he forſook it in a time of the moſt flattering proſperity, when he enjoyed in it riches, honours and the favour of men, and when the church of Rheims was ready to chooſe him archbiſhop in the room of Manaſſes who had been then convicted of ſimony and depoſed. He reſigned his benefice, quitted his friends and renounced whatever held him in the world, and perſuaded ſome of his friends to accompany him into ſolitude, who were men of great endowments and virtue, and who abundantly made up the loſs of his two firſt companions in this deſign: he ſeems firſt to have retired to Reciac or Roe, a fortified town and caſtle on the Axona or Aiſne in Champagne, the ſeat of count Ebal, who had zealouſly joined S. Bruno and others in oppoſing the impiety of Manaſſes. After ſome time he went to Cologn, his native country: and ſome time after was called back to his canonry at Rheims. But making there a very ſhort ſtay, he repaired to Saiſſe-Fontaine, in the dioceſs

of Langres, where he lived ſome time with ſome of his ſcholars and companions. Two of theſe, named Peter and Lambert, built there a church, which was afterward united to the abbey of Moleſme.

In this ſolitude Bruno, with an earneſt deſire of aiming at true perfection in virtue, conſidered with himſelf, and deliberated with his companions, what it was beſt for him to do, ſpending his time in the exerciſes of holy ſolitude, penance and prayer. He addreſſed himſelf for advice to a monk of great experience and ſanctity, that is, to St. Robert, abbot of Moleſme, who exhorted him to apply to Hugh, biſhop of Grenoble, who was truly a ſervant of God, and a perſon better qualified than any other to aſſiſt him in his deſign. (4) St. Bruno followed this direction, being informed that in the dioceſs of Grenoble, there were woods, rocks and deſerts moſt ſuitable to his deſires of finding perfect ſolitude, and that this holy prelate would certainly favour his deſign. Six of thoſe who had accompanied him in his retreat, attended him on this occaſion, namely, Landwin who afterward ſucceeded him in the office of prior of the great Chartreuſe; Stephen of Bourg, and Stephen of Die, both canons of St. Rufus in Dauphine; Hugh, whom they called the chaplain, becauſe he was the only prieſt among them, and two laymen, Andrew and Guerin. St. Bruno and theſe ſix companions arrived at Grenoble about midſummer in 1084, and caſt themſelves at the feet of St. Hugh, begging of him ſome place in his dioceſs, where they might ſerve God, remote from worldly affairs, and without being burdenſome to men. The holy prelate underſtanding their errand, rejoiced exceedingly, and received them with open arms, not doubting but theſe ſeven ſtrangers were repreſented to him in a viſion he had the night before in his ſleep; wherein he thought he ſaw God himſelf building a church in the deſert of his dioceſs called the Chartreuſe, and ſeven ſtars riſing from the ground, and forming a circle which went before him to that place, as it were to ſhew him the way

(4) See Mabill. Annal. l. 66. n. 66. and Martenne, Nova Collectio Mon. T. 6. pr. n. 30.

to that church. (5) He embraced them very lovingly, thinking he could never ſufficiently commend their generous reſolution; and aſſigned them that deſert of Chartreuſe for their retreat, promiſing his utmoſt aſſiſtance to eſtabliſh them there. But to the end they might be armed againſt the difficulties they would meet with, leſt they ſhould enter upon ſo great an undertaking without having well conſidered it; he, at the ſame time, repreſented to them the diſmal ſituation of that ſolitude, beſet with very high craggy rocks, almoſt all the year covered with ſnow and thick fogs, which rendered them not habitable. This relation did not daunt the ſervants of God: on the contrary, joy painted on their faces expreſſed their ſatisfaction for having found ſo convenient a retirement, cut off from the ſociety of men. St. Hugh having kept them ſome days in his palace, conducted them to this place, and made over to them all the right he had in that foreſt; and ſome time after Siguin, abbot of Chaiſe-Dieu in Auvergne, who was joint lord of the ſame. Bruno and his companions immediately built an oratory there, and very ſmall cells, at a little diſtance one from the other, like the ancient Lauras of Paleſtine. Such was the original of the Order of the Carthuſians, which took its name from this deſert of Chartreuſe. (*b*) Some have dated its inſtitution in 1086, others in 1085: but it is clearly proved by Mabillon (6)

(5) See Breviſſima Ordinis Carthuſ. hiſtoria ap. Martenne, T. 6. Ampliſſ. Collect. Puteanus in vitâ S. Brunonis, &c. (6) Act. Ben. T. 9. pr. n. 86.

(*b*) The great Chartreuſe is ſituate three long leagues or ten miles from Grenoble to the north, which take up ſix hours tedious travelling over rugged mountains, which were formerly looked upon as almoſt impaſſable: the preſent roads, bad as they are, have been cut with incredible pains. The monaſtery ſtands in a barren plain, in a narrow valley, between two cliffs. The place afforded nothing but wood, ſtones, and iron; ſome mills are built upon a rapid torrent, and ſeveral woods being cut down, ſome meadows and gardens have been made with much labour and art. The cells and church are neat, but not ſtately, though the revenues are ſaid at preſent to amount to 30,000 livres a year. The prior never goes out of the incloſure; is general of the Order, but only ſtyled prior of the Great Chartreuſe. The name of *Chartreuſe* is given to all other convents of this Order, which by ſome has been corruptly called in Engliſh *Charter-houſe*.

that St. Bruno retired to this wilderneſs in June 1084, as one of his epitaphs and Sigebert of Gemblours, a cotemporary writer, expreſly mention. St. Hugh, by a charter dated in the month following, forbad any woman to go into their lands, or any perſon to fiſh, hunt, or drive cattle that way. They firſt built a church on a ſummit, and cells near it, in which they lived two together in each cell, ſoon after ſingle, meeting in church at matins and veſpers: other hours prime, tierce, ſext, none and compline they recited in their cells. They never took two refections in a day except on the greateſt feſtivals, on which they eat together in a refectory. On other days they eat in their cells as hermits. Pulſe was given them in a certain meaſure on days when it was allowed them.

It is hard to repreſent the wonderful life of theſe holy anchorites in their deſert. Guibert of Nogent (7) ſays, they paſſed the ſix days of the week in their ſeparate cells, but ſpent the Sunday together. At parting, each took with him one loaf, and one kind of pulſe for his ſubſiſtence the reſt of the week. Every thing amongſt them was extremely mean and poor: even in their church they would have no gold or ſilver, except a ſilver chalice. They ſcarce ever ſpoke to one another only by ſigns; for they obliged themſelves to perpetual ſilence, that their whole converſation might be with God. They ſpent a conſiderable part of the day in reciting his praiſes, and ſeemed to have no other uſe of their bodies than to afflict and humble them with auſterities. Labour ſucceeded prayer. It was their chief employ to copy pious books, by which they endeavoured to earn their ſubſiſtence, that they might not be burdenſome to any. Peter the Venerable, abbot of Cluni, fifty years after St. Bruno, writes of them: "Their dreſs is meaner and poorer than that of other monks; ſo ſhort and ſcanty, and ſo rough, that the very ſight affrights one. . . . They wear coarſe hairſhirts next their ſkin, faſt almoſt perpetually; eat only bran-bread; never touch fleſh either ſick or well; never buy fiſh, but eat it if given them as an alms; eat eggs and cheeſe on Sundays

(7) Guib. de Nov. Vit. Brun.

and Thurſdays; on Tueſdays and Saturdays their fare is pulſe or herbs boiled: on Mondays, Wedneſdays and Fridays they take nothing but bread and water; and they have only one meal a day, except within the octaves of Chriſtmas, Eaſter, Whitſontide, Epiphany and ſome other feſtivals. Their conſtant occupation is praying, reading, and manual labour, which conſiſts chiefly in tranſcribing books. They ſay the Leſſer Hours of the divine office in their cells at the times when the bell rings; but meet together at Veſpers and Matins with wonderful recollection. They ſay maſs only on Sundays and Feſtivals." (8) This manner of life they followed without any written rule; though Mabillon thinks they conformed to that of St. Benedict in moſt points, which were compatible with their plan of an eremitical life. (9) But others with Bue the Bollandiſt find no reſemblance, and ſay the practices were peculiar to their inſtitute without being borrowed from any other in particular. St. Bruno left his diſciples fervent obſervers of thoſe cuſtoms and practices which he had eſtabliſhed among them. Guigo or Guy, fifth prior of the Chartreuſe, in 1228, drew up in writing an abſtract of their Cuſtoms. (c) Several

(8) Petrus Venerab. (9) Mabill. Annal. Bened. ad an. 1084. 1101. l. 66. n. 65. & Act. Bened. T. 9. pr. p. 87. See Bue, § 28. p. 621, 622.

(c) Carthuſians are never allowed to eat fleſh, even in the moſt dangerous ſickneſſes, which rule Gerſon has defended in his apology for this Order, (Op. T. 2. p. 718. ed. nov.) it being better that ſome few particulars ſhould bear an extraordinary inconvenience, than that the diſcipline of an Order ſhould be relaxed by diſpenſations which ſoon become too eaſy and ſuperfluous: neither does fleſh ever ſeem abſolutely neceſſary to health, eſpecially in conſtitutions formed to a contrary diet. In other Orders, as St. Bennet's, in which fleſh meat is allowed in grievous illneſſes, many great and holy men have refuſed to make uſe of that indulgence. (See Martenne, *in Regul. S. Bened.* p. 477.) Carthuſians faſt eight months in the year; and in Lent, Advent, and on all Fridays eat no white meats, as eggs, milk, butter or cheeſe. On Sundays and Holydays they go to the choir at all the hours of the divine office, except Compline, and eat together in a common refectory: on other days they go to choir only to ſing Matins, and Lauds at midnight, High Maſs and Veſpers; and recite the other hours privately in their cells, and dine in them alone, their diet being carried to them by a lay-brother, who puts it into each cell at a little window, without ſpeaking a word. Women are not only excluded

general chapters have added new ſtatutes; of which a complete code was compiled in 1581, and approved by Innocent XI. in 1688. This may be called the Rule of the Carthuſians. Voltaire copies this remark of Fleury, of the Mauriſt monks in the Literary Hiſtory of France and others, that this is the only ancient religious Order in the church which never had any reform, and has never ſtood in need of any, which is owing to their entire ſequeſtration from commerce with the world, and to the extreme vigilance of ſuperiors and viſitors in never allowing a door to be opened for mitigations and diſpenſations to creep in. "The Carthuſians," ſays Voltaire, "entirely conſecrate their time to faſting, to ſilence, to ſolitude, and prayer; perfectly quiet in the midſt of a tumultuous world, the noiſe of which ſcarce ever reaches their ears; knowing their reſpective ſovereigns no other-

excluded their incloſure, but even their church; and therefore their church is generally within their houſe. They are uſually permitted to walk abroad together in private roads once a week, but never to eat out of doors, nor to drink any thing but water. Only ſuperiors, or others when they addreſs themſelves to ſuperiors, are allowed to ſpeak, except on certain days after None. Except at the times appointed, they never ſtir out of their cells, which are ſo many houſes with three or four little rooms for all neceſſary purpoſes, and a little garden. They work in their garden or at ſome handicraft or art, or they ſtudy, being furniſhed with proper tools and with books. Beſides the office of the church, they ſay every day the office of our Lady, and almoſt every day the office for the dead, and are obliged to other prayers vocal and mental.

They always wear a platted hairſhirt, and out of modeſty ſleep in a kind of half dreſs (different for the ſake of cleanlineſs and health from the habit which they wear in the day) on ſtraw beds laid on boards: go to bed at five, ſix or ſeven o'clock; riſe again at ten or thereabouts to their double matins of the church office, and our Lady's: return to reſt towards three, and riſe at five or ſix in the morning. St. Bruno was careful to provide a good library of uſeful and pious books; and this Order has produced ſeveral eminent writers on ſpiritual matters. (See *Hiſt. Literaire de la France*, T. 7. Pref. n. 14. & T. 9. Pref. n. 150, 151, 152, 153.) Among the works of Engliſh Carthuſians, thoſe of Walter Hilton, a Carthuſian of Bethlehem monaſtery on the Thames in 1433, deſerve particular eſteem for excellent experimental leſſons of an interior life. His *Ladder of Perfection*, publiſhed by Mr. A. Woodhead, is well known. Beſides his tracts that are printed, ſeveral others not inferior in ſentiments of piety are found in ſeveral public and private libraries in this kingdom, particularly in that of Weſtminſter abbey.

wiſe than by the prayers in which their names are inſerted." This inſtitute has been regarded by the paſtors of the church as the moſt perfect model of a penitential and contemplative ſtate, in which perſons devote themſelves to the moſt perfect ſanctification of their ſouls, and by their tears and prayers endeavour to draw down the divine mercy on ſinners and on the whole world. (*d*)

St. Bruno is ſtyled by the writers of that age Maſter of the Chartreuſe, and ſometimes prior. For being the perſon who led the reſt into that courſe of life, he was looked upon by them as their ſuperior: and as he was the moſt learned, ſo he alſo excelled them in the fervour of his charity, compunction and humility. St. Hugh who at firſt received him as his child, became ſo great an admirer of his virtue that he took him for his father and ſpiritual director: and without regard to the difficulty of the ways, he often went from Grenoble to the Chartreuſe, to enjoy the heavenly converſation of St. Bruno, and improve himſelf by his advice and example. That holy prelate felt an inexpreſſible joy in his heart as often as he heard any new novice had joined theſe true diſciples of the croſs: a joy which was often renewed in him. For their example awaked many from their ſpiritual lethargy in the world, and perſons of all ages, even young boys, ran to their deſert to take up the croſs of Chriſt in their company. The count of Nevers, a lord of ſingular piety, made a long ſtay with them to learn to ſerve God with new fervour, and returned praiſing God for the wonders which his right hand works in the hearts in which he dwells. He ſent them ſoon after a rich preſent of plate, but they ſent it back with excuſes that it was uſeleſs to them. He then ſent them a large quantity of leather and parchment for their books.

St. Bruno had not governed this Congregation ſix years when pope Urban II. who had formerly been his

(*d*) The church allows religious men of any of the mendicant Orders to exchange their Order for that of the Carthuſians, as a ſtate of greater auſterity and perfection; but no one can paſs from the Carthuſians to any other Order, as Fagnanus, the learned canoniſt, proves at large from ſeveral decretals, &c. *In Cap.* Sane, T. 2. p. 356.

ſcholar at Rheims, being informed of the holy life which he led, and being, from his own perſonal acquaintance, fully convinced of his great prudence and learning, ſent him a ſevere order to repair to Rome, that he might aſſiſt him by his counſels in the government of the church. The humble monk could have ſcarce met with a more ſevere trial of his obedience, or made a greater ſacrifice. Nevertheleſs, without farther deliberation, he ſet out in 1089, having nominated Landuin prior at the Chartreuſe. The pope himſelf at the ſame time had recommended that houſe to the protection of Siguin, abbot of Chaiſe-Dieu. The departure of the ſaint was an inexpreſſible grief to his diſciples. They to whom the greateſt auſterities were pleaſures, and the moſt hideous deſert a paradiſe, whilſt they enjoyed the preſence of ſuch a guide and maſter found their rocks inſupportable without him. The ſaint endeavoured in vain to comfort them, promiſing them he would do whatever lay in him to return to them as ſoon as poſſible. Several of them proteſted they would never be parted from him, and theſe he took with him to Rome. The reſt, ſoon after he had quitted them, left the Chartreuſe; but as they continued to live together, they were ſoon prevailed upon by Landuin to return to their former habitations, of which the monks of Chaiſe-Dieu had taken poſſeſſion upon their leaving it. St. Bruno was received by the pope with all imaginable tokens of eſteem and affection. His holineſs kept him in his palace near his perſon, and conſulted him in all weighty affairs of religion and conſcience. By his order alſo the ſaint's companions had an apartment aſſigned them in the city, where they endeavoured to live as they had done in the deſert. But they ſoon found it was not ſo eaſy a matter there to devote themſelves wholly to their holy meditations, pious reading, ſinging pſalms and fervent prayer, in which conſiſted all their ſatisfaction. They could not ſhun diſtracting viſits, nor obſerve ſuch ſilence as they had done among the rocks, and which was ſo uſeful to them. This alteration drew tears from their eyes, and made them ſigh for the ſolitude they had quitted. They complained to St. Bruno that they found not in the city what they

ſought. The ſaint ardently deſired to conduct them back to the mountain of the Chartreuſe; but not being able to obtain that leave for himſelf, he prevailed that they might return to that deſert, where the reſt of their companions had already recovered the poſſeſſion of their former cells, which were reſtored to them by the abbot of Chaiſe-Dieu to the great joy of St. Hugh, and of Hugh archbiſhop of Lyons, legate of the holy ſee, who both conducted them back, and ſaw them again ſettled there.

The tumult of a court grew every day more inſupportable to St. Bruno, who had taſted the ſweets of ſolitude and uninterrupted contemplation, and trembled amidſt the diſtractions of the world. The pope had too great a value for ſuch a friend to grant his requeſt of returning to the Chartreuſe; he even preſſed him to accept the archbiſhopric of Rheggio in Calabria. But the holy man excuſed himſelf with ſo great earneſtneſs, and redoubled his importunities for the liberty of living to himſelf in ſolitude, that his holineſs at length thought he could no longer offer violence to his holy inclinations, and conſented that he might retire into ſome wilderneſs in the mountains of Calabria. The ſaint found a convenient ſolitude in the dioceſs of Squillaci, where he ſettled in 1090, with ſome new diſciples whom he had gained in Rome. Here he betook himſelf to the exerciſes of a ſolitary life with more joy and fervour than ever. Remembering the engagement which his ancient friend, Ralph, the provoſt of Rheims, had made to embrace a ſolitary life, he wrote him from this deſert an elegant and tender letter, inviting him to his hermitage, putting him in mind of his promiſe and the obligation he had taken upon himſelf, and giving him an agreeable and cheerful deſcription of his deſert, and of uninterrupted ſcenes of pure joy and delights which he and his companions found in it. From the turn of this letter it ſufficiently appears how far the ſaint was from the leaſt diſpoſition of melancholy, moroſeneſs or harſh ſeverity. Gaiety of ſoul which always attends virtue, is particularly neceſſary in all who are called to a life of perfect ſolitude, in which nothing is more pernicious than ſad-

neſs, and to which nothing is more contrary than an inclination to exceſſive penſiveneſs. Thoſe who labour under that weakneſs, ought generally to be judged unfit for a ſtate of ſtrict perpetual ſolitude: for which great fervour, which allows no moments for ſloth, is likewiſe an eſſential diſpoſition. Landuin, prior of the Chartreuſe, went into Calabria to conſult St Bruno about the form of living which our ſaint had inſtituted at the Chartreuſe; for thoſe diſciples were deſirous not to depart in the leaſt point from the ſpirit and rule of their holy maſter. (10) St. Bruno wrote them an admirable letter, full of tender charity and the ſpirit of God, which he ſent them by Landuin when he returned in 1099. In this letter he inſtructed them in all the practices of a ſolitary life, ſolved the difficulties which they propoſed to him, comforted them in their afflictions, and encouraged them to perſeverance and watchfulneſs againſt all the attacks of their enemies. (11)

The principal works of St. Bruno are Comments on the pſalter, and on St. Paul's epiſtles, both which are demonſtrated (12) to be the genuine productions of our ſaint, and anſwer the character given of St. Bruno, that he was one of the moſt learned men, not only of the age in which he lived, but of moſt others. He underſtood both the Hebrew and Greek languages, and was verſed in the writings of the fathers, eſpecially thoſe of St. Ambroſe and St. Auſtin. He is a ſtrenuous advocate for the doctrine of St. Auſtin with regard to the myſteries of divine grace. In his expoſition of the pſalms he clears the literal ſenſe, but always refers it to the ſpiritual, applying every thing to Chriſt and his church, as the ſenſe principally meant by the Holy Ghoſt. A judicious modern critic writes thus of this work: (13)

(10) Mabill. Annal. l. 69. n. 109. (11) See theſe two letters of St. Bruno printed in the incomplete edition of his works at Cologn in 1611, and prefixed to the moſt inaccurate Hiſtory of the Order of the Carthuſians publiſhed by Corbin, a lawyer, at Paris, in 1653, and in Mabillon's Annales Ben. l. 68. n. 112. l. 69. n. 109. and in the Bollandiſts, § 41. p. 675. (12) The Mauriſt monks in Hiſt. Literaire de la France, T. 9. p. 242. They are proved genuine by Bue the Bollandiſt, § 42. p. 676, &c. (13) Fr. Liter. ib. p. 245.

"Whoever ſhall attentively read this commentary, will agree that it would be hard to find a work of this kind which is at the ſame time more clear, ſolid and full, and more conciſe. If it were better known it would be more made uſe of. Perſons would be convinced that it is an excellent work to give the key for the true underſtanding of the pſalms, and that the author was maſter of all the ſciences, and filled with the ſpirit of God.... It were to be wiſhed that this commentary were put into the hands of all the faithful, eſpecially of perſons dedicated by their ſtate to the duty of public prayer." The elegy in fourteen verſes, *On the Contempt of the World*, or on the laſt things, which was compoſed by St. Bruno, is engraved under the picture of the ſaint in the choir of the famous Chartreuſe of Dijon. It is a feeling complaint of the general inſenſibility of men in thinking ſo little on a happy and a miſerable eternity, and is inſerted in ſeveral Latin prayer books. Several other comments on the ſcripture, and other writings have been aſcribed to this ſaint, but belong ſome to St. Bruno, biſhop of Segni, others to St. Bruno, biſhop of Wurtzbourg, who both flouriſhed in the ſame age. (*e*)

(*e*) St. BRUNO of Segni, a native of Aſti, in Piemont, and canon of the ſame place, diſtinguiſhed himſelf by his zeal againſt Berengarius in the time of pope Gregory VII. Being choſen biſhop of Segni, in the Campagna di Roma, he endeavoured firſt to ſhun that dignity, and afterwards reſigned it, becoming a monk at mount Caſſino in 1104. He was choſen abbot of that famous monaſtery in 1107, but after three years and ten months was compelled by the pope to return to his epiſcopal charge. He died at Segni in 1125, on the 18th of July, and was canonized by Lucius III. See *Chronicon Caſſin.* l. 4. c. 31. *ap. Muratori, Rerum Ital. Scriptor.* T. 4. p. 512. Alſo *Petrus Caſſinenſis, De Vir. Illuſtr. Caſſin.* c. 35. ib. T. 6. p. 49. His works were publiſhed at Venice, in 2 vols. in 1650, by Dom Maur Marcheſius, monk and dean of mount Caſſino. Among them are found the ſermons, which have been ſometimes aſcribed to the founder of the Chartreuſe. Muratori, (*Not. in Chron. Caſſin.* T. 4. p. 512.) proves very well that the commentary on the book of Canticles, which begins, *Solomon inſpiratus*, &c. among the works of St. Thomas Aquinas, is older than that theologian, and belongs to St. Bruno of Segni: but the other, which begins, *Sonet vox tua*, is the work of Aquinas.

BRUNO, biſhop of Wurtzbourg (Herbipolis) in Franconia, was uncle to the emperor Conrad II. and a pious and learned prelate. He died

St. Bruno being ſettled in his deſert in the dioceſs of Squillaci, had no thoughts but of living unknown to men. But, as retired as he was, he had not been long in this new hermitage, when Roger, ſovereign count of Sicily and Calabria, diſcovered him one day as he was hunting in that wood. The prince having converſed with him, was ſo much moved by his virtue, that he was extremely deſirous to teſtify his eſteem for him by ſome remarkable favours. But a love of poverty, and a ſpirit of diſintereſtedneſs would not permit the holy man to take advantage of his generoſity in accepting any rich preſents. The monaſtery De la Torre in Calabria was the ſecond of the Order. *(f)* St. Bruno eſtabliſhed in it the

died on the 17th of May, 1045. Several of his comments on the ſcriptures, and tracts of piety, have been ſometimes printed among the works of the great St. Bruno.

(f) The Order of Carthuſians contains one hundred and ſeventy-two convents, which are divided into ſixteen provinces, of which each has two viſitors. There are ſaid to be only five nunneries of this Order, all ſituated in the catholic Netherlands. The nuns of this Order have longer vocal prayers and church offices than the monks, and leſs ſilence, the rules of extreme retirement not agreeing generally to that ſex. See Arn. Raiſſii Origines Carthuſiarum Belgii. Duaci, 1632. The Carthuſians had in England nine monaſteries: the moſt remarkable were that called of Jeſus of Bethlehem at Shene upon the Thames in Surry, founded by Henry V. in 1414, (ſee Dugdale's *Monaſticon*, T. 1. p. 973.) and that in London, near Weſt-Smithfield, founded by Sir Walter Manny, created knight of the Garter by Edward III. It was diſſolved in the twenty-ninth of Henry VIII. John Houghton, prior, was hanged and quartered at Tyburn the 27th of April, 1535, the twenty-ſeventh of Henry VIII. one of his quarters being ſet up at his own gate, for denying the king's ſupremacy. Humphry Middlemore, William Exmewe, and Sebaſtian Newdegate ſuffered in the ſame manner on the 18th of June, 1535, and William Horn, on the 4th of Auguſt, all monks of this houſe: eight others died in Newgate. William Trafford, who ſucceeded Houghton as prior, ſurrendered the houſe, which Henry VIII. beſtowed on Sir Thomas Audley, ſpeaker of that parliament which diſſolved religious houſes. By his ſole daughter and heireſs it paſſed to Thomas Howard, duke of Norfolk. It was bought, in 1611, for thirteen thouſand pounds, of Thomas Howard, earl of Suffolk, by Thomas Sutton, Eſq; who founded there a rich hoſpital for eighty decayed gentlemen, a head maſter, and a ſecond maſter for a free-ſchool, and forty-four boys to be maintained at ſchool for eight years, with forty pounds then to bind them apprentices; and twenty pounds a year for eight years, for twenty-nine ſcholars ſent to the univerſi-

moſt perfect ſpirit of humility, contempt of the world, retirement, and mortification, and continued by his

ties. The governors are ſixteen; the preſent revenues five thouſand three hundred and ninety-one pounds *per annum*. See Samuel Hearne's *Domus Carthuſiana*, or hiſtory of this houſe: Stowe's *Survey*, Maitland's *London* and Stevens's *Monaſt.* Dr. Bearcroft's *Hiſtorical Account of Thomas Sutton*, and *his Foundation in the Charter-houſe*, 1737. Auguſtin Webſter, prior of the Chartreuſe of Beauval in Nottinghamſhire, was hanged for oppoſing Henry VIII's ſupremacy, May 4, 1535, and others of this Order ſuffered on that account. F. Maurice Chauncey, a monk of the Chartreuſe in London, was impriſoned with them, but releaſed after their execution. He lived abroad in Flanders ſome time; but queen Mary aſcending the throne June 6, 1553, F. Chauncey with ſeveral others of the Order leaving Bruges arrived at London, June 29, 1555; and on the 17th of November, 1556, were put in poſſeſſion of their ancient houſe at Shene, and confirmed in it by the letters of cardinal Pole, dated the 31ſt of December, 1556. F. Chauncey was prior. Queen Mary and cardinal Pole dying the 17th of November, 1558, the Engliſh Carthuſians, being fifteen monks and three lay-brothers, by a particular favour, through the mediation of Don Gomez de Figueroa, duke of Feria, the Spaniſh ambaſſador in England, were permitted to depart the kingdom unmoleſted. They arrived in Flanders the 1ſt of July, 1559, and were entertained in the Flemiſh Chartreuſe at Bruges till they got a houſe in that town in St. Clare's-ſtreet, in 1569. Were driven out of Bruges by the Calviniſt faction the 19th of April, 1578, and travelling through Lille, Douay and Cambray, ſtopped at St. Quintin's till the 1ſt of July, and in the Chartreuſe at Noyon till the 5th of July. By Namur they came to Louvain on the 17th of July, and remained in the Chartreuſe there from the 17th of July, 1578, till the end of 1590. F. Walter Pytts, then prior, went with his community to Antwerp, and thence to Mechlin where they took a large houſe in Bleeke-ſtreet, 1591. This convent removed to Nieuport in September, 1626, the charter for their ſettlement there being granted by king Philip IV. at Bruſſels the 20th of June, 1626. By the intereſt of the ſame Spaniſh ambaſſador the Brigittin nuns of Sion alſo had leave to retire abroad. They landed in Zealand; went to Antwerp, into Normandy and to Liſbon, where they remain. This nunnery of Sion, and the Carthuſians of Shene, are the only two Engliſh Orders which were never diſperſed. In Scotland king James I. in 1430, founded the Chartreuſe in the ſuburb of Perth, called *Vallis* or *Domus Virtutum*. Speed calls it the faireſt abbey of that realm, and ſays that at the preaching of John Knox and his fellows the mob demoliſhed it; and ſoon after the monaſteries of St. Andrew's, Scone, Striveling, and Linlithgow. Speed, Hiſt. of England, 1137. F. Maurice Chauncey died in the Chartreuſe at Paris on the 12th of July, 1581, in his return from Spain, whither he had made a journey about the ſettlement of his community. His hiſtory of the martyrdom of eighteen Carthuſians in England was printed at Mentz, in 1550.

counſels and inſtructions at a diſtance to direct the monks of the Great Chartreuſe, in all ſpiritual and temporal emergencies. The time being come when God had decreed to reward the labours of his ſervant, he viſited him with a ſickneſs about the latter end of September 1101. When the holy man perceived his death to draw near, he gathered his monks about his bed, and in their preſence, made as it were a public confeſſion of his life: then made a profeſſion of his faith, which his diſciples copied from his mouth, and preſerved. It is very clear and explicit on the myſteries of the Trinity and Incarnation, and in condemning the hereſy of Berengarius, which had lately raiſed great troubles in the church. The holy man thus expreſſed his faith of the ſacrament of the altar: "I believe the ſacraments which the church believeth, and in particular that the bread and wine conſecrated on the altar are the true body of our Lord Jeſus Chriſt, his true fleſh, and his true blood, which we receive for the remiſſion of our ſins, and in the hope of eternal life." (14) He had more fully explained this doctrine of the church againſt Berengarius, in his comments on St. Paul. (15) He reſigned his ſoul to God on Sunday the 6th of October, 1101. An account of his death was ſent by his monks of La Torre in an encyclical letter to all the neighbouring churches and monaſteries, according to the cuſtom, to recommend the ſouls of perſons deceaſed to their prayers. (16) Near two hundred anſwers to this letter are extant, and contain the higheſt elogiums of the extraordinary virtue, wiſdom, and learning of St. Bruno. (17) Lanuin, a diſciple of our ſaint in Calabria, ſucceeded him in the government of the monaſtery De la Torre, and was highly eſteemed by pope Paſchal II. Fleury is miſtaken, (18) in confounding this Lanuin with Landuin of Lucca, whom St. Bruno left prior of the Great Chartreuſe, and who was ſucceeded by Peter, a native of Bethune

(14) Ap. Mabill. Analect. T. 4. p. 400. (15) In 1 Cor. xi. p. 305, 306. (16) Epiſt. Encycl. de Morte Brunonis. (17) In an appendix to the life of St. Bruno, printed in folio in 1516. (18) Fleury, l. 13. p. 518. See F. Longueval and Hiſt. Literaire, p. 241.

in Flanders, who had been the ſaint's diſciple at Saiſſe Fontaine, with Lambert, who was prior at De la Torre after the death of Lanuin. *(g)* St. Bruno was interred in the cemetery of the church of the bleſſed Virgin de Torre: ſaid by ſome to have been tranſlated to that of St. Stephen; but improbably. For they were diſcovered in the former place in 1515. Pope Leo X. had granted in the preceding year an office in his honour to his Order; which is called an equipollent beatification, his eminent ſanctity and many miracles after his death not ſtanding in need of the formalities of a ſcrutiny. In 1623, Gregory XV. by an equipollent canonization extended his office to the whole church. A bone of his jaw with two teeth was ſent to the Great Chartreuſe; a finger to the Chartreuſe at Paris; and little portions to the Chartreuſes of Cologn his native city, and Friburg.

The motto of St. Bruno are theſe words of the Pſalmiſt. (19) *My eyes prevented the watches: I was troubled, and I ſpoke not. . . . I had in my mind the eternal years. Lo! I have gone far off, flying away, and I abode in the wilderneſs.* (20) This conſtant meditation on eternity often broke his reſt, and made ſleep to flee from his eyes: this animated him with fervour in his retirement, and perpetual penance, and made him watch whole nights in ſighs and tears to implore the divine mercy. In this ſolitude his employment was ſometimes to pour forth his ſoul in ſongs of praiſe, and to entertain himſelf on the ſweet motives of the divine love; ſometimes the remembrance of eternal joys comforted his ſoul, and gave him already a kind of foretaſte of them: and he often conſidered the terrors of the divine judgments, and the eternal torments prepared for ſinners, being ſtrongly affected with the dread of that which is of all others the

(19) Pſ. lxxvi. 6. (20) Pſ. liv. 8.

(g) St. Bruno's works with his life by Puteanus, were beautifully printed at Paris in folio, in 1524, by the accurate and elegant printer Jodoc Badius, ſurnamed from his country Aſcenſius. And more completely at Cologn, in three Tomes uſually bound in one volume, in 1611 and 1640. The greateſt part of the ſermons belong to St. Bruno of Segni in whoſe works they alſo appear: but others ſeem the genuine work of this holy patriarch.

moſt grievous, the pain of Loſs, or the everlaſting privation of God. In a feeling meditation on this ſubje ct he puts the following words in the mouth of a damned ſoul: "Add new tortures to the racks which I endure: may a million of freſh executioners tear me for all eternity, provided I be not totally deprived of my God. The moſt piercing flames will be to me ſoft roſes; the fury of devils agreeable embraces; the horrible ſhrieks of thoſe dungeons a pleaſant harmony; theſe frightful priſons delightful palaces, could I but be freed from what I feel by the loſs of God." (21)

ON THE SAME DAY.

St. FAITH or FIDES, V. and her Companions, MM Among thoſe Chriſtians whoſe invincible conſtancy triumphed over the malice of Dacian, prefect of Gaul under Diocleſian and Maximian, none was more illuſtrious than St. Faith. She was born at Agen in Aquitain, and though of exquiſite beauty was inſenſible to all the allurements of the world. When ſhe was apprehended and brought before Dacian, making the ſign of the croſs on different parts of her body, ſhe uttered this prayer: "Lord Jeſus, who art always ready to aſſiſt your ſervants, fortify me at this hour, and enable me to anſwer in a manner worthy of you." The tyrant aſſuming an air of mildneſs aſked her: "What is your name?" ſhe anſwered: "My name is Faith, and I endeavour to ſupport in reality what that name ſignifies." Dacian, "What is your religion?" Faith. "I have from my infancy ſerved Chriſt, and to him I have conſecrated my whole ſoul." Dacian. "Come child, have ſome regard for your youth and beauty; renounce the religion you profeſs, and ſacrifice to Diana who is a divinity of your own ſex, and who will beſtow on you the moſt precious gifts." Faith. "The divinities of the gentiles are devils: how then can you adviſe me to ſacrifice to them?" Dacian in a rage, ſaid: "What, do you preſume to call our gods devils? you muſt reſolve inſtantly to offer ſacrifice, or expire under torments." The ſaint calling to mind the courage of the martyrs, and the glorious

(21) S. Bruno, op. p. 511.

crown promiſed to thoſe who perſevere to the end, far from being terrified at the menaces of the tyrant, feels herſelf inflamed with a new deſire to die for her Lord; "No," cried ſhe, "I not only am prepared to ſuffer every torment for Chriſt, but I burn with impatience to die for him." Dacian more enraged than ever, ordered a brazen bed to be produced, and the ſaint to be bound on it with iron chains. A great fire was kindled under it, the heat of which was rendered ſtill more intolerable by the addition of oil, and other inflammable matter. The ſpectators ſtruck with pity and horror, exclaimed: "How can the tyrant thus torment an innocent young virgin only for worſhipping God." Hereupon Dacian apprehended numbers of them; and as theſe refuſed to ſacrifice, they were beheaded with St. Faith. See the genuine acts of the ſaint, which are very ſhort. Surius and Labbe give other acts which are longer, but in theſe there are interpolations, and an account of miracles not ſufficiently warranted. See alſo the commentaries of F. Gheſquier, one of the continuators of Bollandus, 6. Oct. T. 3. p. 263. *(a)*

St. Dulcitius, biſhop of Agen, about the middle of the fifth century depoſited the relicks of St. Faith in a church which he built at Agen, and tranſlated thoſe of her companions, and St. Caprais, to another church in that city. The hiſtory of this tranſlation, which ſeems

(a) Some martyrologies put St. CAPRAIS among the companions of St. Faith; but according to the beſt MSS. of the martyrology attributed to St. Jerom, and according to Ado, Uſuard, Wandelbert, and the modern Roman martyrology, he did not ſuffer till the 20th of October. The acts of St. Faith, given by Surius, mention St. Primus and St. Felician as her companions, but the genuine acts neither mention them, or St. Caprais. A St. Primus and a St. Felician who ſuffered at Rome, and whoſe relicks were diſcovered in 648 on the Nomentan way, according to Anaſtaſius in the life of pope Theodore, are honoured on the 9th of June. Two martyrs of the ſame name are honoured at Agen, and a portion of their relicks, with thoſe of St. Faith, are preſerved in that city. Her acts in Surius are of the 5th or 6th age. (Hiſt. Lit. de la Fr.) The body of St. Primus, and a principal part of the relicks of St. Felician of Rome, were kept in that city in 846. (Gheſquier, loc. cit. p. 270.) It is not therefore improbable that SS. Primus and Felician of Agen ſuffered with St. Faith, or very ſoon after.

to have been written by an eye-witneſs, may be ſeen in the acts of St. Faith, publiſhed by Surius and Labbe. The place where the bodies of theſe holy martyrs were concealed for fear of the perſecutors, is ſtill held in veneration. About the year 886, the relicks of St. Vincent of Agen, martyr, and of St. Faith, were removed to the abbey of Conques in Rouergue, and thence to the new church of that abbey in 1050: a portion of thoſe of St. Faith was given by pope Urban V. to the monks of Cucufat in Catalonia, in 1365, and an arm of the ſaint was formerly kept at Glaſtenbury. St. Faith is titular ſaint of ſeveral churches in France, particularly that of Longueville in Normandy, which was enriched by Walter Giffard earl of Buckingham in England. She was alſo patroneſs of the priory of Horſam in the county of Norfolk, founded by Robert Fitzwalter and his wife Sybila, and endowed with great privileges by Henry I. The ſubterraneous chapel of St. Faith, built under St. Paul's in London, was alſo very famous, as Dugdale remarks in his hiſtory of this church.

Good example is one of the ſtrongeſt incentives to virtue. Wo to us, if we harden our hearts againſt the ſalutary impreſſions, which the heroic virtue and examples of ſo many ſaints ought to make upon us. The companions of the martyrdom of St. Faith, fired by ſeeing the glorious conflict and trophies of the holy virgin, arrive themſelves at an equal crown. And can we read the lives of ſo many illuſtrious ſaints, without reproaching ourſelves for our baſe ingratitude to God, and repeated abuſe of divine grace, and without aſpiring to an imitation of their zeal, devotion, charity, humility, compunction, and fervour?

OCTOBER VII.

St. MARK, Pope, C.

See the Pontifical publiſhed by Anaſtaſius ap. Muratori inter Italiarum Rerum Scriptores, T. 3. p. 112. Alſo Baron. ad an. 336. Boſius and Aringhi, l. 2. c. 15.

A. D. 336.

ST. MARK was by birth a Roman, and ſerved God with ſuch fervour among the clergy of that church, that advancing continually in ſincere humility, and the knowledge and ſenſe of his own weakneſs and imperfections, he ſtrove every day to ſurpaſs himſelf in the fervour of his charity and zeal, and in the exerciſe of all virtues. The perſecution ceaſed in the Weſt upon the abdication of Diocleſian and Maximian in the beginning of the year 305; but was revived for a ſhort time by Maxentius in 312. St. Mark abated nothing of his watchfulneſs, but endeavoured rather to redouble his zeal during the peace of the church; knowing that if men ſometimes ceaſe openly to perſecute the faithful, the devil never allows them any truce, and his ſnares are generally moſt to be feared in the time of a calm. The ſaint contributed very much to advance the ſervice of God during the pontificate of St. Sylveſter; after whoſe demiſe he was himſelf placed in the apoſtolic chair on the 18th of January, 336. He held that dignity only eight months and twenty days, dying on the 7th of October following. According to the Pontifical publiſhed by Anaſtaſius, he built two churches, one on the Ardeatine Way, where he was afterwards buried; another within the walls, near the Capitol. He was interred in the Ardeatine Way, in the cemetery of Balbina, a holy martyr buried there. It was originally called of Prætextatus, probably from ſome illuſtrious perſon of that name, and was ſituate without the Ardeatine gate, not far from the cemetery of Calixtus, on the Appian Way. St. Mark had very much beautified and adorned this burial-place, out of reſpect to the martyrs there interred; and he being buried there,

it from that time bore his name. Pope Damaſus, in his epitaph, extols his extraordinary diſintereſtedneſs and contempt of all earthly things, and his remarkable ſpirit of prayer, by which he drew down on the people abundant ſpiritual bleſſings. His name occurs in the Liberian Calendar, compiled ſoon after his death, and in all other martyrologies of the Weſtern church. A church bore his name in Rome in the fifth century. His remains were tranſlated into it by the order of Gregory VII. The pontificals mention that the church was repaired by Adrian I. Gregory IV. and Paul II. This laſt pope built near it a palace which was the ſummer reſidence of the popes till Sixtus V. preferred the Quirinal hill, or Monte Cavallo.

It was by conſtant watchfulneſs over themſelves, by aſſiduous ſelf-denial, and humble prayer, that all the ſaints triumphed over their ſpiritual enemies. They never laid down their arms. A Chriſtian ought to be afraid of no enemy more than himſelf, whom he carries always about with him, and whom he is not able to flee from. He therefore never ceaſes to cry out to God: Who will preſerve me from falling through myſelf! Not my own ſtrength. Unleſs thou, O Lord, art my light and ſupport, I watch in vain.

On the same Day.

SS. Sergius and Bacchus, MM. Theſe two glorious martyrs are mentioned with great diſtinction by Theodoret, John Moſch in the Spiritual Meadow, Evagrius, St. Gregory of Tours, Bede, and other ancient martyrologiſts. They were illuſtrious officers in the army, and ſuffered with great conſtancy cruel torments and a glorious death under Maximian: the theatre of their triumph was Raſaphe in Syria, in the dioceſs of Hierapolis. Their tomb at Raſaphe was famous for miracles in the year 431, (1) when Alexander, biſhop of Hierapolis, built there a ſtately church in their honour. Out of reſpect for their relicks, Juſtinian cauſed this town to be fortified, called it Sergiopolis, and made it the metropolis of the province. He alſo built many

(1) See Lupus in Conc. Epheſ. p. 232, 279, 299.

churches in their honour in ſeveral provinces of the East. They are the titular ſaints of a church in Rome which has been famous at leaſt ever ſince the ſeventh century, as appears from Anaſtaſius; nevertheleſs no authentic acts of their martyrdom have reached us. Two other churches in Rome bear their name: one called *ad montes* belongs to the Ruſſian college, and poſſeſſes a portion of their relicks brought from Syria in the croiſades: as does the cathedral of St. Vitus at Prague by the gift of the emperor Charles IV. in 1354. See Tillemont, T. 5. p. 491.

On the ſame day are commemorated SS. MARCELLUS and APULEIUS, Martyrs, at Rome, famous in ancient martyrologies, honoured with a maſs in pope Gelaſius's Sacramentary publiſhed by cardinal Thomaſius. The emperor Lewis II. in 872, received their relicks from the pope, which his wife Angilberga beſtowed on the nunnery which ſhe founded at Placentia in Italy, in which city theſe martyrs are honoured with ſingular devotion.

St. JUSTINA of Padua, V. M. She ſuffered at Padua in the perſecution of Diocleſian, about the year 304, or according to ſome in that of Nero. Fortunatus ranks her among the moſt illuſtrious holy virgins, whoſe ſanctity and triumph have adorned and edified the church, ſaying that her name makes Padua illuſtrious, as Euphemia Chalcedon, and Eulalia the city Emerita. And in his poem on the life of St. Martin, he bids thoſe who viſit Padua, there to kiſs the ſacred ſepulchre of the bleſſed Juſtina, on the walls of which they will ſee the actions of St. Martin repreſented in figures or paintings. (1) A church was built at Padua, in her honour, about the middle of the fifth age, by Opilio, prefect of the prætorium, who was conſul in 453. (2) Her precious remains, concealed in the irruptions of Attila, who deſtroyed Aquileia and Padua in the middle of the fifth century, were found in 1177, and are kept with great veneration in the famous church which bears her name.

(1) Fortunatus Carm. 4. l. 8. & l. 4. de vita S. Martini, ſub finem. (2) Ughelli, T. 5. p. 398. Cavacius, l. 1. de Cœnobio Patavino S. Juſtinæ. Sertorius Urſatus de Rebus Patavinis. Muratori, &c.

It was moſt elegantly and ſumptuouſly rebuilt in 1501, and with the adjoining Benedictin monaſtery (to which it belongs) is one of the moſt finiſhed models of building of that nature in the world. A reformation of the Benedictin Order was ſettled in this houſe in 1417, which was propagated in many parts of Italy under the name of the Congregation of St. Juſtina of Padua. The great monaſtery of Mount Caſſino, head of the whole Order of St. Bennet, having acceded to this reformed Congregation, it was made the chief houſe thereof by pope Julius II. and the juriſdiction of preſident, or general, was transferred by him from St. Juſtina's to the abbot of Mount Caſſino; from which time this is called the Congregation of Mount Caſſino, and is divided into ſeven provinces. The great monaſtery of St. Juſtina may be ſaid to be the ſecond in rank. St. Juſtina is, after St. Mark, the ſecond patroneſs of the commonwealth of Venice, and her image is ſtamped on the coin. Near the tomb of St. Juſtina in the cemetery were found the relicks of ſeveral other martyrs, who are ſaid in her acts and thoſe of St. Proſdecimus, firſt biſhop of Padua, and other ſuch monuments, to have ſuffered with her. The relicks of St. Juſtina were placed in a ſhrine or cheſt under the high altar of the new church, in 1502. When the new choir was built theſe were tranſlated with the utmoſt ſolemnity into a ſumptuous vault under the new high altar, in 1627. Another famous church of St. Juſtina ſtands in the city of Venice, formerly collegiate, now in the hands of nuns. The ſenate makes to it the moſt ſolemn proceſſion on the 7th of October, in thankſgiving for the victory of Lepante gained over the Turks on that day which is her feſtival. See Tillemont, *Hiſt. de la Perſec. de Dioclef. art.* 55. T. 5. p. 140. Helyot, &c.

St. OSITH, V. She was born at Quarendon, and was daughter of Frewald, a Mercian prince, and niece to Editha, to whom belonged the town and manor of Aileſbury, where ſhe was brought up with her pious aunt. Oſith was married young to a king of the Eaſt-Angles; but the ſame day obtained his conſent to live always a vir-

gin. That king confirming her in her religious purpoſe, beſtowed on her the manor of Chick, in which ſhe built a monaſtery. She had governed this houſe many years with great ſanctity, when ſhe was crowned with martyrdom in the inroads of Hinguar and Hubba, the barbarous Daniſh leaders, being beheaded for her conſtancy in her faith and virtue, about the year 870. For fear of the Daniſh pirates, her body after ſome time was removed to Aileſbury, and remained there forty-ſix years; after which it was brought back to Chick or Chich in Eſſex, near Colcheſter, which place was for ſome time called St. Oſithe's, as Camden takes notice. A great abbey of regular canons was erected here under her invocation, which continued to the diſſolution, famous for her relicks, and honoured with many miracles. See Tanner's *Notitia Monaſtica*, in folio. William of Malmeſbury, l. 2. *de Pontific.* and principally her life by Vere, a canon of St. Oſithe's, in Leland's Itinerary, vol. 8. p. 41. and in Malbrancq, in MSS. ſuorum, T. 1. quoted by Ericus Pantoppidanus, in the life of St. Oſitha, in his *Geſta Danorum extra Daniam*, Hafniæ 1740, in 4to. T. 2. Sect. 1. § 12. p. 40, 41, 42. See alſo Alford, Annal. T. 1.

OCTOBER VIII.

St. BRIDGET, Widow.

From the bull of her canonization publiſhed by Boniface IX. an. 1391: Bullar. T. 1. p. 297. Helyot, Hiſt. des Ord. Relig. T. 4. p. 25. Stevens, Monaſt. T. 2. p. 230. Godeau, Eloges des Princes & Princeſſes, p. 454. Meſſenius Scondiæ illuſtratæ, T. 9. p. 43. auctæ a Joan. Peringkioldo, fol. Stockholmæ 1700. Vaſtovius in vita S. Birgittæ, cum notis Erici Benzelii in Vaſtovii Vitem Aquilonian. An. 1708.

A. D. 1373.

ST. BIRGIT, more commonly called BRIDGET, or BRIGIT, was daughter of Birger, a prince of the royal blood of Sweden, legiſlator of Upland, *(a)* and of

(a) In Upland, Stockholm became capital of all Sweden, being for the convenience of a ſpacious harbour built on ſix iſlands, in a lake

Ingeburgis, daughter to Sigridis, a lady deſcended from the kings of the Goths. Both the parents ſpent their lives in fervent exerciſes of piety, and had a ſingular devotion to the ſacred paſſion of Chriſt. Birger conſecrated all Fridays in a ſpecial manner to practices of penance, and never failed on that day to confeſs his ſins, and receive the holy euchariſt, endeavouring to put himſelf into ſuch a diſpoſition, as to be able to bear patiently all the croſſes that might befall him till the next Friday. Ingeburgis was not leſs devoutly inclined, but died ſoon after the birth of our ſaint, which happened in the year 1304. Bridget was brought up by an aunt, who was a lady of ſingular piety. She did not begin to ſpeak till ſhe was three years old; and the firſt uſe ſhe made of her tongue was to praiſe God: nor did ſhe even in her childhood ever take pleaſure in any diſcourſe but what was ſerious. So ſtrong and early was the grace of devotion with which God favoured her, that from her cradle all her views and deſires tended only to piety, and in its exerciſes ſhe found her greateſt delight. No ſymptoms ever appeared in her of anger, ſpite, envy, jealouſy, untowardneſs or diſobedience. She aſſiſted aſſiduouſly at the church office, and at ſermons. At ten years of age ſhe was moſt tenderly affected by a ſermon which ſhe heard on the paſſion of Chriſt; and the night following ſeemed to ſee him hanging upon his croſs covered with wounds, and pouring forth his blood in ſtreams in every part of his body; at the ſame time ſhe thought ſhe heard him ſay to her: "Look upon me, my daughter." "Alas," ſaid ſhe, "who has treated you thus?" She ſeemed to herſelf to hear him anſwer: "They who deſpiſe me, and are inſenſible to my love for them." The impreſſion which this moving ſpectacle made upon her mind was never effaced; and from that time the ſufferings of her Redeemer became the ſubject of her moſt aſſiduous meditation, even when ſhe was at

lake and river ten miles from the ſea. Upſal, twelve leagues to the North-Weſt, was then and long after capital of Upland and of all Sweden. In the vaſt cathedral which is covered with braſs like many other places in Sweden, among the tombs of ancient kings and archbiſhops, is ſhewn that of St. Brigit's father.

work at her needle, and ſhe could ſcarce ever call them to mind without ſhedding abundance of tears. In obedience to her father, when ſhe was only ſixteen years of age ſhe married Ulpho, prince of Nericia in Sweden, who was himſelf only eighteen. This pious couple paſſed the firſt year after their marriage in continence, and having enrolled themſelves in the third Order of St. Francis, lived in their own houſe as if they had been in a regular and auſtere monaſtery. They afterward had eight children, four boys, and four girls, who were all favoured with the bleſſings of divine grace. Benedict and Gudma dying in their infancy, left their parents ſecure of their happineſs; Charles and Birger died in the holy war in Paleſtine; Margaret and Cecily ſerved God faithfully in the married ſtate; and Indeburga and Catharine became nuns. The laſt was born in 1336, and died in 1361. She is honoured among the ſaints on the 22d of March. (1) After the birth of theſe children, the parents, at the ſuggeſtion of St. Bridget, made a mutual vow of continency, and conſecrated their eſtates more than ever to the uſe of the poor, whom they looked upon as their own family, and for whom they built an hoſpital, in which they ſerved the ſick with their own hands. Ulpho entered into the moſt perfect ſentiments of virtue and penance, with which the example of his wife inſpired him; and reſigning his place in the king's council, and renouncing the court, he imitated her in all her devotions. To break all worldly ties by forſaking their country and friends, they made a painful pilgrimage to Compoſtella. In their return Ulpho fell ſick at Arras, where he lodged with his wife and eight children, firſt in the ſtreet of the Lombards; but afterwards in the city at the houſe of a clergyman or canon of our Lady's the cathedral, ſon of a nobleman named Bazentin, where in the following century Lewis XI. lodged in 1477. He received the Viaticum and extreme-unction from the hands of the biſhop of Arras, Andrew Ghini, a native of Florence. Bridget ſpared neither ſolicitude, pains,

(1) On St. Catharine of Sweden, ſee her life printed after the works of St. Bridget, Vaſtovius, p. 107. Benzelius in notis, ib. p. 71.

nor prayers for his recovery, and received an assurance of it by a revelation. He was accordingly restored again to his health, and arrived in Sweden, where he died soon after, in 1344, in the odour of sanctity in the monastery of Alvastre, of the Cistercian Order, which rule, according to some, he had embraced, though others say that he was only preparing himself for that state. (2) At least his name is inserted in the Menology of that Order on the 12th of February.

Bridget being by his death entirely at liberty to pursue her inclinations as to the manner of life which she desired to lead, renounced the rank of princess which she held in the world, to take upon her more perfectly the state of a penitent. Her husband's estates she divided among her children, according to the laws of justice and equity, and from that day seemed to forget what she had been in the world. She changed her habit, using no more linen except for a veil to cover her head, wearing a rough hair shift, and, for a girdle, cords full of knots. The austerities which she practised are incredible; on Fridays she redoubled her mortifications and other exercises, allowing herself no refection but a little bread and water. About the time of her husband's death, in 1344, she built the great monastery of Wastein, in the diocess of Lincopen, in Sweden, in which she placed sixty nuns, and, in a separate inclosure, friars, to the number of thirteen priests, in honour of the twelve apostles and St. Paul; four deacons, representing the four doctors of the church, and eight lay-brothers. She prescribed them the rule of St. Austin, with certain particular constitutions, which are said to have been dictated to her by our Saviour in a vision. But this circumstance is neither mentioned by Boniface IX. in the bull of her canonization, nor by Martin V. in the confirmation of her Order; and the popes, when they speak of this rule, mention only the approbation of the holy see, without making any enquiry about any such private revelation. The diocesan is the superior of all the monasteries of this Order situated in his diocess; but no new

(2) Olaus Rosencrantz, apud Tho. Bartholinum, T. 2. *Act. Medic. Hafniens*, p. 56.

convent can be founded but with an expreſs licence and confirmation of the pope. The chief object of the particular devotions preſcribed by this rule are the Paſſion of Chriſt, and the honour of his holy Mother. In this inſtitute, as in the Order of Fontevrault, the men are ſubject to the prioreſs of the nuns in temporals, but in ſpirituals the women are under the juriſdiction of the friars; the reaſon of which is, becauſe the Order being principally inſtituted for religious women, the men were chiefly admitted only to afford them ſuch ſpiritual aſſiſtance as they want. The convents of the men and women are ſeparated by an inviolable incloſure; but are contiguous ſo as to have the ſame church, in which the nuns keep choir above in a doxal, the men underneath in the church; but they can never ſee one another. The number of religious perſons in each double monaſtery is fixed as above, according to the number of the ſeventy-two diſciples. But moſt of the great or double monaſteries which were ſituated in the North, were deſtroyed at the change of religion, with that of Waſtein, or Vatzen, which was the chief houſe of the Order. There are two rich convents of nuns of this Order at Genoa, into one of which only ladies of quality can be admitted. The greateſt part of monaſteries of *Brigittins*, or of *the Order of our Saviour*, which now ſubſiſt, are ſingle, and obſerve not the rule as to the number of religious, or the ſubjection of the friars to the nuns. There are ſtill ſome double monaſteries in Flanders, one at Dantzic, about ten in Germany, and ſome few others. *(b)*

(b) There was only one great monaſtery of this Order in England, called Sion-houſe, ſituate near the Thames in Middleſex, about ten miles from London, founded with royal magnificence by Henry V. in 1413. That prince erected at the ſame time three great monaſteries, near his country houſe at Shene, now Richmond. One of the Carthuſians on the Surry-ſide of the river, in Shene, oppoſite to Sion-houſe near Iſleworth; another of the Celeſtines, which ſeems to have ſtood in Iſleworth or Thiſtleworth, and this of Sion-houſe, which being very rich, was one of the firſt houſes that were diſſolved by Henry VIII. Edward VI. granted it firſt to Edward duke of Somerſet, and after his attainder, to John duke of Northumberland. Queen Mary reſtored it to the abbeſs; but Elizabeth being advanced to the throne, it was again diſſolved. The nuns all fled firſt to Zurichſee

St. Bridget had ſpent two years in her monaſtery at Waſtein when ſhe undertook a pilgrimage to Rome, in order to venerate the relicks of ſo many ſaints which are honoured in that city, and eſpecially to offer up her fervent prayers at the tombs of the apoſtles. The example of her virtue ſhone forth with brighter luſtre in that great city. The auſterity of her watchings and penance, the tenderneſs of her devotion, her love of retirement, her fervour in viſiting the churches, and in ſerving the ſick in the hoſpitals, her ſeverity towards herſelf, her mildneſs to all others, her profound humility, and her charity appeared in all ſhe did. Remarkable monuments of her devotion are ſtill ſhewn in the church of St. Paul and other places at Rome and in its neighbourhood. For the thirty laſt years of her life, ſhe was accuſtomed to go every day to confeſſion, and ſhe communicated ſeveral times every week. The frequent uſe of the ſacraments kindled every time freſh ardour in her ſoul. Nothing is more famous in the life of St. Bridget than the many revelations with which ſhe was favoured by God, chiefly concerning the ſufferings of our Bleſſed Saviour, and revolutions which were to happen in certain kingdoms. It is certain that God, who communicates himſelf to his ſervants many ways with infinite condeſcenſion, and diſtributes his gifts with infinite wiſdom, treated this great ſaint and certain others with ſpecial marks of his goodneſs, converſing frequently with them in a moſt familiar manner, as the devout Bloſius obſerves. Sometimes he ſpoke to them in viſions, at other times he diſcovered to them hidden things by ſupernatural illuſtrations of their underſtandings, or by repreſentations raiſed in their imagination ſo clearly, that they could not

richſee in Zealand, thence to Mechlin, then to Rouen; and finding in none of theſe places any ſupport, they at laſt paſſed to Liſbon, where Philip II. and many charitable private perſons contributed to their relief, till a Portugueſe lady becoming a nun among them, conveyed to their houſe an eſtate to which ſhe was heireſs. See Dugdale's Monaſt. vol. 2. p. 360. Stevens, T. 2. p. 233. Tanner's Notitia Monaſtica, and Fuller's Church Hiſt. B. 6. p. 362. The revenues of this monaſtery at the diſſolution are rated in Dugdale at ſeventeen hundred and thirty-one pounds, in Speed at nineteen hundred and forty-four pounds.

be miſtaken in them. But to diſtinguiſh the operations of the Holy Ghoſt and the illuſions of the enemy requires great prudence, and attention to the juſt criteria or rules for the diſcernment of ſpirits. Nor can any private revelations ever be of the ſame nature, or have the ſame weight and certainty with thoſe that are public, which were made to the prophets to be by them promulgated to the church, and confirmed to men by the ſanction of miracles and the authority of the church.

The learned divine John de Turre-crematâ, afterwards cardinal, by order of the council of Baſil, examined the book of St. Bridget's revelations, and approved it as profitable for the inſtruction of the faithful: which approbation was admitted by the council as competent and ſufficient. It however amounts to no more than a declaration that the doctrine contained in that book is conformable to the orthodox faith, and the revelations piouſly credible upon an hiſtorical probability. The learned cardinal Lambertini, afterward pope Benedict XIV. writes upon this ſubject as follows: (3) "The approbation of ſuch revelations is no more than a permiſſion, that, after a mature examination, they may be publiſhed for the profit of the faithful. . . . Though an aſſent of catholic faith be not due to them, they deſerve a human aſſent according to the rules of prudence, by which they are probable and piouſly credible, as the revelations of B. Hildegardis, St. Bridget and St. Catharine of Sienna." What is moſt of all praiſeworthy in St. Bridget is, that in true ſimplicity of heart ſhe always ſubmitted her revelations to the judgment of the paſtors of the church; and deeming herſelf unworthy even of the ordinary light of faith, ſhe was far from ever glorying in any extraordinary favours, which ſhe never deſired, and on which ſhe never employed her mind but in order to increaſe her love and humility. (c) If her

(3) De Canoniz. Sanct. l. 2. c. 32. n. 11.

(c) The works of St. Bridget contain, 1. Devout *Prayers* on the ſufferings and love of Chriſt: of which ſome are inſerted in the common prayer-books, and ſome with her revelations. 2. Her *Rule* in 31 chapters, approved in 1363 by Urban V. and confirmed by other

revelations have rendered her name famous, it is by her heroic virtue and piety that it is venerable to the whole church. To live according to the ſpirit of the myſteries of religion, is ſomething much greater and more ſublime than to know hidden things, or to be favoured with the moſt extraordinary viſions. To have the ſcience of angels without charity is to be only a tinkling cymbal. But both to have charity, and to ſpeak the language of angels, was the happy privilege of St. Bridget. Her ardent love of Jeſus Chriſt crucified moved her to make a painful pilgrimage to viſit the holy places in Paleſtine, where ſhe watered with her pious tears the chief places which Chriſt had ſanctified by his divine ſteps, and purpled with his adorable blood. In her journey ſhe viſited the moſt renowned churches in Italy and Sicily, with a devotion that excited all who ſaw her, to fervour. Be-

other popes under the title of the Rule of the Order of our Saviour. 3. Her *Revelations*. 4. An *Angelical Diſcourſe* on the excellence of our Bleſſed Lady; and four long Acts of thankſgiving to God for the principal myſteries of her life in the incarnation of the Divine Word.

The Revelations were printed at Lubec in 1492; at Nuremberg 1521, with cuts, much eſteemed; at Rome 1521, 1556, 1606, 1608; at Antwerp 1611; at Cologn 1628; at Munich 1680; and an edition of her Prayers was given at Rome in 1530, in 8vo. A conſiderable number of the Revelations was written from her relation of them by Peter, a Swediſh Ciſtercian monk, who was her confeſſarius and companion in her travels, and who died in 1390: but the eighth book was written by Alphonſus, ſurnamed the Spaniard and the hermit, who reſigned the biſhopric of Jena in Andaluſia, and who was alſo her confeſſarius. Had the whole been penned by the ſaint herſelf, it would have been compiled with more ſimplicity, and with greater life and ſpirit, and would have received a higher degree of certainty.

Matthias, or Matthew of Sweden, (called alſo of Cracow in Poland, being perhaps a native of that city) who died biſhop of Worms in 1410, as we learn from his epitaph in Oudin, T. 3. p. 1111. was alſo the ſaint's director, when he was canon of Lincopen. He tranſlated for her uſe the Bible into Gothic, or Swediſh, with ſhort annotations. See Benzelius, p. 66. He alſo wrote on the Maſs, Euchariſt and other theological ſubjects. Some of his MSS. are ſtill preſerved in different libraries.

Before the year 1500, the office of our B. Lady by St. Bridget was publiſhed in London. See Wharton in his ſupplement to Uſher, *De Scripturis ſacris vernaculis*, p. 447.

ing returned ſafe to Rome ſhe lived there a year longer, but during that interval was afflicted with grievous diſtempers, under which ſhe ſuffered the moſt excruciating pains with an heroic patience and reſignation. Having given her laſt moving inſtructions to her ſon Birger, and her daughter Catharine who were with her, ſhe was laid on ſackcloth, received the laſt ſacraments, and her ſoul, being releaſed from its priſon of clay, took its flight to that kingdom after which ſhe had always moſt ardently ſighed, on the 23d of July, 1373, being ſeventy-one years old. Her body was buried in the church of St. Laurence in Panis Perna, belonging to a convent of Poor Clares: but a year after her death in July 1374, it was tranſlated to her monaſtery of Waſtein in Sweden, by the procurement of her ſon Birger and St. Catharine. She was canonized by Boniface IX. in 1391, on the 7th of October, and her feſtival is appointed on the day following. (4) At the petition of the clergy and nobility of Sweden the general council of Conſtance examined again the proofs, and unanimouſly declared her enrolled among the ſaints on the 1ſt of February 1415. (5) Her canonization was again confirmed by Martin V. in 1419. (6)

The life and ſufferings of our divine Redeemer are the book of life, in which both ſouls which now begin to ſerve God, and thoſe who have long exerciſed themſelves in the moſt perfect practices of all heroic virtues, find the moſt powerful incentives and means of ſpiritual improvement. The aſtoniſhing example which our moſt amiable and adorable Saviour here ſets us of infinite meekneſs, patience, charity and humility, if ſeriouſly conſidered and meditated upon, will ſpeak a language which will reach the very bottom of our hearts, and totally reform our innermoſt affections and ſentiments. That inordinate ſelf-love and pride which by the contagion of ſin ſeems almoſt interwoven in our very frame,

(4) Bullar. T. 1. p. 297. See the whole procedure in Mabill. Muſæum Italic. p. 535. (5) See Conc. Conſtant. p. 39. Lenfant Hiſt. du concile de Conſtance, l. 1. § 71. p. 67. Herman. ab Hardt. Prolegom. III. Conc. Conſtant. p. 15. & 28. T. 4. p. 67. (6) In proemio Op. S. Birgittæ.

will be beat down to the very ground; the poiſon of our paſſions with which our ſouls are ſo deeply infected in all their powers, will be expelled by this ſovereign antidote; and ſincere compunction, patience, humility, charity and contempt of the world will entirely poſſeſs our affections. The more a ſoul is advanced in the ſchool of all chriſtian virtues, the more feelingly ſhe will find every circumſtance in theſe ſacred myſteries to be an unfathomed abyſs of love, clemency, meekneſs and humility, and an inexhauſted ſource of ſpiritual riches in all virtues. By this meditation ſhe will daily learn more perfectly the ſpirit of our Divine Redeemer, and put on that bleſſed mind which was in Chriſt Jeſus. In this interior conformity to him conſiſts the reformation and perfection of our inner man: this reſemblance, this image of our divine original formed in us, intitles us to the happy portion of his promiſes.

On the same Day.

St. Thais the Penitent. About the middle of the fourth age there lived in Egypt a famous courtezan named Thaïs, who had been educated a Chriſtian; but the ſentiments of grace were ſtifled in her by an unbridled love of pleaſure, and deſire of gain. Beauty, wit and flattering looſe company brought her into the gulph, and ſhe was engaged in the moſt criminal infamous habits, out of which only an extraordinary grace can raiſe a ſoul. This unhappy thoughtleſs ſinner was poſting to eternal deſtruction when the divine mercy interpoſed in her favour. Paphnutius, an holy anchoret of Thebais, wept without intermiſſion for the loſs of her ſoul, the ſcandal of her vicious courſes being public in the whole country. At length having earneſtly recommended the matter to God, he formed a project of a pious ſtratagem in order to have acceſs to her, that he might endeavour to reſcue her out of her diſorders. He put off his penitential weeds, and dreſſed himſelf in ſuch a manner as to diſguiſe his profeſſion. Going to her houſe full of an ardent zeal for her converſion, he called for her at the door, and was introduced to her chamber. He told her he deſired to converſe with her in private, but wiſhed

it might be in ſome more ſecret apartment. "What is it you fear?" ſaid Thaïs: "If men, no one can ſee us here; but if you mean God, no place can hide us from his all-piercing eye." "What! replied Paphnutius: Do you know there is a God?" "Yes: ſaid ſhe; and I moreover know that a heaven will be the portion of the good, and that everlaſting torments are reſerved in hell for the puniſhment of the wicked." "Is it poſſible, ſaid the venerable old hermit, you ſhould know theſe great truths, and yet dare to ſin in the eyes of Him who knows and will judge all things?" Thaïs perceived by this ſtinging reproach, that the perſon to whom ſhe ſpoke was a ſervant of God who came inſpired with holy zeal to draw her from her unhappy ſtate of perdition; and at the ſame time the Holy Ghoſt who moved Paphnutius to ſpeak, enlightened her underſtanding to ſee the baſeneſs of her ſins, and ſoftened her heart by the touch of his omnipotent grace. Filled with confuſion at the ſight of her crimes, and penetrated with bitter ſorrow, deteſting her baſeneſs and ingratitude againſt God, ſhe burſt into a flood of tears, and throwing herſelf at the feet of Paphnutius ſaid to him: "Father, enjoin me what courſe of penance you think proper; pray for me, that God may vouchſafe to ſhew me mercy. I deſire only three hours to ſettle my affairs, and I am ready to comply with all you ſhall counſel me to do." Paphnutius appointed a place to which ſhe ſhould repair, and went back to his cell.

Thaïs got together all her jewels, magnificent furniture, rich clothes, and the reſt of her ill gotten wealth, and making a great pile in the ſtreet burnt it all publicly, inviting all who had made her thoſe preſents, and been the accomplices of her ſins, to join her in her ſacrifice and penance. To have kept any of thoſe preſents would have been not to cut off all dangerous occaſions which might again revive her paſſions, and call back former temptations. By this action ſhe endeavoured alſo to repair the ſcandal ſhe had given, and to ſhew how perfectly ſhe renounced ſin, and all the incentives of her paſſions. This being done ſhe haſtened to Paphnutius, and was by him conducted to a monaſtery of

women. There the holy man ſhut her up in a cell, putting on the door a ſeal of lead, as if that place had been made her grave, never more to be opened. He ordered the ſiſters as long as ſhe lived to bring her every day only a little bread and water, and he enjoined her never to ceaſe ſoliciting heaven for mercy and pardon. She ſaid to the holy man: "Father, teach me how I am to pray." Paphnutius anſwered: "You are not worthy to call upon God by pronouncing his holy name, becauſe your lips have been filled with iniquity; nor to lift up your hands to heaven, becauſe they are defiled with impurities. But turn yourſelf to the Eaſt *(a)* and repeat theſe words: Thou who haſt created me, have pity on me." Thus ſhe continued to pray with almoſt continual tears, not daring to call God *Father*, ſhe having deſerved to forfeit the title of his child by her unnatural ingratitude and treaſons: nor *Lord*, ſhe having renounced him to become a ſlave to the devil; nor *Judge*, which name filled her with terror by the remembrance of his dreadful judgments; nor *God*, which name is moſt holy and adorable, and compriſes in one word his ſupreme eſſence and all his attributes. But howſoever ſhe had by her actions diſowned him, ſhe remained the work of his hands; and by this title ſhe conjured him, for the ſake of his boundleſs mercy and goodneſs, to look upon her with compaſſion, to raiſe her from her miſeries, reſtore her to his favour, and inſpire her with his pure and moſt perfect love. In repeating this ſhort prayer, ſhe exerciſed all acts of devotion in her heart, exciting in her affections not only the moſt profound ſentiments of compunction, humility and holy fear; but alſo thoſe of hope, praiſe, adoration, thankſgiving, love and all interior virtues; in which her affections moſt feelingly dilated themſelves. When ſhe had perſevered thus with

(a) It was a cuſtom among the primitive Chriſtians to turn their faces to the Eaſt to pray. Hence in churches the high altar was uſually placed to the Eaſt. Mr. Peck, in his hiſtory of Stamford, thinks the high altar in old Engliſh churches was placed towards the riſing ſun, according to the point in the ecliptic in which it was at the ſeaſon of the year when the church was built, which admits a latitude.

great fervour for the ſpace of three years, St. Paphnutius went to St. Antony to aſk his advice whether this penitential courſe did not ſeem ſufficient to prepare her for the benefit of reconciliation, and the holy communion. St. Antony ſaid St. Paul the Simple ſhould be conſulted; for God delights to reveal his will to the humble. They paſſed the night together in prayer. In the morning St. Paul anſwered, that God had prepared a place in heaven for the penitent. Paphnutius therefore went to her cell to releaſe her from her penance. The penitent, conſidering the inſcrutable judgments of God, and full of deep ſentiments of compunction, and of her abſolute unworthineſs ever to be admitted to ſing the divine praiſes in the company of the chaſte ſpouſes of Chriſt, earneſtly begged ſhe might be permitted to continue in her penitential ſtate to the end of her life. But this Paphnutius would not ſuffer. She ſaid that from the time of her coming thither ſhe had never ceaſed bewailing her ſins, which ſhe had always before her eyes. "It is on this account," ſaid Paphnutius, "that God has blotted them out." She therefore left her priſon to live with the reſt of the ſiſters. God ſatisfied with her ſacrifice withdrew her out of this world fifteen days after her releaſement, about the year 348. She is honoured in the Greek menologies on the 8th of October. See her life, written by an ancient Greek author, in Roſweide, p. 374. D'Andilly, Bulteau and Villefore.

St. PELAGIA, Penitent. This ſaint had been a comedian at Antioch, even whilſt ſhe was a catechumen; but afterward renounced that profeſſion, and became a true penitent. The manner of her converſion is thus related in the Greek Menæa, publiſhed by the emperor Baſil. The patriarch of Antioch having aſſembled a council of biſhops in that city, St. Nonnus, (*a*) one of the number, was commiſſioned to announce the word of

(*a*) This St. Nonnus was ſucceſſor to Ibas in the ſee of Edeſſa, (Liberatus in Breviar. c. 12.) and being recommended by the fathers of the council of Calcedon to Maximian, patriarch of Antioch, (Conc. Calced. Act. 10.) he became biſhop of Heliopolis in Syria. He is mentioned in the Roman martyrology on the 2d of December.

God to the people. Accordingly he preached before the church of St. Julian martyr, in the preſence of the other biſhops. During the ſermon, Pelagia paſſed that way richly adorned with jewels; and her beauty heightened with all the elegance of dreſs drew on her the attention of the whole aſſembly, except the biſhops who turned away their eyes from ſo ſcandalous an object. But Nonnus looking earneſtly at Pelagia, cries out in the middle of his diſcourſe: "The Almighty in his infinite goodneſs will ſhew mercy even to this woman, the work of his hands." At theſe words, ſhe ſtopt ſuddenly, and joining the audience was ſo touched with remorſe for her criminal life, that ſhe ſhed abundance of tears; and immediately after the ſermon ſhe addreſſed herſelf to Nonnus, imploring him to inſtruct her how to expiate her ſins, and to prepare her for the grace of baptiſm. The holy penitent diſtributed all her goods among the poor, changed her name from Margaret to Pelagia, and reſolved to ſpend the remainder of her life in the exerciſe of prayer, and the auſterities of penance. After her baptiſm, which ſhe received at the hands of Nonnus, ſhe retired to Jeruſalem, and having taken the religious veil, (*b*) ſhut herſelf up in a grotto on mount Olivet, in the fifth age. Phocas, a monk of Crete, in the relation of his voyage from Paleſtine in 1185, (1) deſcribes mount Olivet, and the grotto where the ſaint

(1) L. de locis ſanctis, ap. Leonem Allat. in Symm. p. 25. et ap. Papebroch. T. 2. Maii.

(*b*) We are told by James, deacon of Heliopolis, that during the time of her penance, ſhe was diſguiſed in man's cloaths. But this can ſcarce be believed, as nothing but ignorance or neceſſity could have excuſed ſuch a diſguiſe, it being contrary to the law of nature. The Old Teſtament calls it an abomination, Deuter. 22. The holy fathers, and councils equally condemn it. See St. Ambroſe, Ep. 69. ad Irenæum; St. Auguſtin, l. 2. Solil. c. 16. Gangreſ. can. 13. Trullan. c. 62. alſo can. Si qua mulier, diſt. 30, &c. Perhaps the dreſs uſed by St. Pelagia might have ſuited either ſex: for it is expreſly ſaid in the Menæa that ſhe took the religious veil, and the ſame may be collected from Theophanes, and Nicephorus Callixtus, hiſt. l. 14. c. 30. In the menology of Baſil, ſhe is repreſented on the right ſide, as a woman of the world liſtening attentively to St. Nonnus preaching, and on the left in the dreſs of a religious praying before the great church of Jeruſalem.

compleated the martyrdom of her penance, and where her relicks were preſerved in an urn. St. Pelagia is mentioned on this day in the Roman martyrology, and in the Greek and Muſcovite calendars; but in an ancient inſcription on marble in Naples, on the 5th of October. (c) See her life written by James, deacon of Heliopolis in Syria, an eye-witneſs of her converſion and penance, ap. Roſweide, Vit. Patr. p. 374. The ſame is found in an ancient MS. in folio, on vellum well preſerved, which formerly belonged to the abbey of St. Edmundſbury in England, and is at preſent in the author's poſſeſſion. This MS. contains a fine collection in Latin of the lives of the Fathers of the deſert, which Roſweide publiſhed from MSS. found in different libraries of the Low-countries. It were to be wiſhed that the learned Jeſuit had either ſuppreſſed, or diſtinguiſhed by ſome mark, two or three ſpurious pieces, which are evidently the work of modern Greeks. See alſo Theophanes in his chronology under the year 432; Nicephorus Callixtus; &c.

St. KEYNA, Virgin. Braghan, prince of part of Wales, who has left his name to Brecknockſhire, was happy in an offspring of ſaints. The moſt famous were St. Canoc who founded many monaſteries in Ireland; and St. Keyna ſurnamed by the Welch *The Virgin*, who lived a recluſe in a wood in Somerſetſhire, at a diſtance from her own country, near the town of Cainſham, which ſeems ſo called from her, and ſtands on the Avon not far from Briſtol. Spiral ſtones in the figure of ſerpents, have been found in that country, which ſome of the people pretend to have been ſerpents turned into ſtones by her prayers. (1) They ſeem either petrifica-

(1) See Camden, Creſſy, &c.

(c) Our ſaint is not to be confounded with St. Pelagia, virgin and martyr of Antioch, who ſuffered under Diocleſian: on whom ſee St. Chryſoſtom, Panegyr. T. 2. p. 591. ed. Ben. Lambecius, Bibl. vind. T. 8. p. 223, 249, 258, 262; and the martyrologies on the 9th of June. Nor with St. Pelagia of Tarſus who ſuffered in the ſame perſecution. See the martyrologies on the 4th of October; and Papebroke, T. 1. Maii, p. 747: the acts of this ſaint in Metaphraſtes are interpolated.

tions or ſports of nature in uncommon cryſtallizations in a mineral ſoil. St. Keyna is ſaid to have died in her own country in the fifth or ſixth century. Many places in Wales are filled with monuments of the great veneration which was formerly paid to this ſaint. See her Acts in Capgrave, Alford, &c.

OCTOBER IX.

St. DIONYSIUS, Biſhop of Paris, and his Companions, MM.

From St. Greg. of Tours, Hiſt. Fran. l. 1. c. 30. The Acts of their martyrdom extant in Boſquet, Eccl. Gallic. Hiſt. T. 2. p. 68, 73. were compiled from oral relations about the ſeventh century, thoſe which were writ by Maſſus, biſhop of Paris under Conſtantius Chlorus, almoſt cotemporary, not being then extant. See Rivet, Hiſt. Liter. T. 4. p. 38. T. 1. part. 1. p. 305. part. 2. p. 49. Tillemont, T. 4. p. 443. Dom Felibien, Hiſt. de l'Abbaïe de St. Denys, Anno 1707, folio. Append. p. 162. Du Bois, Hiſt. Eccl. Paris. T. 1. Orſi, l. 7. n. 4. T. 3, p. 141.

A. D. 272.

THE faith is ſaid by ſome to have been planted in part of Gaul by St. Luke, and eſpecially by St. Creſcens, a diſciple of St. Paul. The churches of Marſeilles, Lyons and Vienne were indebted for the light of the goſpel to Aſiatic or Grecian preachers, though they had received their miſſion and orders from the apoſtolic ſee of Rome. For pope Innocent I. poſitively affirms (1) that no one had eſtabliſhed churches in the Gauls, or in Spain or Africa but perſons who had been ordained biſhops by St. Peter and his ſucceſſors. The hiſtory of the martyrs of Lyons and Vienne in 177, (2) proves the flouriſhing ſtate of thoſe churches, in the ſecond century. St. Irenæus very much advanced the faith in Gaul, and left many eminent diſciples behind him, though two of the moſt illuſtrious among them, Caius and St. Hippolytus, left Gaul and diſplayed their abilities and zeal in Italy and other foreign countries. Ne-

(1) Ep. ad Victr. Conc. T. 2. p. 1245. (2) See June 2.

vertheleſs, the light of the goſpel did not ſpread its beams ſo early upon the remoter parts of Gaul, as is expreſsly affirmed by St. Sulpicius Severus (3) and in the Acts of St. Saturninus. St. Germanus of Paris and ſeven other French biſhops in a letter to St. Radegondes (4) ſay, that the faith having been planted in Gaul in the very birth of chriſtianity made its progreſs ſlowly till the divine mercy ſent thither St. Martin in 360. Numerous churches however were eſtabliſhed before that time in moſt parts of that country, by ſeven biſhops ſent thither by the biſhop of Rome to preach the goſpel. (*a*)

(3) Sulpic. Sev. l. 2. p. 381. (4) Ap. S. Greg. Turon. l. 9. c. 39.

(*a*) Their names are St. Trophimus of Arles, St. Gatian of Tours, St. Paul of Narbonne, St. Saturninus of Toulouſe, St. Dionyſius of Paris, St. Auſtremonius of Clermont, and St. Martialis of Limoges. St. Gregory of Tours (Hiſt. Fr. l. 1. c. 28. p. 22. ed. Ruin.) quoting the Acts of the martyrdom of St. Saturninus, places the miſſion of all theſe preachers together in the conſulate of Decius and Gratus, that is, in the year 250. Hence Tillemont, Baillet and ſome other critics pretend the faith in Gaul was chiefly confined to the territory of Lyons and Vienne till the middle of the third century: in which they are certainly miſtaken. For the Acts of St. Saturninus fix only the miſſion of St. Saturninus in the aforeſaid year, and it is certain that ſeveral of the reſt came into Gaul a conſiderable time before him. (See this demonſtrated by F. Pagi, Ad an. 255. n. 6. Ruinart in Acta S. Saturnini. Dom Dionyſius of Ste. Marthe, Gallia Chriſt. Nova, T. 1. p. 520, &c.) That Marcianus who favoured the error of Novatian, was biſhop of Arles in the reign of Decius, is evident from St. Cyprian, (ep. 67. Pam. 68, ed. Oxon.) who mentions his colleagues or fellow biſhops in Gaul, and that he had then ſat many years at Arles. St. Regulus was biſhop of Arles before him, as appears from the ancient liſt of the biſhops of that ſee, and from the ſixty-ſeventh letter of St. Cyprian to St. Stephen. St. Trophimus preceded them both in that ſee, and muſt have preached in Gaul before St. Pothinus was biſhop of Lyons, ſeeing pope Zoſimus teſtifies of St. Trophimus, that "From the fountain of his preaching all the Gauls received the ſtreams of faith." (Zoſimus ep. ad epiſc. Gall. apud Baron. ad an. 417. Coutant, in epiſt. Pontif. Rom. De Marca, De Primat. p. 169.) Tho' ſome think the church of Lyons, founded by the Aſiatics or Greeks may perhaps be excepted from this number. But nothing proves that St. Pothinus received not his orders at Arles or Rome; which the poſitive teſtimonies of St. Innocent I. and Zoſimus ſeem clearly to evince. Arles, being the metropolis of the firſt Roman province in Gaul, and the ſeat of the pre-

fect

Of all the Roman miſſionaries ſent into Gaul St. Dionyſius carried the faith the fartheſt into the country, fix-

feet of all Gaul, and afterward of the prefect of the prætorium, till Maximian Herculeus, Conſtantius Chlorus Cæſar and ſome others made Triers for ſome time the imperial ſeat in the Weſt, it was natural to preſume that the firſt biſhop eſtabliſhed in Gaul, ſhould fix his reſidence at Arles. That St. Paul made St. Creſcens firſt biſhop of Vienne is maintained by De Marca, (ep. ad Henric. Valeſ. Euſebii ed. Valeſ. præfixa) Natalis Alexander, (Hiſt. Sæc. 1. diſſ. 16.) and Michael Lequien, but denied by Du Bois, (Hiſt. Eccl. Paris. T. 1. p. 7.) and others; the teſtimony of St. Epiphanius (Hær. 51.) upon which that aſſertion is built, being very ambiguous.

The popular traditions of ſeveral churches in Gaul which pretend they were founded by ſome of the apoſtles, or make their firſt biſhops the immediate diſciples of the apoſtles, are ſuch that no ſtreſs can be laid on any of them, as Dionyſius of Ste. Marthe, (Gallia Chriſtian. Nova, T. 1. Præf. & p. 510.) Rivet (Hiſt. Liter. T. 1. p. 304, &c.) and F. Longueval (Hiſt. de l'Egliſe Gallic. T. 1. Diſſ. Prælim. Prop. 1. & 3.) confeſs. It cannot nevertheleſs be doubted but the faith had taken root in Gaul about the time of the apoſtles, ſeeing it was in a flouriſhing condition at Lyons in the ſecond century, and had penetrated into Britain: and St. Irenæus urges againſt the heretics the tradition of the churches of Gaul, Germany, Egypt and the Eaſt, all planted by the apoſtles. (l. 1. c. 10.) Tertullian ſays, that the faith flouriſhed in the different nations of the Gauls, &c. (Tert. adv. Judæ. c. 7.) Dionyſius of Ste. Marthe (Gallia Chriſtian. Nova, T. 1.) demonſtrates the ſame of that early period, though the churches there were not yet numerous except about Arles, Marſeilles, Lyons and Vienne. Ado ſays St. Trophimus was made biſhop of Arles by St. Paul. As St. Trophimus was biſhop before the miſſion of St. Saturninus in 250, ſo it is not improbable that alſo ſome others of the five above-mentioned biſhops came into Gaul before him, though the aſſertion of St. Gregory of Tours ſeems to ſhew that ſeveral of them arrived together about that time. St. Gatian of Tours is expreſsly ſaid to have been ſent by St. Fabian, who ſat from the year 236, to 250. That St. Dionyſius of Paris, St. Saturninus, St. Auſtremonius and St. Martialis were ſent about the ſame time, and by the ſame pope, is what the teſtimony of St. Gregory of Tours confirms, and Tillemont and other judicious modern French hiſtorians look upon as certain. The peace which the church enjoyed under Philip was favourable to ſo numerous a miſſion. Some other miſſionaries were ſent from Rome after theſe ſeven, as St. Peregrinus, firſt biſhop of Auxerre, and St. Genulphus of Cahors, ſent by St. Sixtus II. in 257, (Ib. p. 108.) and probably ſeveral others, ſays Rivet. (Hiſt. Liter. T. 1. p. 309.) But the greateſt part of the reſt of the epiſcopal ſees in Gaul were founded by the diſciples of the firſt ſeven Roman miſſionaries. Thus Rivet doubts not but St. Julian of Mans, and the firſt biſhop of Angers were diſciples of St. Gatian of Tours.

ing his ſee at Paris, and by him and his diſciples the ſees of Chartres, Senlis and Meaux were erected, (5) and ſhortly after thoſe of Cologn and others which we find in a flouriſhing condition, and governed by excellent paſtors in the fourth century, witneſs St. Maternus of Cologn, &c. SS. Fuſcian and Victoricus, Criſpin and Criſpinian, Rufinus and Valerius, Lucian of Beauvais, Quintin, Piaton, Regulus or Riticius of Senlis, and Marcellus are called diſciples or fellow labourers of St. Dionyſius, and came from Rome to preach the name of Chriſt in Gaul. We are aſſured in the Acts of the martyrdom of St. Dionyſius, that this zealous biſhop built a church at Paris, and converted great numbers to the faith. A glorious martyrdom crowned his labours for the ſalvation of ſouls, and the exaltation of the name of Chriſt. He ſeems to have ſuffered in the perſecution of Valerian in 272, though ſome moderns defer his death to the beginning of the reign of Maximian Herculeus, who reſided chiefly in Gaul from the year 286 to 292. Ado calls the judge by whom he was condemned Feſcenninus. The Acts of his martyrdom, St. Gregory of Tours, Fortunatus and the Weſtern martyrologiſts inform us, that after a long and cruel impriſonment he was beheaded for the faith together with Ruſticus, a prieſt, and Eleutherius, a deacon. The Acts add, that the bodies of the martyrs were thrown into the river Seine, but taken up, and honourably interred by a chriſtian lady, named Catalla, not far from the place where they had been beheaded. The Chriſtians ſoon after built a chapel over their tomb. In 469, through the pious exhortations of St. Genevieve, a church was raiſed upon the ruins of this chapel, which was a place of great devotion, much reſorted to by pilgrims, as appears from the works of St. Gregory of Tours in many places, by which it is clear that this church ſtood without the walls of the city, though very near them. By a donation of Clotaire II. it appears that here was then a religious community governed by an abbot. Dagobert, who died in 638, founded the great abbey in this place in which he was interred, and which has been for many ages the

(5) Gallia Chriſt. Nova, T. 1. p. 521. Rivet, T. 1. p. 308.

uſual burial-place of the French kings. Pepin and his ſon Charlemagne were principal benefactors to this monaſtery, which was magnificently rebuilt by abbot Suger. The relicks of SS. Dionyſius, Ruſticus and Eleutherius are kept here in three ſilver ſhrines. (*a*) The miraculous cure of pope Stephen II. in this church has been already related. (6) St. Dionyſius of France is commonly called St. Denis from the French Denys. A portion of his relicks is ſaid to be poſſeſſed by the abbey of St. Emmeran at Ratiſbon. (*b*)

Thoſe apoſtolic paſtors who converted ſo many nations to Chriſt, were men filled with his ſpirit, who re-

(6) See note *g*, on the life of St. Boniface, B. M. T. 6. p. 88.

(*a*) Montmartre or *Mons Martyrum* is a place anciently conſecrated to the memory of theſe martyrs, who are ſaid by ſome to have been there beheaded, and at firſt buried before their bodies were removed to the place where the abbey now ſtands. But it is the opinion of many judicious critics that the bodies of theſe martyrs were buried from the beginning upon the ſpot where the abbey was founded. See Dom Felibien, *Hiſt. de l'abbaïe de St. Denys*, and *Gallia Chriſt. Nova*. Lebeuf, Diſſ. T. 2. p. 10. Taillot in his *Recherches critiques, hiſtoriques, & topographiques*, an. 1772. 4to. on the firſt quarter called The City, thinks this firſt chapel could not have ſtood where the abbey ſtands; for it cannot be imagined that St. Genevieve, a tender virgin, ſhould ſo often frequent it by night, had it been two leagues diſtant. He thinks this firſt chapel of St. Denis joined or was near the cathedral, according to the cuſtom of thoſe times. Whence the cathedral has always honoured him among its patrons. St. Genevieve perſuaded the people to build a chapel under his invocation on the ſpot where the abbey was afterwards founded. This abbey being plundered by the Normans and deſtroyed, the citizens built a chapel under his name, in the city, probably where the church of *S. Denis de chartre* is ſituated. Some moderns pretend this to have been the place of his priſon. But we are informed by St. Gregory of Tours, l. 8. c. 33. that the public priſon of Paris was near the weſtern gate: it was burnt down in 585, and transferred to the place near which this church ſtood: from which neighbourhood it was called *S. Denis de Pariſiaco Carcere*, as was alſo the church of St. Symphorian's in the ſame quarter *De Carcere*. On this hill of Montmartre the idols of Mars and Mercury were worſhipped before the converſion of the Gauls: whence it was called *Mons Martis*.

(*b*) The bull of Leo IX. produced at Ratiſbon in favour of their pretended poſſeſſion of the whole remains of St. Denis, of which Poſſinus diſputes at large, is proved by Launoy and M. Valois to be counterfeit.

garded nothing but his glory, and acted and lived for him alone. Christ on earth never entertained any regard but for the glory of his Father, to whom he offered himself and his kingdom. Whoever becomes his minister, must in like manner have no aim, no intention but to advance the divine honour: for this he must be dead to the world, and have bid adieu to it, that is, to all desires of honours, applause, pleasures, riches or any earthly goods whatever. Such a one sees nothing in this world which he hopes or desires; nothing that he much fears: he seeks no composition with it while he is engaged in the cause of his master; no threats or apprehensions of terror from its persecution can damp his courage in defending the honour of God, or cool his zeal for the salvation of souls.

On the same Day.

St. Domninus, M. Being an officer of the bedchamber to Maximian Herculeus, when that emperor kept his court at Milan, in 304, the persecution raging with great violence, he fled secretly toward Rome; but was overtaken on the Claudian Way between Parma and Placentia, and beheaded upon the spot. He was buried in the same place, and his tomb was glorified by many miracles. A town which arose up there, and is now an episcopal see, is called from him Burgo-san-Domnino. See his Acts, and Tillemont, T. 5. p. 136.

St. Guislain, Abbot. The name of St. Guislain is famous in the lives of St. Amand, St. Aubert and St. Aldegondes. Having led some time an eremitical life in a forest in Haynault upon the river Haysne, for the benefit of many who desired to serve God under his direction, he founded there a monastery in 651, in honour of St. Peter and St. Paul, which he governed with great sanctity and prudence thirty-six years, under the rule of St. Basil or of the eastern monks. By his exhortations two holy and illustrious sisters renounced the world, St. Vaudru, who, in 656, erected a monastery at a place called from a certain camp, *Castri Locus*, now Mons; and St. Aldegondes, who erected a double mo-

naſtery which gave riſe to the town of Maubeuge. St. Guiſlain died on the 9th of October in 681, and is commemorated in the Roman martyrology. His monaſtery which was long called *The Cell*, exchanged the rule of Regular Canons to receive from St. Gerard that of St. Bennet in 930. The little town which aroſe in the ſame place is a ſtrong fortreſs. The lives of St. Guiſlain are all modern. See Fleury, l. 39. n. 30.

St. LEWIS BERTRAND, C. Lewis was the ſon of John Lewis Bertrand, a royal notary, and was born at Valencia in Spain on the 1ſt of January, 1526. He was the eldeſt of nine children who being all remarkable for their piety were a proof how deep root virtue takes in the hearts of youth when it is imprinted in them by the good example and early inſtructions of pious parents. Lewis from his infancy loved retirement, prayed much and with fervour, and practiſed mortifications of which his tender age ſeemed almoſt incapable. He eat very little, ſhunned all frivolous amuſements and recreations, and whatever ſerved to flatter the ſenſes in diet or other things; and when he could deceive the vigilance of his mother, he ſlept on the bare ground. He was often found on his knees in ſome ſecret part of the houſe, and ſeemed by his teachable diſpoſition, and ſincere humility of ſoul to have inherited the ſpirit of St. Vincent Ferrer, to whom he was related by blood. When he went abroad to the ſchools, he redoubled his watchfulneſs over himſelf, leſt neceſſary commerce with the world ſhould weaken the ſentiments of piety in his breaſt. He never loſt ſight of the divine preſence, and ſeeking the Lord in the ſimplicity of his heart he deſerved to hear his voice in pious books and devout prayer which he made his moſt familiar entertainment. He ſought no company but that of the virtuous. At fifteen years of age he deſired to take the religious habit among the Dominicans. His father oppoſed his inclination on account of the tenderneſs of his age and conſtitution: and the prior of that Order at Valencia could not but pay a regard to his remonſtrance. Theſe delays only increaſed the ardour of the poſtulant's deſires. The next

prior was the celebrated F. John Mico, who had been brought up a poor ſhepherd in the mountains of Albaida, in which employment he had learned to contemplate God in the works of the creation. By repeating to his fellow-ſhepherds the inſtructions he learned from pious books and ſermons, he induced many to embrace the practiſe of perfect virtue. He afterward became an eminent doctor among the Dominican friars, introduced a reform of that Order in Spain, was a great preacher, and an apoſtle of ſome of the Moors in Spain. He wrote ſeveral works of piety, and holy meditations full of unction and ſcience in the interior life. (*a*) This great ſervant of God gave the habit to young Bertrand, and conducted the fervent novice in the path of true virtue by the love of the croſs and humiliations, the contempt of earthly things, and the exerciſes of obedience, humility and charity; teaching him that a ſoul gains more advantages by patience in ſpiritual dryneſs and privations, than by conſolations and ſupernatural favours.

When the ſaint was ordained prieſt he uſually ſaid maſs every day; he prepared himſelf to offer that adorable ſacrifice by ſpending always ſome hours in prayer and in exerciſes of holy compunction, by which, and often by the ſacrament of confeſſion, he endeavoured diligently to purify his ſoul from the leaſt ſtains it might have contracted, to correct the leaſt irregularities and diſorders which eaſily ſteal into our affections, and to cleanſe them from all the poiſon of ſelf love which is ſo apt ſecretly to infect them. For being filled with a holy dread of the divine judgments, and the deepeſt ſenſe and awe of the infinite juſtice, ſanctity and purity of God, with the moſt innocent life he joined the practice of the moſt ſevere conſtant penance. And he ſeemed deſirous to ſet no bounds to the fervour of his compunction before he approached the holy myſteries. His angelical modeſty, the ardour of his love, the impreſſion of which ſeemed to appear in his countenance, and the torrents of tears which he uſually ſhed at the al-

(*a*) Part of F. Mico's meditations are tranſlated into Engliſh.

tar, inſpired with tender devotion all perſons that heard his maſs. Being made maſter of novices in 1551, both by his example and words he taught them ſincerely and perfectly to renounce the world and their own will, to conceive an entire diſtruſt in themſelves, and by a ſpirit of prayer cloſely to unite their ſouls to God. The ſaint's talents did not at firſt appear promiſing for the pulpit; nevertheleſs, being employed in that ſecret function, he overcame all difficulties, and his diſcourſes produced incredible fruit, becauſe they were animated with zeal and charity, and breathed a ſpirit of ſincere piety and humility. In 1557, a peſtilence raging in the kingdom of Valencia, the ſaint knew no danger, and ſpared no pains in exhorting and aſſiſting the ſick, and in burying the dead. He who chearfully expoſed his life for his brethren during this calamity, when it was over, obtained of his ſuperiors, by earneſt importunities, leave to preach the goſpel to the ſavages in America, which was a moſt painful and dangerous miſſion.

St. Lewis embarked at Seville in 1562, with another friar of his Order; and during the voyage, by his daily exhortations and inſtructions, he brought all the ſailors to a reformation of their lives. The veſſel in which he ſailed landed in Golden Caſtile, in South America, and the ſaint repaired to the convent of his Order in that province. Without the leaſt thought of allowing himſelf any reſt, or taking any refreſhment after the fatigues of his journey, he prepared himſelf by ſevere faſts and watchings to open his miſſion. During the courſe of his miſſion in thoſe parts he lay often in the open air, and uſually on the ground, or on pieces of wood, which formed rather a rack than a bed: by refuſing the ordinary ſuccours which miſſionaries in thoſe parts furniſhed themſelves with, he often ſuffered the utmoſt ſeverities of hunger and other inconveniences. The gifts of tongues, of prophecy, and of miracles, were favours conferred by heaven on this new apoſtle, as the authentic hiſtory of his life, and the bull of his canonization, aſſure us. In the iſthmus of Panama, the iſle of Tobago, and the province of Carthagena, in the ſpace of three years, he converted to Chriſt above ten thouſand

ſouls, and baptized all the inhabitants of the city of Tubara, and the places adjoining. He then preached with like fruit at Cipacoa. The ſavages at Paluato, ſtill more enſlaved to their paſſions than to their idols, reſiſted the light of heaven. The prayers, tears and mortifications which the ſaint offered up for them ſeemed at that time to be loſt; but afterward produced the moſt plentiful harveſt. In that manner it pleaſes God frequently to try the patience and perſeverance of his moſt faithful miniſters. The next miſſion which the ſaint undertook was among the Caribbees, who are looked upon as the moſt brutal, barbarous, and unteachable people of the human race. The holy preacher making no account of the ſacrifice of his life, penetrated alone through the foreſts, and over the mountains of Guiana, which they inhabit: neither was the divine ſeed altogether barren among theſe barbarians, and ſeveral even of their prieſts were baptized by our ſaint. The inhabitants of the mountains of St. Martha received him as an angel ſent from heaven, and he baptized there about fifteen thouſand perſons. One thouſand five hundred Indians followed him thither from Paluato, and having been inſtructed in the faith, were baptized by him and his companions. In the country of Monpaia, and in the iſle of St. Thomas, the ſaint gained a new people to Chriſt, and new triumphs to the church. Heaven protected him more than once from all attempts made upon his life by poiſon, the ſword, and other ways. He foretold many things to come, and in the city of Carthagena raiſed a dead woman to life. Pierced to the quick to ſee the avarice and cruelty of ſeveral Spaniſh adventurers in the Indies, and not being able to find any means of putting a ſtop to thoſe evils, he was deſirous to ſeek redreſs in Spain; and about that time he was recalled thither by his ſuperiors. He ſailed from Carthagena in America, and arrived at Seville in 1569, whence he returned to Valencia. He was appointed ſucceſſively prior of two convents of his Order, and wonderfully revived in them both the primitive ſpirit of their holy founder. Among many other predictions he foretold the converſion of John Adorno, a noble Genoeſe,

and that he would inſtitute a new religious Congregation; which was verified by that of the Regular Clerks, called Minors, whom he afterward founded. St. Tereſa conſulted St. Lewis, and received great comfort from his advice under her greateſt difficulties. When ſhe wrote to him about her deſign of eſtabliſhing a reformation of the Carmelite Order, he ſent her the following anſwer: "Becauſe the honour of God is highly concerned in your intended undertaking, I took ſome time to recommend it to him by my poor prayers. For this reaſon I deferred ſo long my anſwer. I now bid you take courage in the name of the Lord, who will favour you. It is in his name that I aſſure you your reformation will be within the ſpace of fifty years one of the moſt illuſtrious Orders in the church."

St. Lewis preached the divine word during twelve years without intermiſſion in ſeveral dioceſſes in Spain. He trained up many excellent preachers, who ſucceeded him in the miniſtry of the word in that and the following ages. The firſt leſſon he gave them was, that humble and fervent prayer muſt always be the principal preparation of the preacher; for words without works will never have the power to touch or change hearts. Words muſt be animated by the ſpirit of prayer, and muſt derive their force and efficacy from this ſource, or they will be little more than an empty ſound. A want of feeling in the preacher never fails to leave the hearers cold, how much ſoever his eloquence may tickle their ears; and as for thoſe who court applauſe, and preach themſelves rather than the word of God, their ſtudied affectation or vanity alienates and diſguſts thoſe that hear them: but the language of the heart is almoſt irreſiſtible. Our ſaint inculcated that preachers muſt not judge of the fruit of their ſermons by the applauſe of men, but by their tears, and by the change of their manners. If, ſaid he, they lay aſide enmities, forgive injuries, avoid the occaſions of ſin and ſcandals, and reform their conduct by your diſcourſes, then ſay that the good ſeed is fallen on a good ſoil; but give all glory to God alone, and acknowledge yourſelves unprofitable

ſervants. (b) He firſt practiſed theſe rules himſelf, eſpecially by cultivating in his ſoul the moſt profound humility, and an eminent ſpirit of prayer. His humility

(b) At that time there flouriſhed in the ſame Order in Spain two other eminent ſervants of God, who by their learning, zealous labours, and experience in an interior life, exceedingly promoted the cauſe of true piety. F. LEWIS OF GRANADA, and BARTHOLOMEW DE MARTYRIBUS. The former was born at Granada, of mean parentage, in 1504, and was indebted for his education to the marquis of Mondejar. In the year 1524, the nineteenth of his age, he took the religious habit in the Dominicans convent in Granada, which had been then lately founded by king Ferdinand. The young novice ſtudied in all things to have no other view than the glory of God. All his moments were conſecrated to prayer and the other exerciſes of his holy ſtate. His external employments and his ſtudies ſeemed, by his conſtant recollection and attention to the divine preſence, as it were a continued prayer. He ſpoke very little, meditated much, and though he read all good authors to ſtore in his mind a treaſure of whatever ſeemed beautiful, ſolid, or uſeful in their works, he was much more ſolicitous to digeſt what he read, and to render all his knowledge clear, juſt, regular, and methodical. And it was his chiefeſt care to make every thing ſubſervient to devotion and piety. In the excellent rules which he lays down for the method of religious perſons applying themſelves to ſtudies, he laments that great numbers by them ſuffer ſhipwreck of their devotion. For as the male children of the Iſraelites in Egypt were no ſooner brought into life, but by the order of Pharaoh they were drowned; ſo theſe ſouls drown in ſuch ſtudies the ſpirit of devotion which they had juſt begun to conceive. To prevent this dreadful abuſe, he will have ſuch ſtudents to be ſincerely perſuaded that theſe ſtudies often wound our ſouls, and inſpire a ſcience which puffs up; to guard againſt which evil they muſt continually lament the miſerable neceſſity which we lie under of liſtening ſometimes to the maſters of this world for our improvement in neceſſary ſcience, whilſt we ought to liſten to God alone by meditating on his divine word. The dangerous wounds of theſe ſtudies are only to be avoided by keeping our mind cloſely united to God in them, and by always remembering that, to diveſt ourſelves of the old man, and to put on the new, is not an affair of ſmall importance, or the work of a few days, but requires our utmoſt and moſt conſtant application. (See Granada, *Tr. on Prayer*, part 2. § viii. c. 4.) This holy man had preached many years to himſelf in ſolitude, applying to himſelf, and imprinting deeply in his own ſoul, the moſt perfect maxims of all chriſtian virtues, before he began to announce the ſame to others. This he afterwards did with incredible fruit, chiefly at Granada, Valladolid, Evora, and Liſbon. Cardinal Henry, infant of Portugal, archbiſhop of Evora, with much difficulty drew this apoſtolic man to that city, and committed to him the direction of his conſcience, and of all his important affairs. Queen Catharine, regent of Portugal,

never appeared more remarkable than when it was put to the moſt dangerous trial, amidſt the greateſt honours. When all perſons with loud acclamations called him a

tugal, afterwards choſe him her confeſſor and counſellor, and obliged him to reſide at Liſbon. Inflexible was his conſtancy in refuſing all eccleſiaſtical dignities, eſpecially the archbiſhopric of Braga, which burden he contrived to put on the ſhoulders of his colleague, the celebrated Bartholomew de Martyribus, whom he obliged, as his provincial, to accept the ſame. The dignity of cardinal was modeſtly ſhunned by Lewis with no leſs reſolution. He died on the 31ſt of December, in 1588. His firſt work was his excellent *Treatiſe on Prayer*, than which few books of this kind are extant more uſeful. The *Sinner's Guide* he compoſed in 1555, whilſt he was prior at Badajox, which of all his works is the beſt wrote, and has been bleſſed with incredible ſucceſs in the converſion of innumerable ſouls. All who aſpire to the happineſs of truly ſerving God, will find, in the ſerious peruſal of this work, the ſtrongeſt incentives to fervour. It was followed by his *Memorial of a Chriſtian Life*, by his meditations and other ſuch treatiſes. To inſtruct preachers in the rules proper for diſcharging that important duty, he wrote his *Church Rhetoric*, full of excellent remarks, as is ſet forth in the preface to the French tranſlation. In his book, *On the Converſion of the Indians*, he inſtructs the miſſionaries in what manner they ought gently to inſinuate the chriſtian truths into the minds of infidels, beginning by the moral precepts, and the motives of credibility before the myſteries are expounded.

The works of this eminent, contemplative, and apoſtolical man have been tranſlated into moſt languages of Europe; alſo into the Perſian, Chineſe, and thoſe both of the Eaſt and Weſt Indies, and were commended by an expreſs brief of pope Gregory XIII. and by St. Francis of Sales, (l. 1. ep. 34.) who adviſes every clergyman to procure them, to make them his ſecond breviary, and daily to meditate on ſome part or other of them, beginning with the *Sinner's Guide*, then proceeding to the *Memorial*, after this to the reſt in order. This, he ſays, was the practice of St. Charles Borromeo, who preached no other Theology than what he learned chiefly in theſe books, and who, in a letter to pope Pius IV. prefers the works of Granada to all others of the kind. See Touron, (*Hiſt. des Hommes Illuſtr.* T. 4. p. 558.) Echard, (*Bibl. Script. Ord. S. Domin.* T. 2. p. 288) and the *Life of Lewis of Granada*, prefixed to the Latin edition of his works in three large volumes in folio. In the firſt we have his excellent large and ſmall Catechiſm; his Method of catechizing the Indians; Common-place books on pious ſubjects; and his Church Rhetoric on the method of preaching. In the ſecond tome are contained ſermons, and other moral tracts. In the third, the Sinner's Guide, Treatiſe on Prayer, on the Euchariſt, Memorial of a Chriſtian Life, the Diſcipline of a Spiritual Life; on the Incarnation, on Scruples, the Life of the Ven John of Avila, ſome time his maſter in a ſpiritual

ſaint, and an apoſtle, and treated him with the higheſt eſteem, then the fear of the divine judgments made the deepeſt impreſſion upon his ſoul. With his apoſtolic la-

ritual life, &c. The French edition of his works in 8vo. is in request. F. Lewis died on the 31ſt of December 1588, aged 84.

Dom BARTHOLOMEW DE MARTYRIBUS received this ſurname from the church in which he was baptized at Liſbon, in which city he was born in 1514, of pious parents, whoſe favourite virtues were devotion, and a boundleſs charity to the poor. Their good economy ſupplied them with a conſtant fund for alms beyond the ordinary abilities of perſons of their circumſtances in a middle condition of life. Bartholomew from his infancy was made by his mother the bearer of the charitable relief which ſhe ſecretly ſent to diſtreſſed families, ſuch eſpecially as were fallen from a ſtate of opulence. He made his ſolemn vows in the royal convent of the Dominicans at Liſbon in 1529, being fifteen years and ſix months old. The will of his ſuperiors was always his, and an eminent ſpirit of prayer was in his ſoul the foundation of all interior virtues. His reputation for learning and piety whilſt he taught theology in ſeveral houſes, and was employed in ſeveral offices in his Order, made the greateſt perſonages in the court of Portugal to ſeek his acquaintance. In all his employments he walked always in the preſence of God, ſtudying to pay to him a conſtant interior homage of ſpiritual adoration and worſhip. This practice he always inculcated to thoſe who had the happineſs ever to fall under his care. Exterior virtues, as he uſed to ſay, have their root in the affections of the ſoul: if theſe be well regulated by perpetual watchfulneſs over ourſelves, and fervent interior exerciſes, our exterior will be regulated as it were of courſe. The perfect diſintereſtedneſs of the ſervant of God, his contempt of earthly things, and the diſengagement of his affections from creatures; his ſublime gift of prayer, and zeal for the honour of God and the ſalvation of ſouls, were virtues which qualified him for the moſt arduous apoſtolic functions. Being compelled, in 1558, to receive the epiſcopal conſecration, and raiſed to the ſee of Braga, the firſt in the kingdom of Portugal, the alarms which this promotion gave him, and the violence he offered himſelf in making this ſacrifice, threw him into a dangerous fit of illneſs. In this dignity the poverty and auſterity in which he continued to live, the exact regulation of his time and functions, the good order of his houſhold, the modeſty and edifying deportment of all thoſe who compoſed it, his immenſe charities, and his care of the whole dioceſs, were proofs of his extraordinary virtue and prudence, and the admiration of all Spain. Nor was he held in leſs veneration at Trent, where he aſſiſted at the general council, in which, when ſome out of reſpect would have no canons enacted for the reformation of cardinals, he ſtrenuouſly inſiſted that the more eminent the dignity of perſons is in the church, the greater is the obligation of the ſtricteſt canons for the reformation of their manners. In that council he vigorouſly maintained

that

bours he joined aſſiduous prayer and abundant tears for the converſion of ſinners; and in this he earneſtly exhorted all devout Chriſtians to join him, and to call in

that the obligation of reſidence in paſtors of the church is of divine right and precept, conſequently indiſpenſable. Certainly no conſiderable abſence from their flocks can ever be excuſed in any, unleſs for public great neceſſities of the church. "To what a paſs are matters brought," ſaid our zealous prelate, "ſince they to whom God has given charge of his church pretend to make it a debatable point whether they are obliged to abide with her! Who could bear with a ſervant who is intruſted with the care of his maſter's children, yet ſhould diſpute whether he was obliged to be near them! What ſhould we ſay of a mother who ſhould abandon her babe which ſhe ſuckles! or of a ſhepherd who ſhould leave his flock in the fields amidſt wolves! . . . What! ſhall we doubt that we are bound perſonally to watch over thoſe for whom we are bound to lay down our lives, if their ſalvation requires it! We owe our life to them for their ſpiritual neceſſities more than to ourſelves for any temporal ends," &c.

This great prelate, long before this council, was extremely affected one day in the viſitation of his dioceſs, upon ſeeing a ſhepherd's boy watching ſheep in the midſt of a violent ſhower of rain, without daring to take ſhelter in a neighbouring cave, leſt a wolf ſhould break in upon the ſheep, or ſome fox run away with a lamb. How much more watchful ought a paſtor of ſouls to be in protecting them from the ſnares of the devil! ſaid this true paſtor with the moſt feeling emotion. From Trent he took a journey to Rome, where he was received with extraordinary marks of eſteem by pope Pius IV. and all the prelates of his court, eſpecially by St. Charles Borromæo, who opened to him the ſecrets of his conſcience, that he might be guided by him in the path in which God ſhould direct him to walk, that he might fulfil his holy will. Our archbiſhop returned from Rome to Trent, where the council was cloſed after the 25th ſeſſion, in December 1563. It had been called eighteen years before, but had been aſſembled only five years; two under Paul III. in ten ſeſſions, one under Julius III. in ſix ſeſſions, and two under Pius IV. in nine ſeſſions. Between the two laſt popes, two others, Marcellus II. and Paul IV. had ſat, but the council was not held in their time. The archbiſhop of Braga, in his return to Portugal, was received with extraordinary honour at Avignon by the vice-legate, who gave him the following account of two biſhops who had been at Trent. Leaning to Lutheraniſm, they went to the council as ſpies to condemn its decrees; but by aſſiſting at the conferences and deliberations, in which all points were diſcuſſed before the deciſions, they were edified by obſerving the extreme difference of the method which the reformers purſued, who, in their deliberations about faith, conſulted only their own private opinions, caprice and fancy, and that held by the catholics, who weighed every thing in the balance of the ſanctuary,

all the mourners of the earth, and all creatures, that by their united loud cries and perſeverance they might move the tender bowels of the divine mercy to com-

tuary, and by the moſt careful ſearch into the conſtant and primitive tradition, and the faith of all nations, ſet the true doctrine of Chriſt in a clear light. One of them was afterwards ſingularly zealous and ſucceſsful in confuting and converting the Calviniſts, and other ſectaries. (Touron, T. 4. p. 645.) Don Bartholomew viſited with incredible zeal and care his whole dioceſs, even the exempted churches of military Orders, and others; though this was not compaſſed without lawſuits, and other difficulties, which by his invincible conſtancy and the weight of his authority he overcame. He every where reformed diſorders, and put in execution the wholeſome decrees framed by the council at Trent. A long hiſtory would be requiſite to relate the wonderful converſions which he wrought of many obſtinate ſinners, and other fruits of his piety and zeal; the edifying examples of his charity and humility, and the meekneſs and patience with which he ſuffered the moſt atrocious injuries.

In 1578, king Sebaſtian I. in the twenty-fourth year of his age, ſailed into Africa with thirteen thouſand foot, and fifteen hundred horſe, to reſtore Mahomet, the late king of Morocco, who had been dethroned by his uncle Muley Moluc; but in the ſame battle three kings periſhed. Sebaſtian was killed in the action, after having fought ſix hours with incredible valour; Muley Moluc died of ſickneſs, whilſt he was giving his orders to his laſt breath, and Mahomet was drowned in his flight. The cardinal Don Henry, uncle to the late king, ſixty-four years of age, aſcended the throne in Portugal, but died in the beginning of the year 1580, not having ſupported on the throne the high reputation he had acquired in a private life. Upon his demiſe, Philip II. of Spain put in his pretenſions, and took poſſeſſion of the crown of Portugal. Soon after this revolution, Don Bartholomew obtained of pope Gregory XIII. and king Philip the leave which that pope and Pius IV. and V. had often refuſed him, of reſigning his archbiſhopric. This he carried into execution on the 20th of February, 1582, retiring to the convent of his Order at Viana, in which he begged for charity the ſmalleſt cell in the houſe to be allowed him. He comforted his afflicted flock with heavenly inſtructions; and with tender exhortations to his clergy, he aſſured them he would never ceaſe, in imitation of Moſes on the mountain, to implore the divine ſuccours for them, with hands lifted up to heaven, whilſt they, like Joſhua, ſhould conduct the army of the Lord into the land of promiſe, and ſhould fight againſt the enemies of his people. In this retirement he ſpent eight years in fervent contemplation, in which his ſoul was cloſely united to God by the moſt perfect exerciſes of ardent love. He joined the practices of the moſt auſtere penance, being entirely taken up with the deſire of dying perfectly to himſelf, that he might live only by the ſpirit of Jeſus Chriſt. After a lingering ſickneſs, he happily died on the 16th of July, 1590, being

paſſion for ſo many ſouls that are blind amidſt the greateſt ſpiritual miſeries, and ſport themſelves, without thinking of their danger, on the brink of eternal perdition. His thirſt for their ſalvation made him cheerfully meet all dangers, and regard labours and fatigues as the greateſt pleaſures. Croſſes were always his joy, and his continual auſterities and penance made his whole life a long martyrdom. The two laſt years of his life he was afflicted with painful cholics, and frequent fevers, under which it was his conſtant prayer to ſay with St. Auſtin: "Here cut, here burn, here ſpare not, that I may find mercy for eternity." Under his infirmities it was wonderful with what zeal and alacrity he continued his penitential auſterities, and his apoſtolic labours. In 1580 he preached the Lent at Xativa, and went thence to preach in the cathedral at Valencia, where he was carried ſick from the pulpit to the bed, from which he never roſe. Amidſt the tears of all about him he appeared cheerful at the approach of death, having foretold the very day to ſeveral friends in ſecret, almoſt a year before; in particular to the archbiſhop of Valencia, and the prior of the Carthuſians. The archbiſhop would attend the ſaint during his illneſs, and adminiſtered his remedies and broths with his own hand. The holy man gave up his ſoul to God, amidſt his prayers, in company with all the brethren of his convent, on the 9th of October, 1581, being fifty five years old. Many miraculous cures atteſted his favour with God. He was beatified by Paul V. in 1608, and canonized by Clement X. in 1671. See the bull of his canonization, and his life written by F. Vincent Juſtinian Antiſt, Domini-

ing ſeventy-ſix years old. Several miracles are aſcribed to him by his hiſtorians, both living and after his death. Lewis of Granada, who died a year and half before this holy prelate, wrote a ſhort account of his virtues and principal actions. His life is written by three other good authors, who were his cotemporaries, particularly by Lewis de Souſa, a Portugueſe Dominican: from which, and other memoirs, the edifying and much eſteemed hiſtory of this holy archbiſhop is compiled in French, in quarto, which work is by ſome aſcribed to the Dominicans at Paris, but more juſtly by Touron (T. 4. p. 593.) to M. Iſaac le Maitre, or Sacy. A new edition of Souſa's work was given at Liſbon in 1763.

can of Valencia, printed at Saragoſa and Valencia in 1582; and again moſt accurately by John Lopez, biſhop of Monopolis. See alſo Touron, *Hommes Illuſtr.* T. 4. p. 485.

OCTOBER X.

St. FRANCIS BORGIA, C.

His life compiled by F. Ribadeneira, who was nine years his confeſſor, is the maſter-piece of that pious author, who by his acquaintance with the holy man, and his own experience in an interior life, was excellently qualified to animate in his expreſſion the narrative of the actions of the ſaint with that ſpirit with which they were performed. The Latin tranſlation of this life by F. And. Scot is looſer than that extant in old French, made by the lord of Betencour. This valuable work is exceedingly improved by F. Verjus, a French Jeſuit, who has retained the entire ſpirit and piety of the original, in the life he has compiled of this ſaint, in a ſmooth, elegant, and florid ſtyle: in which performance he had alſo recourſe to the life of St. Francis Borgia, wrote by F. Euſebius of Nieremberg, in 1644, to a third life, which was only in MS. though wrote the firſt in time, ſoon after the ſaint's death, by F. Dionyſius Vaſquez, who had been nine years the ſaint's confeſſor, and had lived with him a much longer time. This MS. hiſtory wants method: the original is kept in the profeſſed houſe of the Jeſuits at Valentia in Spain. F. Verjus alſo quotes large MSS. memorials with which he was furniſhed by the ſaint's deſcendants, who flouriſh to this day in ſeveral illuſtrious branches in Spain, the chief of which is the duke of Gandia. See alſo F. Orlandini, Hiſt. Societ. l. 8. and chiefly F. Sachini, ib. T. 3. or Borgia. Likewiſe F. Bartoli's curious additional anecdotes of this hiſtory collected from the Archives of the Profeſſed Houſe at Rome.

A. D. 1572.

MANY Chriſtians ſeem afraid of following Jeſus Chriſt with their whole hearts, and live as if they were for compounding with God and the world. Theſe perſons have a very falſe idea of virtue, which they meaſure only by their want of courage. If they once opened their hearts to the divine grace, and were ſincerely reſolved to ſpare nothing that they might learn to die to themſelves, and to put on the ſpirit of Chriſt, they would find all their pretended difficulties to be only ſhadows; for by the omnipotent power of grace the rough-

eſt deſerts are changed into ſmooth and agreeable paths under the feet of the juſt man. This St. Francis Borgia experienced, both in a private life in the world, at court, in a religious retirement, and in the functions of an apoſtolic life. St. Francis Borgia, fourth duke of Gandia, and third general of the Jeſuits, was ſon to John Borgia, duke of Gandia, and grandee of Spain, and of Joanna of Arragon, daughter of Alphonſo, natural ſon to Ferdinand V. king of Arragon, who was alſo regent of Caſtile for his daughter Joanna, and his grandſon Charles, afterward emperor. Ferdinand, who by taking Granada in 1491, had put an end to the reign of the Moors in Spain, and by marrying Iſabel, the heireſs of Caſtile, united that whole monarchy in his family, was great grandfather to our ſaint. The family of Borgia, or Borja, had long flouriſhed in Spain; but received a new luſtre by the exaltation of cardinal Alphonſo Borgia to the pontificate, under the name of Calixtus III. in 1455. St. Francis was born in 1510, at Gandia, a town which was the chief ſeat of the family, in the kingdom of Valencia. His pious mother had a great devotion to St. Francis of Aſſiſium, and in the pangs of a dangerous labour made a vow, that if ſhe brought forth a ſon, he ſhould be called Francis. As ſoon as he began to ſpeak, his parents taught him to pronounce the holy names of Jeſus and Mary, which he uſed often to repeat with wonderful ſerioufneſs. At five years of age he recited every day on his knees the chief parts of the catechiſm. All his diverſion was to ſet up pious pictures, make little altars, imitate the ceremonies of the church, and teach them the little boys who were his pages. From the cradle he was mild, modeſt, patient, and affable to all. The noble ſentiments of gratitude and generoſity which he then began to diſcover, were certain preſages of an innate greatneſs of ſoul; the former being inſeparable from a goodneſs of heart, and the latter, when regulated by prudence and charity, being the greateſt virtue of a prince, who is raiſed above others only that he may govern, and do good to mankind.

Francis, at ſeven years of age, could read his mother tongue, and the Latin office of the Bleſſed Virgin very

diſtinctly. His father therefore thought it time for him to learn writing and grammar; for which purpoſe he appointed him a preceptor of known prudence, learning and piety, who was called doctor Ferdinand. At the ſame time he was furniſhed with a governor, whoſe buſineſs it was at different hours to faſhion the young prince to the exerciſes that were ſuitable to his birth, in proportion as his age was capable of them. It was the firſt care of the parents, in the choice of the maſters whom they placed about their ſon, that they were perſons of uncommon piety, whoſe example might be a continual leſſon of virtue, and whoſe inſtructions ſhould all ultimately tend to the grafting in his mind true ſentiments of morality and religion, without which all other accompliſhments loſe their value. Learning, good breeding, and other ſuch qualifications are uſeful and neceſſary inſtructions and helps; but theſe never make the man: every one is properly only ſuch as the principles and maxims are by which he is governed. It is by theſe that a man's life is guided: if they are falſe or depraved, his underſtanding is deprived of the light of truth, his heart is corrupted, and it is impoſſible he ſhould not go aſtray, and fall headlong down the precipices which the world and his paſſions prepare for him. It is therefore the firſt duty of every parent and maſter to ſtudy by every means to cure the paſſions of a youth, to begin this by repreſſing their exterior effects, and removing all occaſions and incentives: then to inſtil into their minds the ſtrongeſt antidotes, by which he may be enabled and encouraged to expel their poiſon. And for this taſk no age is too early or tender; for if the mind has once taken any wrong bent, it becomes infinitely more painful and difficult to redreſs it. Opportunities are alſo to be taken in all ſtudies of ſeaſonably and ſtrongly inculcating ſhort leſſons of religion, and all virtues. By this means their ſeeds are to be ſown in ſuch a manner in a tender heart, that they may ſhoot deep roots, and gather ſuch ſtrength as to be proof againſt all ſtorms. Our ſaint was bleſſed by God with ſuch diſpoſitions to virtue, and ſo good a capacity for his ſtudies, that in all theſe parts of his education his maſters found this taſk both

agreeable and eaſy. Before he was ten years old he began to take wonderful delight in hearing ſermons, and ſpent much time in devotion, being tenderly affected to the Paſſion of our divine Redeemer, which he honoured with certain daily exerciſes. In his tenth year his pious mother fell dangerouſly ill: on which occaſion Francis ſhutting himſelf up in his chamber, prayed for her with abundance of tears, and after his devotions, took a ſharp diſcipline a long time together. This was the firſt time he uſed that practice of mortification, which he afterward frequently made a part of his penance. It pleaſed God that the dutcheſs died of that diſtemper in 1520. This loſs coſt Francis many tears, though he moderated his grief by his entire reſignation to the divine will. Her pious counſels had always been to him a great ſpur to virtue; and he took care never to forget them.

At that time Spain was filled with tumults and inſurrections of the common people againſt the regency. *(a)*

(a) Ferdinand V. ſucceeded Henry king of Caſtile, in 1474, in the right of his wife Iſabel, ſiſter to that king; and in 1479, upon the death of his father, John II. king of Arragon, inherited that kingdom. In 1492, on the 2d of January, he took Granada, and extinguiſhed the reign of the Moors in Spain, above ſeven hundred years after they had ſettled themſelves there. In the following March he baniſhed the Jews out of Spain, to the amount of eight hundred thouſand ſouls. In 1496, he was ſtyled by the pope the Catholic king. His eldeſt ſurviving daughter, Joanna, married Philip archduke of Auſtria, the emperor Maximilian's ſon, by whom ſhe had two ſons, Charles, born at Ghent in 1500, and Ferdinand, who were afterwards ſucceſſively emperors of Germany. Queen Iſabel, called alſo Eliſabeth, dying in 1504, Ferdinand, who only reigned in her right, was obliged to leave the crown of Caſtile to his daughter Joanna, though ſhe was diſtracted, and continued generally confined firſt in Flanders and afterwards in Spain. Her huſband Philip I. governed Caſtile in her right almoſt two years, till his death in 1506, the 28th of his age. Ferdinand, after this became again king or regent of Caſtile in her name till his death in 1516, when her ſon Charles coming out of Flanders into Spain, was acknowledged king of all Spain, though he held Caſtile only in the name of his diſtracted mother ſo long as ſhe lived.

Charles the Fifth of Germany, and the Firſt of Spain, upon the death of his grandfather Maximilian, was choſen emperor in 1519, and in 1520 going into Germany, reſigned Auſtria to his brother Ferdinand. In 1525, Francis I. was made priſoner by him in the battle of Pavia. Muleaſſi, dey of Tunis, having implored his protection

The rebels taking their advantage of the abſence of the young king, Charles V. (who was then in Germany, where he had been choſen emperor) plundered the houſes of the nobility in the kingdom of Valencia, and made themſelves maſters of the town of Gandia. The duke fled with his whole family. Going to Saragoſa, he left his ſon Francis, then twelve years old under the care of the archbiſhop, John of Arragon, who was his uncle, being brother to his deceaſed mother. The archbiſhop made up a houſhold for his nephew, and provided him with maſters in grammar, muſic, and fencing, which he had begun to learn at Gandia. The young nobleman

againſt Barbaroſſa, the moſt formidable Turkiſh pirate, who had made himſelf dey of Algiers, he was reſtored by him. The emperor alſo obliged Soliman to raiſe the ſiege of Vienna. In 1555, he reſigned his kingdoms to his ſon Philip, and in the following year, the empire to his brother Ferdinand, and died in 1558. He married Iſabel, daughter to Emanuel, king of Portugal. His daughters Mary, Joanna, and Margaret were married, the firſt to the emperor Maximilian II. ſon of Ferdinand; the ſecond to John, prince of Portugal; the third to Alexander de Medicis, duke of Florence, and afterward to Octavius Farneſius, prince of Parma. Don John of Auſtria, the the illegitimate ſon of Charles V. is famous for the victory of Lepanto gained over the Turks in 1571, and an expedition which he commanded againſt Tunis in 1573. He died governor of the Low-Countries. Charles V. was the moſt powerful prince in Europe ſince Charlemagne; being emperor of Germany, king of Spain, Hungary, and Bohemia, poſſeſſing alſo the dutchy of Milan, with other territories in Italy, and the dutchy of Burgundy, with the Low-Countries. The actions of this emperor are extremely blackened by many French hiſtorians, and as highly extolled by the Germans and Spaniards. If he was not perfectly ſo good a man as the latter would make us believe, neither was he ſo bad as many of the French writers endeavour to perſuade us, and we ought to hope that the faults he committed were cancelled by ſincere repentance. Philip II. king of Spain, reigned forty two years, and died at the Eſcurial in 1598. Being four times married, he had, by his firſt wife (who was Mary, daughter of John IV. king of Portugal) Don Carlos, who was put to death by his order: by his ſecond, Mary of England, he had no iſſue: by the third, Eliſabeth, daughter of Henry II. of France, he had Iſabel whom he gave in marriage to Albert the archduke, ſon to the emperor Maximilian II. Albert was made cardinal very young; but his brother the arch-duke Erneſtus, governor of Flanders, dying in 1595, he two years after reſigned his eccleſiaſtical dignities, and married the infanta of Spain, the Low-Countries being ſettled on them, with the joint title of princes of Belgium.

laboured at the ſame time to improve daily in grace and in every virtue. Two ſermons which he heard an Hieronymite friar, who was his confeſſarius, and a learned and ſpiritual man, preach, one on the laſt judgment, the other on the paſſion of Chriſt, made ſtrong impreſſions on his mind, ſo that he remained ever after exceedingly terrified at the conſideration of the divine judgments, and on the other ſide conceived an ardent deſire to lay down his life for the love of his divine Redeemer, who died for him. Going to Baëza to ſee his great grandmother, Donna Maria de Luna, wife of Don Henriquez, uncle and maſter of the houſhold to king Ferdinand, and great commander of Leon, with ſeveral other relations, he was confined there ſix months by a grievous fit of illneſs; during which time he gave great proofs of admirable patience and humility. From Baëza he was ſent to Tordeſillas, to be taken into the family and ſervice of the infanta Catharine, ſiſter to Charles V. who was ſoon after to be married to John III. king of Portugal. The marriage was accompliſhed in 1525; but when the infanta went into Portugal, the duke of Gandia, who had greater views for his ſon in Spain, recalled him, and engaged the archbiſhop of Saragoſa to reaſſume the care of his education.

Francis was then fifteen years old, and after he had finiſhed rhetoric, ſtudied philoſophy two years under an excellent maſter with extraordinary diligence and applauſe. Many ſo learn theſe ſciences as to put on in their thoughts and expreſſions a ſcholaſtic garb, which they cannot lay aſide, ſo that their minds may be ſaid to be caſt in Gothic moulds. Hence it is become a proverb, that nothing is more horrid than a mere ſcholar, that is, a pedant, who appears in the world to have reaped from his ſtudies ſcarce any other advantage than to be rendered by them abſolutely unfit for civilized ſociety. Nothing contributes more to improve all the faculties of the human mind than a well-regulated and well-digeſted courſe of ſtudies, eſpecially of the polite arts and philoſophy: but then theſe muſt be poliſhed by a genteel addreſs and expreſſion, by great ſentiments of modeſty and generoſity, by a fine carriage ſuitable to a perſon's rank,

and by ſincere chriſtian virtue. The prudent archbiſhop was ſolicitous to procure his nephew all theſe advantages. He was particularly careful to make his pupil active and laborious, by ſeeing that he went from one employment to another, without leaving any void or unprofitable time between them: nor did his maſters fix the end of their inſtructions in the letter of his ſtudies; but made uſe of every thing in them to frame his judgment, and form in him true taſte; and they taught him to refer every thing to virtue. This ſeemed the natural bent of the young nobleman's ſoul, and in the eighteenth year of his age he had ſtrong inclinations to a religious ſtate. The devil raiſed up inſtruments to ſecond his attacks, and aſſailed the ſervant of God with moſt violent temptations of impurity, in order to prophane that pure ſoul which God had conſecrated to himſelf. Francis oppoſed to this dangerous enemy very frequent confeſſion, fervent prayer, reading pious books, mortification, humility, diſtruſt in himſelf, and a firm confidence in God, whoſe mercy alone beſtows the ineſtimable gift of chaſtity, and to whom this glorious victory belongs. By theſe means the ſaint triumphed over this paſſion, and had preſerved his virginal purity unſpotted, when providence fixed him in the holy ſtate of marriage. His father and uncle, to divert his thoughts from a religious life, removed him from Saragoſa to the court of Charles V. in 1528, where they hoped his thoughts would take a different turn. The ripeneſs of his judgment and prudence were ſuch as ſeldom appear in a more advanced age; and by his virtue, and his unaffected obſequiouſneſs and aſſiduity in ſerving his prince, he could not fail of gaining a high place in his favour. Francis had a heart not inſenſible to the motives of ſuch an honour, and full of tender ſentiments of gratitude and generoſity; but ſtill more of thoſe of religion. He conſidered his duty to his prince as his duty to God, and though he willingly accepted of every mark of his prince's regard for him, he was very ſolicitous in all things to refer himſelf, his actions and whatever he received from God, purely to the divine honour. The perfect ſanctification of his own ſoul was his great and conſtant aim in all he did. As religious exerciſes them-

ſelves without regularity can never be ſteady, and without this advantage loſe a conſiderable part of their luſtre and merit, Francis was extremely exact in regulating both his perſonal devoirs, and the principal duties of his family. In it hours were appointed for every one to go every day to maſs; for evening prayers, for pious reading, and meals. He heard ſermons as often as poſſible, and converſed much with pious perſons, went to confeſſion almoſt every Sunday, and on all great feſtivals. It was alſo a part of his care that his whole family ſhould ſpend well thoſe days which are particularly ſet apart for the divine ſervice. It is indeed from the manner in which a Chriſtian employs them, that we may form an idea of his conduct with regard to his general practice and ſenſe of religion.

St. Francis though he delighted chiefly in the company of the moſt virtuous, was courteous and obliging to all, never ſpoke ill of any one, nor ever ſuffered others to do it in his preſence. He was a ſtranger to envy, ambition, gallantry, luxury, and gaming, vices which are often too faſhionable in courts, and againſt which he armed himſelf with the utmoſt precaution. He not only never played, but would never ſee others play, ſaying that a man commonly loſes by it four things, his money, his time, the devotion of his heart to God, and his conſcience. One of his ſervants diſcovered, that on the days on which he was obliged to viſit company in which ladies made a part, he wore a hairſhirt. In him it appeared, that there is no readier way to gain the eſteem of men, though without ſeeking it, than by the heroic practice of chriſtian virtue. Nothing is ſo contemptible even amongſt men of the world as inſolence, pride, injuſtice or anger; nothing ſo hateful as one who loves nobody but himſelf, refers every thing to himſelf, and makes himſelf the centre of all his deſires and actions. Nor is there any thing more amiable than a man who ſeeks not himſelf, but refers himſelf to God, and ſeeks and does all things for God, and the ſervice of others; in which chriſtian piety conſiſts. The wicked themſelves find no more ſolid comfort or protection in affliction than the friendſhip of ſuch a perſon: even thoſe

who perſecute him, becauſe his virtue is a cenſure of their irregularities, nevertheleſs admire in their breaſts that ſincere piety which condemns them. This is more conſpicuous when ſuch a virtue ſhines forth in an exalted ſtation. It is not therefore to be wondered that Francis was honoured and beloved by all the court, particularly by the emperor who called him the miracle of princes.

The empreſs had ſo great an eſteem for him, and ſo high an idea of his merit, that ſhe fixed her eye on him to marry Eleanor de Caſtro, a Portugueze lady of the firſt rank, a perſon of great piety and accompliſhments, her principal favourite, who had been educated with her, and whom ſhe had brought with her out of Portugal. The emperor was well pleaſed with the propoſal, and concluded a treaty with the duke of Gandia for his ſon's marriage. The great qualities and virtue of the lady, and his deference for the emperor and his father did not allow Francis long to deliberate upon ſo advantageous an offer, which opened to him a road to the higheſt favours of the court. The marriage was ſolemnized in the moſt chriſtian manner; to which ſtate the ſaint brought the beſt preparation, innocence of life with unſullied purity, and an ardent ſpirit of religion and devotion. The emperor on that occaſion created him marquis of Lombay, and maſter of the horſe to the empreſs, and having had experience of his wiſdom, ſecrecy and fidelity, not only admitted him into his privy council, but took great delight in conferring often privately with him upon his moſt difficult undertakings, and communicated to him his moſt important deſigns. The marquis, to rid himſelf of the importunities of thoſe who followed more dangerous diverſions, ſpent ſome of his time in muſic, played on ſeveral inſtruments, and ſung very well: he alſo ſet poetical pieces to muſic, and compoſed cantatas which were ſung in ſome churches in Spain, and called the compoſitions of the duke of Gandia. But he never could bear any prophane ſongs. It was to pleaſe the emperor who was fond of hawking, that he firſt followed that diverſion, always in his majeſty's company: he was afterwards very expert, and took much delight in it. He ſometimes mentioned the aſpirations with which

he entertained his ſoul on thoſe occaſions, ſometimes admiring and adoring the Creator in the inſtinct of a bird or beaſt, or in the beauty of the fields and heavens; ſometimes conſidering the obedience and docility of a bird, and the diſobedience of man to God: the gratitude of a wild and fierce beaſt or bird, which being furniſhed with a little food, forgets its natural ferocity, and is made tame; yet man is ungrateful to God from whom he receives all things: the hawk ſoars to heaven as ſoon as its pinion is at liberty; yet man's ſoul grovels on the earth. In ſuch like reflections and ſelf-reproaches the pious marquis was often much affected and confounded within himſelf, and to purſue his pious meditations he often left the company to hide himſelf in ſome thicket. The emperor ſtudied mathematics, and Francis made uſe of the ſame maſter to learn thoſe ſciences, eſpecially the branches which are moſt uſeful for fortifying towns, and the whole military art, on which ſubjects his majeſty frequently converſed with him. The emperor made him his companion in his expedition into Africa againſt Barbaroſſa in 1535, and in another which he undertook againſt France into Provence in 1536, whence he diſpatched him to the empreſs to carry her news of his health and affairs.

Under a violent fever with which the marquis was ſeized in 1535, he made a reſolution to employ for his ordinary reading no other books but thoſe of piety, eſpecially devout inſtructions, the Lives of Saints, and the holy ſcripture, particularly the New Teſtament with a good commentator: in reading which he often ſhut his book to meditate on what he had read. In 1537, being at the court which was then at Segovia, he fell ſick of a dangerous quinſy, in which he never ceaſed praying in his heart, though he was not able to pronounce the words. Theſe accidents were divine graces which weaned Francis daily more and more from the world; though whilſt it ſmiled upon him, he ſaw the treachery, the ſhortneſs, and the dangers of its flattering enjoyments, through that gaudy flaſh in which it danced before his eyes. Others receive the like frequent admonitions; but ſoon drown them in the hurry of pleaſures or temporal

affairs in which they plunge their hearts. But none of thoſe calls were loſt on Francis. His life at court had always appeared a model of virtue. But as he had not yet learned perfectly to die to himſelf, a mixture of the world found ſtill a place in his heart; and his virtues were very imperfect. He even feared and bitterly accuſed himſelf that he had ſometime in his life been betrayed into mortal ſin. But God was pleaſed to call him perfectly to his ſervice. In 1537 died his grandmother Donna Maria Henriquez, called in religion Mary Gabriel. She was couſin-german to king Ferdinand, and married John Borgia, the ſecond duke of Gandia. By his ſudden death ſhe remained a widow at nineteen years of age, having had by him two children, John, our ſaint's father, and Iſabel, who became a poor Clare at Gandia, who was afterward choſen abbeſs of that houſe and was eminent for her extraordinary devotion, and love of extreme poverty and penance. Mary her mother, after having brought up, and married her ſon, and ſeen the birth of our ſaint, entered the ſame auſtere Order, in the thirty-fourth year of her age. The phyſicians declared, that if ſhe embraced ſo ſevere a manner of life, ſhe could not live one year: (1) nevertheleſs, ſhe ſurvived in it thirty-three years, living the moſt perfect model of humility, poverty, recollection and penance, under obedience to her own daughter who was abbeſs of that monaſtery. She met death with ſo much joy, that in her agony ſhe deſired a *Te Deum* might be ſung as ſoon as ſhe ſhould have expired, in thankſgiving for her happy paſſage from this world to God. The marquis uſed afterward to ſay, that from the time that his grandmother went to heaven he found his ſoul animated with new ſtrength and courage to devote himſelf moſt perfectly to the divine ſervice. God bleſſed his marriage with a numerous and happy offspring, five boys; and three girls; Charles, the eldeſt, who was duke of Gandia, when Ribadeneira wrote the life of our ſaint; Iſabel, John, Alvarez, Johanna, Fernandez, Dorothy, and Alphonſus. Dorothy died young a poor Clare at Gandia:

(1) See De Lugo in Decal.

the reſt all married, enjoyed different titles and poſts of honour, and left families behind them.

St. Francis was much affected at the death of his intimate friend, the famous poet, Garcilas de Vega, who was killed at the ſiege of a caſtle in Provence, in 1537. The death of the pious empreſs Iſabel happened two years after, on the 1ſt of May, 1539, whilſt the emperor was holding the ſtates of Caſtile at Toledo with the utmoſt pomp and magnificence. His majeſty was much afflicted for the loſs of ſo virtuous a conſort. The marquis and marchioneſs of Lombay were commiſſioned by him to attend her corpſe to Granada, where ſhe was to be buried. When the funeral convoy arrived at Granada, and the marquis delivered the corpſe into the hands of the magiſtrates of that city, they were on both ſides to make oath that it was the body of the late empreſs. The coffin of lead was therefore opened, and her face was uncovered, but appeared ſo hideous and ſo much disfigured that no one knew it, and the ſtench was ſo noiſome that every body made what haſte he could away. Francis not knowing the face would only ſwear it was the body of the empreſs, becauſe from the care he had taken, he was ſure nobody could have changed it upon the road. Being exceedingly ſtruck at this ſpectacle, he repeated to himſelf. "What is now become of thoſe eyes once ſo ſparkling? Where is now the beauty and graceful air of that countenance, which we ſo lately beheld? Are you, her ſacred majeſty, Donna Iſabel? Are you my empreſs, and my lady, my miſtreſs?" The impreſſion which this ſpectacle made on his ſoul remained ſtrong and lively during the thirty-three years that he ſurvived it, to his laſt breath. Returning that evening from the royal chapel to his lodgings he locked himſelf up in his chamber and paſſed the whole night without a wink of ſleep. Proſtrate on the floor, ſhedding a torrent of tears, he ſaid to himſelf: "What is it, my ſoul, that I ſeek in the world? How long ſhall I purſue and graſp at ſhadows? What is ſhe already become, who was lately ſo beautiful, ſo great, ſo much revered? This death which has thus treated the imperial diadem, has already levelled his bow to ſtrike me. Is it not prudent to prevent its

ſtroke, by dying now to the world, that at my death I may live to God?" He earneſtly conjured his Divine Redeemer to enlighten his ſoul, to draw him out of the abyſs of his miſeries, and to aſſiſt him by his all-powerful grace, that with his whole heart he might ſerve that maſter whom death could not rob him of. The next day, after the divine office and maſs in the great church, the celebrated and holy preacher, John of Avila, made the funeral ſermon, in which with a divine unction and energy he ſet forth the vanity and deceitfulneſs of all the ſhort-lived enjoyments of this world, falſe and empty in themſelves, and which entirely vaniſh when death cuts the thread of our life, and overturns at once all thoſe caſtles which our fooliſh imagination has raiſed in the air. He then ſpoke of the eternal glory or miſery which follows death, and of the aſtoniſhing madneſs of thoſe who in this moment of life neglect to ſecure what is to them of ſuch infinite importance. This diſcourſe completed the entire converſion of the marquis, who that afternoon ſent for the preacher, laid open to him the ſituation of his ſoul, and his deſires of bidding adieu to the world. The holy director confirmed him in his reſolution of quitting the court, where a ſoul is always expoſed to many ſnares, and of entering upon a new courſe of ſerving God with the utmoſt fervour. Francis determined upon the ſpot to forſake the court, and ſoon after made a vow to embrace a religious ſtate of life if he ſhould ſurvive his conſort.

At his return to Toledo the emperor made him viceroy of Catalonia, and created him knight and commander of the Order of St. James or of the Red Croſs, the moſt honourable in Spain. Barcelona was the reſidence of his government; and no ſooner had he taken poſſeſſion of his poſt, but he changed the whole face of the province. The highways were cleared of robbers: againſt their bands the viceroy marched in perſon, and cauſed the criminals to be rigorouſly executed, having firſt provided them with the beſt ſpiritual aſſiſtance to prepare them for their puniſhment and death. He carefully watched the judges, obliging them to adminiſter juſtice impartially, and to diſpatch lawſuits with all rea-

ſonable expedition. He ſet up in all parts of the province ſchools and ſeminaries for youth, and aſſiſted debtors and all diſtreſſed perſons with extraordinary charities. The great duties of his charge to which he applied himſelf with unwearied diligence, and which made him at once the judge, the father, and the protector of a numerous people, were no impediments to his exerciſes of religion. Four or five hours together were devoted by him to mental and vocal prayer every morning as ſoon as he roſe, without any prejudice to public affairs or neglect of his family. He added to every hour of the divine office, which he ſaid every day, a meditation on a ſtation of our Saviour's paſſion, ſo as to accompany him every day through all its parts from the garden to the ſepulchre. He performed daily devotions to our Lady, in which he meditated on the principal myſteries and virtues of her life. At the times in which he gave audience or applied himſelf to buſineſs, he had God always preſent to his mind. When he was obliged to aſſiſt at public entertainments or diverſions, his mind was uſually ſo abſorpt in God that if he was afterward aſked about them, he could give no account of what had paſſed or been ſaid at them. Tears of devotion often guſhed from his eyes even in the midſt of buſineſs, and he would ſometimes thus addreſs himſelf to God: "Who could ever ſoften this heart of mine, which is harder than flint or adamant, but you alone, O Lord! You, O God of mercies, who could draw fountains of water from a rock, and raiſe up ſons of Abraham out of ſtones, could change a ſtony heart into one of fleſh." His auſterities were exceſſive. He entirely laid aſide ſuppers that he might employ that time in prayer. Having paſſed two lents without taking any other ſuſtenance than once a day a meſs of leeks, or ſome pulſe with a piece of bread, and a cup of water to drink, he was deſirous to faſt in that manner a whole year. At the ſame time he kept a table ſuitable to his rank, for the lords who viſited him, and the officers that attended him: dining with his company he eat his leeks or pulſe very ſlow, and converſed facetiouſly with them that no one might obſerve him, if poſſible, though at table his diſ-

courſe generally turned on piety. His watchings, diſciplines and other auſterities were very ſevere. By this rigorous way of living he, who was before very fat, became ſo lean that his ſervant found his clothes grown about half a yard too big for him within the ſpace of a year. He uſed often to ſay, "We muſt make our way towards eternity, never regarding what men think of us or our actions, ſtudying only to pleaſe God." Knowing the obligation of dying perfectly to ourſelves, this he endeavoured to effect from the beginning of his converſion by humiliations, and a ſovereign contempt of himſelf. He had formerly been accuſtomed to communicate only once a month. Since he had altered his manner of living, he confeſſed his ſins once every week; communicated in public on all great feſtivals, and privately every Sunday, generally with wonderful ſpiritual conſolations and delights. He ſometimes conſidered the peace, ſerenity and ſolid joy with which divine love fills a ſoul whoſe affections are diſentangled from earthly things, and the inexpreſſible pure delights and ſweetneſs, which the preſence of the Holy Ghoſt infuſes into hearts which he prepares by his grace to receive his communications: and comparing theſe with the fooliſh, empty and baſe ſatisfactions of worldlings, he was not able to expreſs his aſtoniſhment; but cried out: "O ſenſual, baſe, miſerable and blind life! Is it poſſible that men ſhould be ſuch ſtrangers to their own happineſs, ſuch enemies to themſelves, to be fond of thy falſe enjoyments, and for their ſake to deprive themſelves of thoſe that are pure, permanent and ſolid!" This was the life of the devout viceroy when F. Antony Aroaz, the firſt profeſſed Jeſuit after the ten that were concerned in the foundation of that Order, came to preach at Barcelona. By his means Francis became acquainted with this new inſtitute, and the character of its holy founder, to whom he wrote to conſult him whether ſo frequent communion as once a week was to be commended in perſons engaged in the world. St. Ignatius who was then at Rome, anſwered him, that frequent communion is the beſt means to cure the diſorders of our ſouls, and to raiſe them to perfect virtue: but adviſed him to make choice

of a prudent and pious director, and to follow his advice. Purſuant to this direction Francis continued his weekly communion, employing three days before it in preparatory exerciſes, and three days after it in acts of thankſgiving. From that time he began frequently to make uſe of Jeſuits for his directors, and to promote the Society of Jeſus in Spain, which had been approved by Paul III. two years before.

During this interval died John duke of Gandia, his father, a nobleman of ſingular virtue. When a perſon complained that his alms exceeded his eſtate, his anſwer was: "If I had thrown away a larger ſum on my pleaſures, no one would have found fault with me. But I had rather incur your cenſure, and deprive myſelf of neceſſaries, than that Chriſt's members ſhould be left in diſtreſs." Francis was much affected at the news of his death, by which the title and honours of duke of Gandia devolved upon him. Shortly after, he obtained of the emperor as he paſſed through Barcelona on his road to Italy, leave to quit his government: but his majeſty inſiſted that he ſhould repair to court, and accept of the office of maſter of the houſhold to the infanta Maria of Portugal, daughter to king John III. then upon the point of being married to Philip, the emperor's ſon. But the death of that princeſs before the intended marriage ſet our ſaint at liberty to follow his own inclinations to a retired life. He therefore returned to Gandia in 1543, which town he fortified, that it might not be expoſed to the plunders of the Moors and pirates from Barbary. He built a convent for the Dominicans at Lombay, repaired the hoſpital, and founded a college of Jeſuits at Gandia. His dutcheſs Eleanor, who concurred with him in all his pious views, fell ſick of a lingering diſtemper, during which Francis continued to faſt, pray and give large alms for her recovery. One day as he was praying for her, proſtrate in his cloſet, with great earneſtneſs, he was on a ſudden viſited with an extraordinary interior light in his ſoul, and heard as it were a voice ſaying diſtinctly within him: "If thou wouldſt have the life of the dutcheſs prolonged, it ſhall be granted: but it is not expedient for thee." This he

heard ſo clearly and evidently that, as he aſſured others, he could not doubt either then or afterward but it was a divine admonition. He remained exceedingly confounded: and penetrated with a moſt ſweet and tender love of God, and burſting into a flood of tears he addreſſed himſelf to God as follows: "O my Lord and my God, leave not this, which is only in thy power, to my will. Who art Thou but my Creator and ſovereign good? and who am I but a miſerable creature? I am bound in all things to conform my will to thine. Thou alone knoweſt what is beſt, and what is for my good. As I am not my own, but altogether thine, ſo neither do I deſire that my will be done, but thine, nor will I have any other will but thine. Do what thou pleaſeſt with the life of my wife, that of my children and my own, and with all things thou haſt given me." Thus in all our prayers which we put up to God for health, life or any temporal bleſſings, we only aſk that he grant them in mercy, and ſo far only as he ſees expedient for our ſpiritual good. The duke made this oblation of himſelf and all things that he poſſeſſed with extraordinary fervour and reſignation. From that day the dutcheſs grew every day ſenſibly much worſe, and died on the 27th of March, 1546, leaving the duke a widower in the thirty-ſixth year of his age. Her great piety, and the heroic practices of all chriſtian virtues by which ſhe prepared herſelf for her paſſage, gave him the greateſt comfort under his loſs by an aſſured hope of her eternal happineſs. A few days after her death, F. Peter Le Fevre or Faber, St. Ignatius's firſt aſſociate in founding his Order, came to Gandia. He was then leaving Spain to go into Italy, and was ordered by St. Ignatius to call upon the duke of Gandia in his way. Our ſaint made a retreat under his direction according to the ſpiritual exerciſes of St. Ignatius, and rejoiced exceedingly that he had found in this experienced director ſuch a ſpiritual maſter and guide as he wiſhed. With him the ſaint agreed upon the execution of a deſign he had formed of founding a college of Jeſuits at Gandia, and F. Le Fevre after having ſaid maſs laid the firſt ſtone, the duke the ſecond, and his ſons each another, on the 5th of

May 1546. In favour of this college the duke procured that Gandia ſhould be honoured by the pope and emperor with the privileges of an univerſity. F. Le Fevre died on the 1ſt of Auguſt the ſame year 1546, ſoon after his arrival at Rome. After his departure from Gandia, St. Francis from the conferences he had with him, compoſed ſeveral ſmall treatiſes of piety, which ſhew by what exerciſes he began to lay the foundation of a ſpiritual life. The two firſt of theſe books treat of the method of acquiring a true knowledge of ourſelves, and ſincere humility. *(b)*

(b) In the firſt, called *An Exerciſe on the Knowledge of Ourſelves*, heads of conſiderations on the knowledge of ourſelves are laid down for an exerciſe of ſeven days. The author preſcribes that on each day ſome ſuitable ſentence of ſcripture be often repeated in the mind to renew and imprint deeper the ſentiments of devotion and humility. "As he who goes to the fire grows warm, ſo," ſays the ſaint, "he who by prayer and pious affections, applies his heart continually to the flame of divine love, will feel it kindled in him. Go then, devout ſoul; ſtir up thy affections, and raiſe them to God: thou are invited to that happy employment which is the uninterrupted function of the holy ſeraphims, that is, to love without intermiſſion." He will have every meditation begun by the moſt ſincere inward confeſſion of our own inſufficiency as to all manner of good, and an earneſt ſupplication for the divine grace. For the heads of meditation on Monday, he propoſes, that we are originally nothing: have received from God a noble being; but by ſin are fallen from our dignity: he ſtamped upon us his own image, but this we have disfigured: he farther deſires to beſtow himſelf upon us; yet we fly from him, &c. On Tueſday, he ſuggeſts our weakneſs and univerſal poverty. On Wedneſday, how we have abuſed and depraved all our faculties, blinded our underſtanding, depraved our will, &c. On Thurſday, how we have defiled and perverted all our ſenſes. On Friday, how ungrateful we have been to all God's mercies and graces, eſpecially that of our redemption. On Saturday, how often we have deſerved to be abandoned by God, and plunged into hell. On Sunday, on God's benefits, and our baſe return. He begins every conſideration with what God is to us; then proceeds to what we have been towards God, that the twofold knowledge of God and ourſelves may be improved, and keep pace with one another. In every meditation he propoſes ſome circumſtance of the Incarnation. In the ſaint's ſecond treatiſe of humility, entitled, *A Spiritual Collyrium*, (or Cure for the Eyes) he teaches how we are to cure the ſpiritual blindneſs of pride, by learning ſincerely to confound and contemn ourſelves from the ſight or conſideration of all things under the earth, upon the earth, and in the heavens, that the ſoul may remain

In the mean time the good duke took a reſolution to conſecrate himſelf to God in ſome religious Order, and having long recommended the affair to God, and taken

remain always humble, and may always pleaſe God. If we think on hell, we muſt remember the devil is damned for one ſin: we have committed many; yet the divine mercy bears us, and we are ſtill ungrateful. If upon purgatory, perhaps ſome ſuffer there through our ſcandalous example or neglect, &c.

In the ſecond part he runs through the elements, all conditions of men, their actions, the powers of the ſoul, &c. ſhewing how we ought to draw confuſion from each object or circumſtance; as that the earth is fruitful, we barren: flowers are fragrant to us, we full of ſtench in the divine eyes; water feeds the earth, and aſſuages our thirſt, we give not alms to the poor, that is, refuſe to give God his own gifts: ſervants obey us, yet we diſobey God: infidels are a reproach to us as Tyre and Sidon were to the Jews; the poor put us in mind of our hardneſs of heart, and of our ſpiritual indigence, &c.

In the third part, he ſuggeſts like motives of confuſion within ourſelves from all things in the heavens, the ſtars, planets, angels, God, &c. The ſaint addreſſed to his devout aunt, who was a Poor Clare at Gandia, a tract entitled, *The Mirrour of the Chriſtian's Actions*, teaching us to begin all our principal actions by raiſing our minds to God with acts firſt of ſincere humiliation and confuſion; ſecondly, of thankſgiving; and thirdly, of petition and oblation: of all which he propoſes ſeveral forms or models. Sitting down to table, reflect, ſays he, that you eat His bread to whom you have been ſo often unfaithful and ungrateful: thank him, that he has always nouriſhed you, even when his enemy: beg that he who fed the multitudes in the deſert, feed your ſoul with his grace: offer to him your health, life and all you are or do, imploring his bleſſing: and ſo in other actions. He propoſes alſo a method of uniting our intention and actions with thoſe of our Redeemer on earth, eſpecially in his Paſſion. A Paraphraſe which he wrote on the Canticle of the Three Children is a proof with what ardour he began to exerciſe himſelf in acts of divine love, thankſgiving, and praiſe. "If thou art not able, O my ſoul, ſufficiently to praiſe the Lord for any one of the leaſt among his mercies and favours," ſays he in the beginning of this work, "how wilt thou be able to glorify and thank him for all his numberleſs and infinite benefits," &c. Another production of this ſaint's pen was a diſcourſe on Chriſt weeping out of tender love and compaſſion over Jeruſalem, (*Luke* xix.) that is, over the ſpiritual miſeries of a ſoul which is herſelf inſenſible to them. His preparation for the holy Euchariſt contains ſhort heads of devotion for three days before, and three days after communion; the firſt conſiſting in earneſt deſires of that divine food, with tears of compunction, to cleanſe perfectly his ſoul, and prayer to beg Chriſt will diſcover to him what ſpiritual ornaments are wanting to his ſoul, and will enrich her with them all, that ſhe may deſerve to receive him to her ſalvation. The exerciſes after

communion

the advice of learned and pious men, deliberating with himſelf whether to prefer an active or a contemplative ſtate, he made choice of the active, and determined to embrace the Society of Jeſus, then lately founded, in which he was much delighted with the zealous views of that holy Order, and with that rule by which all preferment to eccleſiaſtical dignities is cut off. He ſent his petition for admittance to St. Ignatius at Rome by a ſervant. The holy founder received his requeſt with great joy; but in his anſwer adviſed the duke to defer the execution of his deſign till he had ſettled his children, and finiſhed the foundations he had begun, adviſing him in the mean time to ſtudy a regular courſe of theology at Gandia, and to take the degree of doctor in that faculty. The duke punctually obeyed his directions, but was obliged to aſſiſt, in 1547 at the Cortes or general ſtates of the three kingdoms, of which that of Arragon was then compounded, and which were aſſembled at Monſon. The reconciliation of the nobility both among themſelves, and with their ſovereign, was the important and delicate affair which was to be there ſettled. The emperor, who by former experience was well acquainted with the extraordinary integrity and abilities of the duke of Gandia, had enjoined his ſon prince Philip who held the ſtates, to take care that he ſhould be appointed Tratador or preſident. By his dexterity and ſteady virtue matters were ſettled to the ſatisfaction of all parties, and the ſaint delivered himſelf this laſt time in which he ſpoke on the public affairs of ſtate, in ſuch a manner as to move exceedingly all who heard him. In the ſame year he made the firſt vows of the Society before private witneſſes in the chapel of the college he had founded at Gandia. For St. Ignatius, knowing the earn-

communion are a continuation of thankſgiving, love, praiſe and ſupplications during three days. This exerciſe he planned for his own uſe whilſt he communicated once a week. Theſe ſix treatiſes he compoſed in Spaniſh whilſt he was duke of Gandia, and remained in the world. The general abſtract here given of them may ſerve to ſhew by what means he endeavoured to ground himſelf in the moſt perfect humility, compunction, ſelf-denial and practice of prayer, with the frequent and devout uſe of the ſacraments, upon which his advancement in chriſtian perfection mainly depended.

eſtneſs of his deſire to complete his intended ſacrifice, and conſidering by how many ties he was held, which it was difficult for him to break at once, obtained a brief of the pope, by which he was allowed to ſpend four years in the world after he ſhould have made his firſt vows. By them the ſaint conſecrated himſelf with his whole heart as an holocauſt to God; and leaving his caſtle to his eldeſt ſon, retired into a private houſe, where he ſtudied the Poſitive and Scholaſtic theology under the learned doctor Perez, whom he invited from Valencia to ſettle in his new college at Gandia. The rule of life which he preſcribed himſelf was as follows. He roſe every morning at two o'clock, ſpent ſix hours in private prayer till eight, then went to confeſſion, heard maſs, and received every day the holy communion; which he did in the great church on Sundays and Holydays; on other days in his own private chapel or that of the nunnery of St. Clare. At nine o'clock he received his theological leſſon, and ſtudied till almoſt dinner time, when he took ſome moments to give audience to his officers of juſtice, and diſpatch buſineſs; he dined at twelve very temperately; after which he ſpent an hour in giving uſeful directions to his children, ſervants or others; the afternoons he gave to his ſtudies, and the evenings to his devotions without ever taking any ſupper or collation. In his night examination he was remarkably rigorous in calling himſelf to account, and puniſhing himſelf for the leaſt failings that he apprehended. He married his eldeſt ſon Charles to Donna Maria Centellas, the daughter of Francis Centellas, count of Oliva, and Donna Maria Cardona, daughter to the duke of that name. The ſaint alſo made a proviſion for all his other children, took the degree of doctor at Gandia, and made his will, which was no difficult taſk, as by his prudence and economy he was his own executor, and left no obligations undiſcharged; only he recommended to his heirs the protection of his three convents, of the Jeſuits, Dominicans and Poor Clares.

Having finiſhed his affairs, though the four years which were granted him, were not expired, he ſet out for Rome in 1549, being accompanied by his ſecond

ſon John, thirty ſervants and ſome Jeſuits who went from their convent at Gandia to a general chapter which was then held at Rome. In going out of the town of Gandia he ſung thoſe two verſes: *When Iſrael went out of Egypt:* and, *Our ſoul is eſcaped as a bird out of the ſnare of the fowler: the ſnare is broken, and we are eſcaped.* In his journey he obſerved the ſame rule of life which he had followed the three laſt years, ſpending as much time in prayer, and going to confeſſion, and receiving the communion every day. Notwithſtanding his repugnance, he was obliged to ſubmit to the magnificent receptions he met with at Ferrara, that of the duke of Florence, and at Rome, where he arrived on the 31ſt of Auguſt 1550. He refuſed to lodge in the pope's palace or any other which he was earneſtly preſſed to do, and choſe a mean cell in the convent of the Jeſuits. St. Ignatius waited to receive him at the door, and the duke throwing himſelf at his feet begged his bleſſing, and honoured him as his father and ſuperior. After paying his obeiſance to the pope, and receiving and returning the viſits of all the great men at Rome, he performed his devotions for the Jubilee. With a conſiderable ſum of money which he brought from Spain he built a church for the uſe of the Profeſſed Houſe, and laid the foundation of a great college of Jeſuits called The Roman College; but refuſed the title and honour of founder. Pope Gregory XIII finiſhed it in the moſt magnificent and compleat manner. From Rome he ſent a gentleman who was a domeſtic client, to the emperor in Germany to beg his licence to reſign his dutchy to his eldeſt ſon. He laments, in his letter to that prince, and accuſes himſelf that, by the ſcandalous life he had led in his court, he had deſerved hell, and even the loweſt place in hell; earneſtly thanks the divine mercy for having borne with him with infinite goodneſs and patience: he expreſſes an humble and tender gratitude to the fathers of the Society, who out of compaſſion for his ſoul had admitted him amongſt them to ſpend the remaining part of his life in penance and in the divine ſervice. He promiſes his imperial majeſty to pray that God who had made him victorious over his enemies,

would give him the more important victory over his paſſions, and himſelf, and enkindle his pure love in his ſoul, with an ardent devotion to the Paſſion of Jeſus Chriſt, ſo that the croſs ſhould become his delight and his glory. This letter was dated at Rome the 15th of January, 1551.

Upon a rumour that pope Julius III. was reſolved to promote our ſaint to the dignity of cardinal, he obtained the leave of St. Ignatius, after having ſtaid four months at Rome to withdraw privately into Spain, where he lived ſometime concealed in Guipuſcoa (a ſmall province in Biſcay) at the caſtle of Loyola, then retired to a ſmall convent of his Order at Ognata, a town about four leagues from Loyola. In this place the emperor's obliging anſwer was brought him, in which his majeſty expreſſed how much he was edified at the exchange he had made of the world for heaven, and how much he was afflicted to loſe him; but ratified his requeſt, and promiſed to take his children under his ſpecial protection. The duke having read this letter, retired into an oratory, and proſtrate on the ground made the moſt perfect conſecration of himſelf to God; and deſiring no other riches or poſſeſſion but him alone, and renouncing in his heart the whole world, he earneſtly begged the grace perfectly to die to himſelf, that God alone or his love might live and reign in his ſoul, and that he might deſerve to carry the croſs of his Redeemer by the practice of mortification and poverty. Coming out of his cloſet he made a ſolemn renunciation of all his worldly dignities and poſſeſſions according to the legal forms, in favour of his eldeſt ſon who was abſent; then cut his hair, put off his ducal robes, and put on the Jeſuits habit. This being done, he went again into the oratory to renew his offering of himſelf to God, and to beg his grace that his ſacrifice might be made entire, and he ſung with great joy thoſe words of the Pſalmiſt: *I am thy ſervant.* This paſſed in 1551. After the moſt devout preparation he was ordained prieſt on the 1ſt of Auguſt the ſame year, and ſaid his firſt maſs in the chapel of Loyola.

The ſaint begged of the magiſtrates of Ognata a ſmall hermitage dedicated in honour of St. Mary Magdalen, a mile from the town, and with the leave of his ſuperior retired thither with certain fathers of the Society, that he might more heartily devote himſelf to the practices of humility, penance and prayer. With great importunity he obtained leave to ſerve the cook, fetch water and carry wood: he made the fire and ſwept the kitchen; and, when he waited at table, he often fell on his knees to beg pardon of the fathers and lay-brothers for having ſerved them ill; and he frequently kiſſed their feet with extraordinary affection and humility. He loved and coveted the meaneſt employs with a ſincere affection of humility, and was delighted to carry a wallet on his ſhoulders to beg, eſpecially where he was not known. He often went through the villages with a bell, calling the children to catechiſm, and diligently teaching them their prayers and the chriſtian doctrine, and inſtructing and preaching to all ranks, eſpecially the poor. At the earneſt requeſt of the viceroy of Navarre, Don Bernardin of Cardenas, duke of Marquede, the ſaint preached in that country with incredible fruit, and the duke regulated his whole conduct and all his affairs by the ſaint's direction. The emperor and pope Julius III. concurred in the deſign of adopting St. Francis into the college of cardinals. St. Ignatius fell at the feet of his Holineſs, begging he would not inflict ſuch a wound on his Society by which its fences would be broke down, and one of its moſt expreſs rules rendered uſeleſs. St. Francis had recourſe to tears, prayer and extraordinary mortifications to avert the danger. When this ſtorm was blown over, St. Ignatius ſent St. Francis an order to preach in other parts of Spain, to which he was invited with great importunity. The ſucceſs which every where attended his labours is not to be conceived; and many perſons of the firſt quality deſired to regulate their families and their conſciences entirely by his advice. After doing wonders in Caſtile and Andaluſia, he ſeemed to ſurpaſs himſelf in Portugal, eſpecially at Evora and Liſbon. King John III. had been the warmeſt protector of the Society from its infancy. His brother the infant Don

Lewis desired to make himself a Jesuit. But St. Francis and St. Ignatius thinking his assistance necessary to the king in the administration of the public affairs, persuaded him to satisfy himself with following a plan of life which St. Francis drew up for him in the world. The most learned doctors acknowledge that the spiritual wisdom of this saint was not learned from the books which he was accustomed to read, but from secret humble prayer, and a close communication with the Divine Wisdom. St. Ignatius augmenting the provinces of the Society in Spain to the number of five, besides the Indies, appointed St. Francis commissary general of the Order in Spain, Portugal and the Indies in 1554; but obliged him in the practice of particular austerities to obey another; for such had always been the fervour of our saint in his severe penitential exercises that the holy general had found it necessary from the beginning of his conversion to mitigate them by strict injunctions. Amidst the numberless conversions of souls, and the foundations of new houses, St. Francis found time and opportunities for his accustomed devotions and humiliations in serving his brethren and the poor in hospitals and prisons. When any one was fallen into any fault, he would say to them: "Through my unworthiness God has permitted such a misfortune to befall you. We will join our endeavours in doing penance. For my part I will fast or pray or take a discipline so and so: what will you do?" On the like occasions such was his patience and humility, it seemed impossible for any one to resist the force of his example and charity. St. Ignatius dying in 1556, F. Laynez was chosen second general of the Society, St. Francis being at that time detained in Spain by a fit of the gout.

The emperor Charles V. sated with the emptiness of worldly grandeur, and wearied with the dissipation, fatigues and weight of government, forsook the world, abdicated the empire by a solemn act which he signed at Zuytburg in Zell, on the 7th of September, 1556, and chose for the place of his retirement a great monastery of Hieronymites called of St. Justus, in the most agreeable plains of Placentia, in Spanish Estramadura, not far

from Portugal. Antonio de Vera, (2) De Thou, (3) Surius, (4) Sleidan and many other hiſtorians give us an edifying account of the life he led in this ſolitude, applying himſelf much to pious reading (in which the works of St. Bernard were his chiefeſt delight) to the practices of devotion and to frequent meditation on death. That this might make the ſtronger impreſſion on his mind, he cauſed his own funeral office to be celebrated before he died, and aſſiſted himſelf at the ceremony dreſſed in black. He worked in his garden, and at making clocks, aſſiſted at all the divine office, communicated very often at maſs, and took the diſcipline with the monks every Friday. As he travelled through Spain to the place of his retirement, from Biſcay where he landed, he ſaw himſelf neglected by the preſident of Caſtile and others who had the greateſt obligations to him; and he found the payments ſlack of the ſmall penſion which was all he had reſerved out of ſo many kingdoms. Hereupon he let drop ſome words of complaint: but deſiring to ſee F. Francis Borgia, the ſaint waited upon, and the emperor was wonderfully comforted by his diſcourſes. This prince had been prepoſſeſſed againſt the Society, and expreſſed his ſurpriſe that F. Francis ſhould have preferred it to ſo many ancient Orders. The ſaint removed his prejudices, and for the motives which had determined him in his choice, he alleged that God had called him to a ſtate in which the active and contemplative life are joined together, and in which he was freed from the danger of being raiſed to dignities, to ſhun which he had fled from the world. He added, that if the Society, was a new Order, the fervour of thoſe who were engaged in it, anſwered that objection. After ſtaying three days with the emperor, he took leave, and continued his viſitation of the colleges and new foundations erected in favour of his Order in Spain.

The Society ſuſtained a great loſs by the death of John III. the moſt valiant and pious king of Portugal,

(2) Hiſt. de Charles V. Alſo Bellegarde, Cant. de Mariana Hiſt. d'Eſpagne, T. 7. (3) Thuanus, Hiſt. l. 21. n. 10. T. 1. p. 723. (4) Surius in Comment. Hiſt. ſui Temporis; and Groves's life of Card. Wolſey, T. 4. App. p. 50.

who was carried off by an apoplexy in the year 1557. This great and religious prince who had ſucceeded his father Emmanuel *the Great* in 1521, during a reign of thirty-ſix years had laboured with great zeal to propagate the faith in Aſia and Africa, and had founded many colleges and convents. The crown devolved upon his grandſon Sebaſtian, then only three years old, his father the infant John, ſon to the late king, and his mother Joanna, daughter to Charles V. being both dead. His grandmother queen Catharine was regent of the kingdom, to whom St. Francis wrote a letter of condolence and conſolation, tenderly exhorting her to praiſe God for all his mercies, to be reſigned to his holy will, and to have no other view than to advance in his grace and love. Afterwards the emperor deputed St. Francis to make his compliments of condolence to the queen regent, and treat with her about certain affairs of great importance. A dangerous peſtilential fever, and her majeſty's great reſpect for his perſon detained him a conſiderable time in Portugal: but before the end of the year he went back to the emperor to inform him of the reſult of his commiſſion. His majeſty ſoon after ſent for him again, and diſcourſed with him on ſpiritual things, eſpecially prayer, works of ſatisfaction and penance, and the making the beſt preparation for death. The emperor told St. Francis that ſince he had been twenty-one years of age he had never paſſed a day without mental prayer, and he aſked among other ſcruples, whether it was a ſin of vanity in him to have committed to writing ſeveral actions of his life, ſeeing he had done it for the ſake, not of human applauſe, but of truth, and merely becauſe he had found them miſrepreſented in other hiſtories he had read. St. Francis left him to go to Valladolid, but had not been there many days before news was brought of the emperor's death. That prince, after devoutly confeſſing his ſins, and receiving the Viaticum, and the extreme-unction, holding a crucifix in his hands, and repeating the holy name of Jeſus, expired on the 21ſt of September 1558. St. Francis made his funeral panegyric at Valladolid, inſiſting on his happineſs in having

forſaken the world before it forſook him, in order to complete his victory over himſelf.

The true greatneſs of our ſaint appeared not in the honours and applauſe which he often received, but in the ſincere humility which he took care conſtantly to nouriſh and improve in his heart. In theſe diſpoſitions he looked upon humiliations as his greateſt gain and honour. From the time that he began to give himſelf totally to the divine ſervice, he learned the infinite importance and difficulty of attaining to perfect humility. The moſt profound interior exerciſe of that virtue was the conſtant employment of his ſoul. At all times he ſtudied moſt perfectly to confound and humble himſelf in the divine preſence beneath all creatures, and within himſelf. Amidſt the greateſt honours and reſpect that were ſhewn him at Valladolid, his companion F. Buſtamanti took notice, that he was not only mortified and afflicted, but more than ordinarily confounded; of which he aſked the reaſon. "I conſidered," ſaid the ſaint, "in my morning meditation, that hell is my due: and I think that all men, even children, and all dumb creatures ought to cry out to me: Away; hell is thy place; or thou art one whoſe ſoul ought to be in hell." From this reflection he humbled his ſoul, and raiſed himſelf to the moſt ardent love of God, and tender affection towards the divine mercy. He one day told the novices that in meditating on the actions of Chriſt, he had for ſix years always placed himſelf in ſpirit at the feet of Judas: but that conſidering that Chriſt had waſhed the feet of that traitor, he durſt not approach, and from that time looked upon himſelf as excluded from all places, and unworthy to hold any in the world, and looked upon all other creatures with a degree of reſpect, and at a diſtance. When the mules and equipages of many cardinals and princes preceded him, to ſhew him honour in the entry he made at Rome in 1550, before he had laid aſide his titles and rank in the world, he ſaid: "Nothing is more juſt than that brute beaſts ſhould be the companions of one who reſembles them." At all commendations or applauſe he always ſhuddered, calling to mind the dreadful account he muſt one day give to God,

how far he was from the leaſt degree of virtue, and how baſe and execrable hypocriſy will appear at the laſt day. Upon his renouncing the world, in his letters he ſubſcribed himſelf *Francis the ſinner*, calling this his only title, till St. Ignatius ordered him to omit it, as a ſingularity. In this interior ſpirit of humility he laid hold of every opportunity of practiſing exterior humiliations, as the means perfectly to extinguiſh all pride in his heart, and to ground himſelf in the moſt ſincere contempt of himſelf. He preſſed with the utmoſt importunity Don Philip, whilſt that prince was regent of Spain for his father, to extort from him a promiſe that he would never concur to his being nominated biſhop, or raiſed to any other eccleſiaſtical dignity; adding, that this would be the higheſt favour he could receive from him. Others, he ſaid, could live humble in ſpirit amidſt honours, and in high poſts, which the eſtabliſhed ſubordination of the world makes neceſſary; but for his part, it was his earneſt deſire and ambition to leave the world in embracing the ſtate of a poor religious man. When a gentleman, whom John king of Portugal ſent to compliment him upon his firſt coming to Liſbon, uſed the title of his lordſhip, the ſaint was uneaſy, and ſaid, he was indeed tired with his journey, but much more with that word. He uſed to ſay, that he had reaped this only advantage from having been duke, that he was on that account admitted into the Society; for he ſhould otherwiſe have been rejected as unfit and incapable. His greateſt delight was to inſtruct the poor in places where he was unknown, or to perform the meaneſt offices in the convents where he came. It was his ambition at college to teach the loweſt claſs of grammar, and only dropped that requeſt upon being told he was not qualified for the taſk. At Evora, when the whole country aſſembled to receive from him ſome inſtruction, he threw himſelf on his knees, and kiſſed the feet of all the fathers and lay-brothers: with which act of humility they were more affected than they could have been by any ſermon. At Porto, though commiſſary of his Order, he took the keys of the gate, and ſerved as porter. A certain poſtulant who was ſent thither to him from Seville at that

time, in order to be admitted to the noviciate, found him at the gate among the poor. St. Francis told him there was a great heap of filth near them, which he was to carry away, and aſked if he would help him. The poſtulant readily aſſented, and they cleanſed the place. When he had eat ſomething very bitter and very ill dreſſed on a journey, his companion F. Buſtamanti aſked him how he could eat it? His anſwer was: "It would ſeem delicious to one who had taſted of the gall with which the damned are tormented in hell." In travelling he generally lay on ſtraw, or in winter in barns. A nobleman who had been his friend in the world, aſked him how he could reſt, ſo ill accommodated, and intreated him to accept of better lodgings, and in journeys, to ſend a meſſenger to prepare neceſſaries before he arrived. The ſaint replied, "I always ſend a faithful meſſenger before me to do all that." "Who is that?" ſaid the other. "It is," replied the ſaint, "the conſideration of what I deſerve for my ſins. Any lodging appears too good for one, whoſe dwelling ought to be in hell." Being once on a journey with F. Buſtamanti, they lay all night together in a cottage upon ſtraw, and F. Buſtamanti, who was very old, and aſthmatical, coughed and ſpit all night: and thinking that he ſpit upon the wall, frequently diſgorged a great quantity of phlegm on his face, which the ſaint never turned from him. Next morning F. Buſtamanti, finding what he had done, was in great confuſion, and begged his pardon. Francis anſwered: "You have no reaſon; for you could not have found a fouler place, or fitter to be ſpit upon." Trials which are involuntary are much more profitable than humiliations of choice, in which ſelf-love eaſily inſinuates itſelf. Such therefore as providence ſent, the ſaint moſt cheerfully embraced. Amongſt others, whilſt he was employed at Porto in the foundation of a convent, he heard that the Inquiſition had forbid the reading of ſome of the little tracts he had wrote whilſt he was duke of Gandia, upon a groundleſs ſuſpicion of errors. His ſilence and modeſty on that occaſion ſeemed at firſt to embolden his adverſaries; but theſe works were at laſt cleared of all ſuſpicions of error, and the cenſure taken

off. Some raiſed a clamour againſt him on account of his former intimacy with the learned Dominican Bartholomew Caranza, archbiſhop of Toledo, whom, at the inſtigation of king Philip II. the Inquiſition in Spain caſt into priſon, upon falſe ſurmiſes; but that prelate was protected by the pope, and at laſt died at Rome in peace. Many ſlanders were raiſed againſt the Society in Spain, which Melchior Cano, the learned biſhop of the Canaries, author of the excellent book, *On Theological Common-places*, ſuffered himſelf to be too much carried away by. But the pious Lewis of Granada and our ſaint, after ſome time, diſperſed them.

By the extraordinary humility of St. Francis we may form ſome idea how much he excelled in all other virtues. No one could be a greater lover of holy poverty than our ſaint. This he ſhewed in all his actions. From the day of his profeſſion he never intermeddled in money concerns, thinking it his happineſs that he was never employed as procurator or diſpenſer in any houſe of his Order. How ſparing he was in fire, paper, and clothes is altogether incredible. One pair of ſhoes often laſted him two years. The ſame caſſock ſerved him in journeys, and at home, in all ſeaſons; only in travelling he turned the wrong ſide out, that it might be kept neater, and laſt better. No one could ever prevail upon him to uſe boots, or any additional clothing, in travelling in ſharp or rainy weather; and he never ſeemed better pleaſed than when he came in wet and fatigued to a place where neither fire nor any refreſhment was to be had. The marchioneſs of Pliego having ſent him a preſent of a pair of warm ſtockings, they were laid by his bed ſide in the night, and his old ones taken away, in hopes he would not have perceived the change: but in the morning he was not to be ſatisfied till the brother had brought him his old darned ſtockings. The oldeſt habit and the meaneſt cell he ſought. The Spaniſh ambaſſador's ſiſter at Rome once ſaid to him at table: "Your condition, Francis, is wretched, if, after exchanging your riches for ſo great poverty, you ſhould not gain heaven, in the end." "I ſhould be miſerable indeed," ſaid the ſaint: "but as for the exchange, I have been al-

ready a great gainer by it." A perfect ſpirit of obedience made him always reſpect exceedingly all his ſuperiors: the leaſt intimation of their will he received as if it had been a voice from heaven. When letters from St. Ignatius were delivered to him in Spain, he received them on his knees, and prayed, before he opened them, that God would give him grace punctually to obey whatever orders they contained. When he ſerved in the kitchen, he would never ſtir without the leave of the brother who was the cook: and when for a long time he was ordered to obey a lay-brother, called Mark, in all things that regarded his health and diet, he would neither eat nor drink the leaſt thing without his direction. He uſed to ſay, that he hoped the Society would flouriſh to the divine honour by three things: Firſt, the ſpirit of prayer, and frequent uſe of the ſacraments. Secondly, by the oppoſition of the world, and by perſecutions. Thirdly, by the practice of perfect obedience. Penance is the means by which every Chriſtian hopes to attain to ſalvation. St. Francis uſually called it the high road to heaven; and ſometimes he ſaid, he trembled leſt he ſhould be ſummoned before the tribunal of Chriſt before he had learned to conquer himſelf. For this grace he prayed daily with many tears. His hair-ſhirts and diſciplines, with the cloths with which he wiped off the blood, he kept under lock and key whilſt he was viceroy of Catalonia, and whilſt he was general of the Society. Sometimes he put gravel in his ſhoes when he walked; and daily, by many little artifices, he ſtudied to complete the ſacrifice of his penance, and to overcome himſelf. When the cook had one day by miſtake made his broth with wormwood, which he had gathered inſtead of other herbs, the ſaint eat it cheerfully without ſaying a word. Being aſked how he liked it, he ſaid: "I never eat any thing fitter for me." When others found out the miſtake, and the cook in great confuſion aſked his pardon: May God bleſs and reward you," ſaid he, "you are the only perſon amongſt all my brethren that knows what ſuits me beſt." To his daughter the counteſs of Lerma, when ſhe complained of pain in a fit of illneſs, he ſaid: "God ſends pain to

thoſe that are unwilling to bear it; and refuſes it to thoſe who deſire to ſuffer ſomething for the exerciſe of patience and penance." Such deſires in certain fervent penitents ariſing from a great zeal to puniſh ſin in themſelves, and ſubdue ſenſuality and ſelf love, ought to confound our ſloth and love of ſoftneſs and eaſe. But it is lawful and expedient with humility and charity to deprecate pain, if it may pleaſe God to remove or mitigate it: though to bear it, when ſent by God, with patience and reſignation, is a duty and precept: as it alſo is ſo far to practiſe mortification, as to endeavour by it to fulfil our penance, and gain the victory over ourſelves. St. Francis once ſaid to his ſiſter, the Poor Clare at Gandia: "It is our duty in a religious ſtate to die to ourſelves twenty-four times a day, that we may be able to ſay with the apoſtle, *I die daily*, and be of the number of thoſe of whom he ſays: *You are dead.*" (5) In ſickneſs he chewed bitter pills, and ſwallowed the moſt nauſeous potions ſlowly; and being aſked the reaſon, he ſaid: "This beaſt (ſo he often called his body) muſt ſuffer, to expiate the delight it formerly took in immoderately flattering its palate. And can I forget that Chriſt drank gall for me on his croſs!"

Much might be ſaid on this ſaint's ſingular prudence, on his candor and ſimplicity in all his words and actions, and on his tender charity and humanity towards all men. Though all virtues were eminent in him, none appeared more remarkable than his ſpirit of prayer. Dead to the world and to himſelf, and deeply penetrated with a ſenſe of his own weakneſs and ſpiritual wants on one hand, and of the divine goodneſs and love on the other, he raiſed his pure affections to God with unabated ardour. His prayer even before he left the world ſeemed perpetual; but much more ſo afterward. Amidſt the greateſt hurry of buſineſs he kept himſelf in the actual preſence of God, and often in company appeared quite abſorpt in him. Five or ſix hours which he dedicated together to prayer in the morning ſeemed to him ſcarce a quarter of an hour, and when he came from that heavenly exerciſe his countenance ſeemed to ſhine

(5) Col. iii. 3.

with a dazzling light. His preparation for maſs often held him ſome hours: and in his thankſgiving after offering that adorable ſacrifice, he ſometimes ſo much forgot himſelf, being tranſported in God, that it was neceſſary to force him from church almoſt by violence to dinner. Such were the devotion and modeſty which appeared in his face, that many, whenever they found their ſouls ſpiritually dry, were excited to devotion by ſeeing and converſing a little with him. In order to attain the greateſt purity of ſoul poſſible, he went twice a day to confeſſion, with great compunction for the ſmalleſt imperfections in his actions, before maſs, and again in the evening; a practice not to be adviſed to thoſe who are in danger of doing it negligently, or without ſufficient contrition, and endeavours perfectly to purge their hearts. From the heavenly ſweetneſs which he taſted in the communication of his ſoul with God, he uſed to expreſs his aſtoniſhment at, and compaſſion for, the blindneſs of worldlings, who know not the happineſs of a ſpiritual life, and delight themſelves in the brutal gratifications of ſenſe. The news of the ſudden death of the ſaint's deareſt daughter, Iſabel of Arragon, counteſs of Lerma, a lady of ſingular piety, and of the greateſt endowments, was brought him whilſt he was in the ſtreets of Valladolid, going to court. He ſtopped, ſhut his eyes, prayed ſecretly for about the ſpace of four minutes, and then went on. At court he converſed with the princeſs as uſual. In taking leave he recommended to her prayers the ſoul of her late ſervant Iſabel. "What!" ſaid the princeſs, "has a father no more feeling for the death of ſuch a daughter?" "Madam," he replied, "ſhe was only lent me. The Maſter has called her hence. Ought I not to thank him for having given her me ſo long, and for having now called her to his glory, as I hope in his mercy?" On the ſame occaſion he ſaid to the conſtable of Caſtile: "Since the Lord hath called me to his ſervice, and hath required of me to give him my heart, I have endeavoured to reſign it to him ſo entirely, that no creature living or dead ſhould ever diſturb it."

F. Laynez, ſecond general of the Jeſuits, dying in 1565, St. Francis, notwithſtanding all the precautions he could

take to prevent it, was choſen to ſucceed him on the 2d of July. He made tender exhortations to the fathers who compoſed the general aſſembly of the Society, and kiſſed the feet of every one amongſt them before they departed. His firſt care in this new charge was to found a houſe for the noviciate in Rome. He promoted the intereſt of the Society in all parts of the world with ſuch ſucceſs, that he might be called a ſecond founder; and the zeal with which he propagated the miſſions, and inſtructed and animated the labourers in planting the goſpel in the moſt remote countries of the Eaſtern and Weſtern hemiſphere, entitles him to a great ſhare in the converſion of thoſe countries to the faith. He was not leſs active in directing his religious brethren in Europe, and in animating them with the zealous ſpirit of their inſtitute for the reformation of the manners of Chriſtians. Preaching being the principal means inſtituted by God for the converſion of ſouls, this holy inſtructer of preachers, not content moſt earneſtly to recommend this ſacred paſtoral function, laid down excellent rules for duly performing the ſame. (6) In 1566, a peſtilence broke out, and made great havock in Rome; upon which occaſion St. Francis procured both from the pope and magiſtrates plentiful alms for the relief of the poor, and commiſſioned the fathers of his Order, two and two, to attend the ſick in all parts of the city, with imminent danger of their own lives. In 1570, the year before the victory of Lepanto, pope Pius V. ſent St. Francis, with his nephew the cardinal Alexandrin, on an embaſſy into France, Spain, and Portugal, to engage the Chriſtian princes to ſend ſuccours for the defence of Chriſtendom againſt the Mahometans. The ſaint had been for ſome time in a bad ſtate of health: his infirmities, inclination to retirement, and a deep ſenſe of the weight of his poſt, which he had filled five years, put him upon a deſign to procure a diſcharge from that burden in 1570; but this his brethren would by no means liſten to. During this legation his diſtempers increaſed upon him, inſomuch that when he arrived at Ferrara in his return, the duke, who was his couſin, ſent him from thence to Rome in a

(6) S. Fr. Borgia, l. de Ratione Concionandi.

litter. During this ſtate of his illneſs he would admit no viſits but from perſons whoſe entertainment turned on ſpiritual matters, except phyſicians. The fathers of the Society begged he would name his ſucceſſor, and allow them the ſatisfaction of taking his picture; but he would do neither. When he had loſt his ſpeech in his agony, a painter was introduced to his bed ſide. The ſaint perceiving him, expreſſed his extreme diſpleaſure with his dying hands and eyes, and turned away his face, ſo that nothing could be done. F. Condren, the pious general of the French Oratorians, and other holy men, have from a ſincere humility ſhewn a like reluctance, whilſt others have been inclined, by charity, to condeſcend to ſuch requeſts of friends. St. Francis cloſed a holy life by a more holy and edifying death, a little before midnight, between the laſt of September and the 1ſt of October, in 1572, having lived ſixty-two years, wanting twenty-eight days; cardinal Buoncompagno, under the name of Gregory XIII. being pope, having lately ſucceeded St. Pius V. who died on the 1ſt of May the ſame year. F. Verjus gives an hiſtory of ſeveral miracles, predictions, and raptures of St. Francis Borgia. (7) His body, which was buried in the old church of the profeſſed houſe, was afterterward, in 1617, by the care of the cardinal and duke of Lerma, the ſaint's grandſon, firſt miniſter of ſtate to Philip III. king of Spain, removed to Madrid, where it is honoured at this day in the church of the profeſſed houſe of the Jeſuits. St. Francis was beatified by Urban VIII. in 1624, and canonized by Clement IX. in 1671, and his feſtival fixed on the 10th of October, by Innocent XI. in 1683. (c)

(7) L. 3. &c.

(c) Four treatiſes of St. Francis Borgia were tranſlated into French, and printed at Paris in 1672, viz. his Letter to his aunt, abbeſs of the poor Clares at Gandia, containing a mirror of a Chriſtian's actions, or the manner of performing them in the ſpirit of Chriſt. 2. Remedies againſt Pride, or conſiderations and means for learning all humiliation and contempt of ourſelves. 3. Exerciſes for holy Communion. 4. An Exerciſe for learning the Knowledge of ourſelves in ſeven meditations for every day of the week. In Latin we have his excellent treatiſe on the Method of Preaching; often reprinted: his Paraphraſe on the

The active and contemplative life in an eccleſiaſtical perſon are two individual ſiſters, which muſt always go together, and mutually aſſiſt each other. Every paſtor owes to God the homage of continual praiſe, and to his people the ſuffrages of his ſacrifices and ſupplications in their behalf. How diligently ſoever he acquits himſelf of his external duties towards them, he fails eſſentially if he ceaſes to recommend earneſtly to God their public and private ſpiritual neceſſities, being appointed the mediator betwixt them and God. Moreover, recollection and aſſiduous pious meditation are the very ſoul of an eccleſiaſtical ſpirit. A life of habitual diſſipation ſtrikes not at particular duties only, but deſtroys the very eſſence and ſpirit of this ſtate; diſqualifies a perſon for all its functions, and leaves him a ſtranger to the ſpirit of all its ſacred employments and obligations. The moſt eſſential preparation, and the very ſoul of this ſtate, is a ſpirit of prayer; without this a perſon is no more than the ſhadow of a paſtor, or a body without a ſoul to animate it, and can never deſerve the name of a clergyman, or a religious man.

On the same Day.

St. Paulinus, Archbiſhop of York, C. St. Paulinus is celebrated in the Roman martyrology and in thoſe of our country, as the apoſtle of the largeſt, and at that time the moſt powerful of the ſeven kingdoms of the Engliſh Saxons. St. Auſtin being in want of labourers, St. Gregory the Great, in 601, ſent him Mellitus, Juſtus, Paulinus, and ſeveral others, together with ſacred veſſels, altar-cloths, and other ornaments for churches, veſtments for prieſts, relicks of the apoſtles and martyrs, and many books; decreeing by letters,

Hymn of the Three Children *Benedicite* in thanſgiving: his ſermon on Chriſt weeping over Jeruſalem.

We have been promiſed an edition of his other works which remain in MSS. viz. His Inſtructions to his ſon the duke of Gandia. 2. Excellent Homilies on the Lamentations of Jeremie. 3. Some Sermons. 4. Meditations on the Life of Jeſus Chriſt. 5. Spiritual Letters. 6. His Funeral Diſcourſe on Charles V. before the court at Valladolid.

that when the northern countries ſhould receive the faith, York ſhould be appointed a metropolitical ſee, in like manner with Canterbury. St. Paulinus, upon his arrival, employed his labours in Kent with great zeal and piety. Edwin, the powerful king of Northumberland, demanded in marriage Edelburge, princeſs of Kent; but was anſwered by her brother king Eadbald, "That a Chriſtian maid could not lawfully marry an idolater, leſt the faith and its myſteries ſhould be profaned by the company of one who was a ſtranger to the worſhip of the true God." Edwin promiſed entire liberty and protection with regard to her religion, and expreſſed his own favourable diſpoſitions to the ſame. Hereupon the princeſs was ſent, and no one being judged more proper to be her guardian angel, and to undertake this new harveſt than Paulinus, he was ordained biſhop by St. Juſtus, archbiſhop of Canterbury, on the 25th of July, 625, and accompanied the young queen to her ſpouſe. It was a continual affliction to his heart to live in the midſt of a people who were ſtrangers to the true worſhip of God, and all his tears, prayers, and endeavours to make him known and ſerved by them were at firſt unſucceſsful; for God was pleaſed to put his conſtancy and fidelity for ſome time to the trial. His prayers were at length heard. King Edwin was brought over to the faith in a wonderful manner, as has been related in his life; * but he deſired the concurrence of the chief men of his army and kingdom. A great aſſembly was called, ſuch perhaps as the Saxon Chronicles often ſpeak of under the name of *Wittena Gemot*, or Council of the Wites, which many moderns call the original of our parliament. In this aſſembly the Pagan high-prieſt himſelf condemned loudly the worſhip of idols, and free liberty was given for any to embrace the Chriſtian faith. The king was baptized by St. Paulinus at York on Eaſter Sunday, in 627, together with his ſon Oſfrid, whom he had by a former wife, and his niece Hilda. The ceremony was performed in a church of wood raiſed in haſte. King Edwin afterward began one of ſtone, which was finiſhed by St.

* P. 121. preced.

Oſwald. (*a*) Bede takes notice that churches and fonts not being yet built ſpacious enough for the crowds that flocked to receive baptiſm, St. Paulinus, when the king reſided amongſt the Deiri, baptized in the river Swale, near Cataract, where the king's palace ſtood, and which was anciently a great city, as appears from Ptolemy and others, though it is now only a ſmall village, called Catarric, with a bridge, a little below Richmond. (*b*) King Edwin built a church at Campodunum, where he had his Yorkſhire country palace. This church is commonly ſaid to be Almonbury, corruptly called from Albanbury, becauſe it was conſecrated by St. Paulinus in honour of St. Alban; though Gale thinks Campodunum was rather Tanfield, near Rippon. This palace being deſtroyed by Penda, the ſucceſſors of Edwin built their country palace near Leeds: from the king by whom it was built it was called Oſwinthorp, as Bede teſtifies. Edwin's reſidence among the Bernicians was at Adgefrin, now Yeverin, in Glendale. In that country St. Paulinus baptized the people in the river Glen, or Bowent. After the death of St. Edwin, the king removed his palace to Maëlmin, now Milfield, ſays Mr. Smith.

Our zealous biſhop croſſed the Humber, and preached the faith to the inhabitants of Lindſey in the kingdom of Mercia, and baptized Blecca, the Saxon prince or governor of Lincoln, who is ſaid to have derived his pedigree from Woden no leſs than the chief kings who founded the Saxon heptarchy. At Lincoln St. Paulinus built a church of ſtone, in which, after the death of St. Juſtus, he conſecrated St. Honorius archbiſhop of Canterbury. Pope Honorius ſent a pallium to St. Paulinus as the northern metropolitan in Britain; and in his letter of congratulation with king Edwin upon his converſion,

(*a*) See the Hiſtory of the Minſter or Cathedral of York, by Dugdale, with an inventory of its rich treaſury, and an account of the large eſtates in Lancaſhire beſtowed on it by king Athelſtan, &c.

(*b*) Some moderns make St. Auſtin to have baptized ten thouſand perſons in this river. St. Gregory teſtifies, that he baptized ten thouſand perſons at one feſtival of Chriſtmas. But it is a miſtake to pretend that he did this in the river Swale in Yorkſhire, whither he ſeems never to have come. St. Auſtin perhaps baptized in the Swale, at the mouth of the Medway, ſays Mr. Smith, in Bed. l. 2. c. 14.

he decreed as follows: "As to what you desire concerning the ordination of your bishops, we willingly agree to it; and we send palliums to your metropolitans Honorius and Paulinus, that whenever it shall please God to call either of them, the other may ordain a successor for him by virtue of this letter." (1) St. Paulinus being assisted by his deacon James, baptized a great multitude in the Trent, near Tiouulfingacaester, which Camden and Smith take to have been Southwell and Nottinghamshire, where a collegiate church, and other monuments of piety were testimonials of the grateful devotion of the people. The East-Angles also received the faith by the zeal of St. Paulinus and St. Edwin. This good king being slain in battle in 633, with his son Osfrid whom he had by a former wife, and who had been christened with him, St. Paulinus conducted the queen Ethelburge, with her little son and Edwin's grandson by Osfrid, into Kent by sea. There she founded a nunnery at Liming, in which she took the veil. She is mentioned in the English martyrology on the 10th of September. The two royal babes were sent into France, to their cousin, king Dagobert, and both dying there in their infancy, were buried in the church, either because they died in their innocent age, or because they were of royal blood, says Bede: (2) intimating that not only martyrs and innocents, but also princes were then sometimes allowed to be buried in churches. James, whom our saint left behind, took care of the distressed church of York, and baptized many, living near Cataract, on the Swale, at a village which afterward took his name, says Bede, where he died in a very advanced age. St. Paulinus took with him into Kent the rich plate which king Edwin, had bestowed on the church, particularly a large cross of gold, and a golden chalice for the ministry of the altar, which with his pall, he left at his death in the church of Rhrofi, now Rochester. For that see being then vacant at the intreaty of king of Eadbald, the archbishop Honorius appointed Paulinus bishop thereof, he not being permitted to quit his royal charge, or return to York. He died happily on the 10th of October, 644, having been bishop nineteen

(1) Bede, l. 2. c. 17. (2) L. 2. c. 20.

years, ſays Bede. This Wharton would have corrected into eleven years; (3) but did not take notice that St. Paulinus ſat firſt eight years at York, from 625 to 633, and afterward eleven at Rocheſter, from 633 to 644, in all nineteen years and three months. When Gundulf the Norman was biſhop of Rocheſter, archbiſhop Lanfranc rebuilt the cathedral church of St. Andrew, and cauſing the bones of St. Paulinus to be taken up, placed them in a rich ſhrine: the feſtival of which tranſlation was kept at Rocheſter on the 10th of January. See Bede Hiſt. l. 1. c. 29. l. 2. c. 14. 20. Thomas Stubbes (a learned Dominican who flouriſhed in 1360) in his *Acta Epiſcop. Eborac.* p. 1687. (*inter* 10 *Angl. Scriptor.* publiſhed by Sir Roger Twiſden) T. 2. *Britannia Sancta*, and the learned Mr. Drake's *Antiquities of York*, T. 2.

St. John of Bridlington, C. This eminent contemplative was born near Bridlington, or Burlington, a ſeaport in Yorkſhire, and received from the example and inſtructions of his pious parents the precious inheritance of the moſt fervent piety and tender devotion, which he diligently improved during the courſe of his ſtudies at Oxford. When he returned from the univerſity, finding all employments diſtaſteful which took off his mind from God, he took the religious habit in the monaſtery of regular canons of St. Auſtin at Burlington. In this ſolitude it was his great ſtudy to know himſelf and God; to diſcover and to wipe away with tears of compunction all the imperfections and ſtains of his ſoul, and to purge his affections from whatever could defile or diſtort them, that he might offer to God a continual ſacrifice of obedience, love, and praiſe with a perfect purity of heart. Thus he prepared his ſoul to let in thoſe heavenly beams, which are always ſtreaming from God upon minds fitted to receive them; and he advanced daily in the victory over himſelf, in the experimental knowledge of ſpiritual things, and in the fervent exerciſe of charity and all interior virtues. He was ſucceſſively precentor, almoner, and at length prior of his monaſtery. This laſt charge he had averted by his tears and importunities the firſt

(3) Bede, l. 2. c. 14. Wharton, T. 1. p. 329.

time he was choſen; but upon a ſecond vacation, his brethren, who were aſhamed of their former want of reſolution, obliged him to take up the yoke. It is incredible how plentifully he relieved the neceſſities of all perſons in diſtreſs, to whom he looked upon every thing as due that by frugality and prudent oeconomy could be ſpared in the management of his temporal revenue. His patience and meekneſs, his conſtant mortification and penance, and his conſtant application to the holy exerciſes of prayer, ſhewed how much his whole conduct was regulated by the ſpirit of God: and an extraordinary ſpiritual prudence, peace of mind, and meekneſs of temper, were the amiable fruits of his virtue. When he had been ſeventeen years prior, he received with great joy the ſummons of his heavenly ſpouſe, and was tranſlated to eternal bliſs on the 10th of October, 1379. Many miracles wrought through his interceſſion are mentioned by the author of his life, and by Walſingham, who teſtifies, that by order of the pope, the archbiſhop of York, aſſiſted by the biſhops of Durham and Carliſle, performed the ceremony of the tranſlation of his relicks. See his life in Surius, and *Britannia Sancta*.

OCTOBER XI.

SS. TARACHUS, PROBUS, and ANDRONICUS, MM.

From their original preſidial Acts in Ruinart, p. 419. See Tillemont, T. 5. p. 285.

A. D. 304.

THE holy name of God was glorified by the triumph of theſe martyrs in the perſecution of Dioclеſian, at Anazarbus in Cilicia, probably in the year 304, when the edicts againſt the Chriſtians were made general, and extended to all the laity without exception. Their acts are a precious monument of eccleſiaſtical antiquity. The three firſt parts contain the triple examination which the ſaints underwent at Tarſus, Mopſueſtia, and Anazarbus, three cities in Cilicia; and are an authentic copy of the

proconſular regiſter, which certain Chriſtians purchaſed of the public notaries for the ſum of two hundred denarii, upwards of ſix pounds ſterling. The laſt part was added by Marcian, Felix, and Verus, three Chriſtians who were preſent at their martyrdom, and afterwards ſtole the bodies from the guards, and interred them, reſolving to ſpend the remainder of their lives near the place, and after their deaths, to be buried in the ſame vault with them.

The three martyrs were joined in the confeſſion of the ſame faith, but differed in their age and countries. Tarachus was a Roman by extraction, though born in Iſauria; he had ſerved in the army, but had procured his diſcharge, for fear of being compelled to do ſomething that was contrary to the duty of a Chriſtian: he was at that time ſixty-five years old. Probus, a native of Pamphilia, had reſigned a conſiderable fortune, that he might be more at liberty to ſerve Chriſt. Andronicus was a young nobleman, of one of the principal families of the city of Epheſus. Being apprehended at Pompeopolis in Cilicia, they were preſented to Numerian Maximus, governor of the province, upon his arrival in that city, and by his order were conducted to Tarſus, the metropolis, to wait his return. Maximus being arrived there, and ſeated on his tribunal, Demetrius the centurion brought them before him, ſaying, they were the perſons who had been preſented to him at Pompeopolis, for profeſſing the impious religion of the Chriſtians, and diſobeying the command of the emperors. Maximus addreſſed himſelf firſt to Tarachus, obſerving that he began with him becauſe he was advanced in years, and then aſked his name. Tarachus replied: "I am a Chriſtian." Maximus: "Speak not of thy impiety, but tell me thy name." Tarachus: "I am a Chriſtian." Maximus: "Strike him upon the mouth, and bid him not anſwer one thing for another." Tarachus, after receiving a buffet on his jaws, ſaid: "I tell you my true name. If you would know that which my parents gave me, it is Tarachus; when I bore arms I went by the name of Victor." Maximus: "What is thy profeſſion, and of what country art thou?" Tarachus: "I

am of a Roman family, and was born at Claudiopolis, in Iſauria. I am by profeſſion a ſoldier, but quitted the ſervice upon the account of my religion." Maximus: "Thy impiety rendered thee unworthy to bear arms; but how didſt thou procure thy diſcharge?" Tarachus: "I aſked it of my captain Publio, and he gave it me." Maximus: "In conſideration of thy grey hairs, I will procure thee the favour and friendſhip of the emperors, if thou wilt obey their orders. Draw near, and ſacrifice to the gods, as the emperors themſelves do all the world over." Tarachus: "They are deceived by the devil in ſo doing." Maximus: "Break his jaws for ſaying the emperors are deceived." Tarachus: "I repeat it, as men, they are deluded." Maximus: "Sacrifice to our gods, and renounce thy folly." Tarachus: "I cannot renounce the law of God." Maximus: "Is there any law, wretch, but that which we obey?" Tarachus: "There is, and you tranſgreſs it by adoring ſtocks and ſtones, the works of men's hands?" Maximus: "Strike him on the face, ſaying: abandon thy folly." Tarachus: "What you call folly is the ſalvation of my ſoul, and I will never leave it." Maximus: "But I will make thee leave it, and force thee to be wiſe." Tarachus: "Do with my body what you pleaſe, it is entirely in your power." Then Maximus ſaid: "Strip him and beat him with rods." Tarachus, when beaten, ſaid: "You have now made me truly wiſe. I am ſtrengthened by your blows, and my confidence in God and in Jeſus Chriſt is increaſed." Maximus: "Wretch, how canſt thou deny a plurality of gods, when according to thy own confeſſion thou ſerveſt two gods. Didſt thou not give the name of God to a certain perſon, named Chriſt?" Tarachus: "Right; for this is the Son of the living God; he is the hope of the Chriſtians, and the author of ſalvation to ſuch as ſuffer for his ſake." Maximus: "Forbear this idle talk; draw near, and ſacrifice." Tarachus: "I am no idle talker; I am ſixty-five years old; thus have I been brought up, and I cannot forſake the truth." Demetrius the centurion ſaid: "Poor man, I pity thee; be adviſed by me, ſacrifice, and ſave thyſelf." Tarachus: "Away,

thou miniſter of Satan, and keep thy advice for thy own uſe." Maximus: "Let him be loaded with large chains, and carried back to priſon. Bring forth the next in years."

Demetrius the centurion ſaid: "He is here, my lord." Maximus: "What is thy name?" Probus: "My chief and moſt honourable name is Chriſtian; but the name I go by in the world is Probus." Maximus: "Of what country art thou, and of what family?" Probus: "My father was of Thrace: I am a plebeian, born at Sida in Pamphilia, and profeſs Chriſtianity." Maximus: "That will do thee no ſervice. Be adviſed by me, ſacrifice to the gods, that thou mayeſt be honoured by the emperors, and enjoy my friendſhip." Probus: "I want nothing of that kind. Formerly I was poſſeſſed of a conſiderable eſtate; but I relinquiſhed it to ſerve the living God, through Jeſus Chriſt." Maximus: "Take off his garments, gird him, (*a*) lay him at his full length, and laſh him with ox's ſinews." Demetrius the centurion ſaid to him, whilſt they were beating him: "Spare thyſelf, my friend; ſee how thy blood runs in ſtreams on the ground." Probus: "Do what you will with my body; your torments are ſweet perfumes to me." Maximus: "Is this thy obſtinate folly incurable? What canſt thou hope for?" Probus: "I am wiſer than you are, becauſe I do not worſhip devils." Maximus: "Turn him, and ſtrike him on the belly." Probus: "Lord, aſſiſt thy ſervant." Maximus: "Aſk him, at every ſtripe, where is thy helper?" Probus: "He helps me, and will help me; for I take ſo little notice of your torments, that I do not obey you." Maximus: "Look, wretch, upon thy mangled body; the ground is covered with thy blood." Probus: "The more my body ſuffers for Jeſus Chriſt, the more is my ſoul refreſhed." Maximus: "Put fetters on his hands and feet, with his legs diſtended in the ſtocks to the fourth hole, and let no body come to dreſs his wounds. Bring the third to the bar."

(*a*) This manner of girding thoſe that were puniſhed ſeems to mean a covering their waiſt with a tunic, or ſomething elſe, that they might not be expoſed naked. See Fleury, l. 9. n. 1.

Demetrius the centurion ſaid: "Here he ſtands, my lord." Maximus: "What is thy name?" Andronicus: "My true name is Chriſtian, and the name by which I am commonly known among men, is Andronicus." Maximus: "What is your family?" Andronicus: "My father is one of the firſt rank in Epheſus." Maximus: "Adore the gods, and obey the emperors, who are our fathers and maſters." Andronicus: "The devil is your father whilſt you do his works." Maximus: "Youth makes you inſolent; I have torments ready." Andronicus: "I am prepared for whatever may happen." Maximus: "Strip him naked, gird him, and ſtretch him on the rack." Demetrius the centurion ſaid to the martyr: "Obey, my friend, before thy body is torn and mangled." Andronicus: "It is better for me to have my body tormented, than to loſe my ſoul." Maximus: "Sacrifice before I put thee to the moſt cruel death." Andronicus: "I have never ſacrificed to demons from my infancy, and I will not now begin." Athanaſius, the Cornicularius, or clerk to the army, ſaid to him: "I am old enough to be thy father, and therefore take the liberty to adviſe thee; obey the governor." Andronicus: "You give me admirable advice, indeed, to ſacrifice to devils." Maximus: "Wretch, art thou inſenſible to torments? Thou doſt not yet know what it is to ſuffer fire and razors. When thou haſt felt them, thou wilt perhaps give over thy folly." Andronicus: "This folly is expedient for us who hope in Jeſus Chriſt. Earthly wiſdom leads to eternal death." Maximus: "Tear his limbs with the utmoſt violence." Andronicus: "I have done no evil; yet you torment me like a murderer. I contend for that piety which is due to the true God." Maximus: "If thou hadſt but the leaſt ſenſe of piety, thou wouldſt adore the gods whom the emperors ſo religiouſly worſhip." Andronicus: "It is not piety, but impiety to abandon the true God, and to adore braſs and marble." Maximus: "Execrable villain, are then the emperors guilty of impieties? Hoiſt him again, and gore his ſides." Andronicus: "I am in your hands; do with my body what you pleaſe." Maximus: "Lay ſalt upon his wounds, and rub his ſides

with broken tiles." Andronicus: "Your torments have refreſhed by body." Maximus: "I will cauſe thee to die gradually." Andronicus: "Your menaces do not terrify me; my courage is above all that your malice can invent." Maximus: "Put a heavy chain about his neck, and another upon his legs, and keep him in cloſe priſon." Thus ended the firſt examination: the ſecond was held at Mopſueſtia.

Flavius Clemens Numerianus Maximus, governor of Cilicia, ſitting on his tribunal, ſaid to Demetrius the centurion: "Bring forth the impious wretches who follow the religion of the Chriſtians." Demetrius ſaid: "Here they are, my lord." Maximus ſaid to Tarachus: "Old age is reſpected in many, on account of the good ſenſe and prudence that generally attend it: wherefore if you have made a proper uſe of the time allowed you for reflection, I preſume your own diſcretion has wrought in you a change of ſentiments; as a proof of which, it is required that you ſacrifice to the gods, which cannot fail of recommending you to the eſteem of your ſuperiors." Tarachus: "I am a Chriſtian, and I wiſh you and the emperors would leave your blindneſs, and embrace the truth which leads to life." Maximus: "Break his jaws with a ſtone, and bid him leave off his folly." Tarachus: "This folly is true wiſdom." Maximus: "Now they have looſened all thy teeth, wretch, take pity on thyſelf, come to the altar, and ſacrifice to the gods, to prevent ſeverer treatment." Tarachus: "Though you cut my body into a thouſand pieces, you will not be able to ſhake my reſolution; becauſe it is Chriſt who gives me ſtrength to ſtand my ground." Maximus: "Wretch, accurſed by the gods, I will find means to drive out thy folly. Bring in a pan of burning coals, and hold his hands in the fire till they are burnt." Tarachus: "I fear not your temporal fire, which ſoon paſſes; but I dread eternal flames." Maximus: "See thy hands are well baked; they are conſumed by the fire; is it not time for thee to grow wiſe? Sacrifice." Tarachus: "If you have any other torments in ſtore for me, employ them; I hope I ſhall be able to withſtand all your attacks." Maximus: "Hang him by the feet, with his head over

a great ſmoke." Tarachus: "After having proved an overmatch for your fire, I am not afraid of your ſmoke." Maximus: "Bring vinegar and ſalt, and force them up his noſtrils." Tarachus: "Your vinegar is ſweet to me, and your ſalt inſipid." Maximus: "Put muſtard into the vinegar, and thruſt it up his noſe." Tarachus: "Your miniſters impoſe upon you; they have given me honey inſtead of muſtard." Maximus: "Enough for the preſent; I will make it my buſineſs to invent freſh tortures to bring thee to thy ſenſes; I will not be baffled." Tarachus: "You will find me prepared for the attack." Maximus: "Away with him to the dungeon. Bring in another."

Demetrius the centurion ſaid: "My Lord, here is Probus." Maximus: "Well, Probus; haſt thou conſidered the matter, and art thou diſpoſed to ſacrifice to the gods, after the example of the emperors." Probus: "I appear here again with freſh vigour. The torments I have endured have hardened my body; and my ſoul is ſtrengthened in her courage, and proof againſt all you can inflict. I have a living God in heaven: him I ſerve and adore; and no other." Maximus: "What! Villain, are not ours living gods?" Probus: "Can ſtones and wood, the workmanſhip of a ſtatuary, be living gods? You know not what you do when you ſacrifice to them." Maximus: "What inſolence! At leaſt ſacrifice to the great god Jupiter. I will excuſe you as to the reſt." Probus: "Do not you bluſh to call *him* god who was guilty of adulteries, inceſts and other moſt enormous crimes?" Maximus: "Beat his mouth with a ſtone, and bid him not blaſpheme." Probus: "Why this evil treatment? I have ſpoken no worſe of Jupiter than they do who ſerve him. I utter no lye: I ſpeak the truth, as you yourſelf well know." Maximus: "Heat bars of iron, and apply them to his feet." Probus: "This fire is without heat: at leaſt I feel none." Maximus: "Hoiſt him on the rack, and let him be ſcourged with thongs of raw leather till his ſhoulders are flayed." Probus: "All this does me no harm: invent ſomething new, and you will ſee the power of God who is in me and ſtrengthens me." Maximus: "Shave his

head, and lay burning coals upon it." Probus: "You have burnt my head and my feet. You ſee notwithſtanding that I ſtill continue God's ſervant and diſregard your torments. He will ſave me: your gods can only deſtroy." Maximus: "Doſt thou not ſee all thoſe that worſhip them ſtanding about my tribunal honoured by the gods and the emperors? They look upon thee and thy companions with contempt." Probus: "Believe me, unleſs they repent and ſerve the living God, they will all periſh, becauſe againſt the voice of their own conſcience they adore idols." Maximus: "Beat his face, that he may learn to ſay the gods, and not God." Probus: "You unjuſtly deſtroy my mouth, and diſfigure my face becauſe I ſpeak the truth." Maximus: "I will alſo cauſe thy blaſphemous tongue to be plucked out to make thee comply." Probus: "Beſides the tongue which ſerves me for utterance, I have an internal and immortal tongue, which is out of your reach." Maximus: "Take him to priſon. Let the third come in."

Demetrius the centurion ſaid: "He is here." Maximus: "Your companions, Andronicus, were at firſt obſtinate: but gained nothing thereby but torments and diſgrace; and have been at laſt compelled to obey. They ſhall receive conſiderable recompences. Therefore, to eſcape the like torments, ſacrifice to the gods, and thou ſhalt be honoured accordingly. But if thou refuſeſt, I ſwear by the immortal gods and by the invincible emperors, that thou ſhalt not eſcape out of my hands with thy life." Andronicus: "Why do you endeavour to deceive me with lies? They have not renounced the true God. And had that been ſo, you ſhould never find me guilty of ſuch an impiety. God, whom I adore, has clothed me with the arms of faith: and Jeſus Chriſt, my Saviour, is my ſtrength; ſo that I neither fear your power nor that of your maſters, nor of your gods. For a trial, cauſe all your engines and inſtruments to be diſplayed before my eyes, and employed on my body." Maximus: "Bind him to the ſtakes, and ſcourge him with raw thongs." Andronicus: "There is nothing new or extraordinary in this

torment." The clerk, Athanaſius, ſaid: "Thy whole body is but one wound from head to foot, and doſt thou count this nothing?" Andronicus: "They who love the living God, make very ſmall account of all this." Maximus: "Rub his back with ſalt." Andronicus: "Give orders, I pray you, that they do not ſpare me, that being well ſeaſoned I may be in no danger of putrefaction, and may be the better able to withſtand your torments." Maximus: "Turn him, and beat him upon the belly, to open afreſh his firſt wounds." Andronicus: "You ſaw when I was brought laſt before your tribunal, how I was perfectly cured of the wounds I received by the firſt day's tortures: he that cured me then, can cure me a ſecond time. Maximus addreſſing himſelf to the guards of the priſon: "Villains and traitors," ſaid he, "did I not ſtrictly forbid you to ſuffer any one to ſee them or dreſs their wounds? Yet ſee here!" Pegaſus, the jailor, ſaid: "I ſwear by your greatneſs that no one has applied any thing whatever to his wounds, or had admittance to him: and he has been kept in chains in the moſt retired part of the priſon on purpoſe. If you catch me in a lye I'll forfeit my head." Maximus: "How comes it then that there is nothing to be ſeen of his wounds?" The jailor: "I ſwear by your high birth that I know not how they have been healed." Andronicus: "Senſeleſs man, the phyſician that has healed me is no leſs powerful than he is tender and charitable. You know him not. He cures, not by the application of medicines, but by his word alone. Though he dwells in heaven, he is preſent every where, but you know him not." Maximus: "Thy idle prating will do thee no ſervice: ſacrifice, or thou art a loſt man." Andronicus: "I do not change my anſwers. I am not a child to be wheedled or frightened." Maximus: "Do not flatter thyſelf that thou ſhalt get the better of me." Andronicus: "Nor ſhall you ever make us yield to your threats." Maximus: "My authority ſhall not be baffled by thee." Andronicus: "Nor ſhall it ever be ſaid that the cauſe of Jeſus Chriſt is vanquiſhed by your authority." Maximus: "Let me have ſeveral kinds of tortures in readineſs againſt my next ſitt-

ing. Put this man in priſon loaded with chains, and let no one be admitted to viſit them in the dungeon."

The third examination was held at Anazarbus. In it Tarachus anſwered firſt with his uſual conſtancy, ſaying to all threats, that a ſpeedy death would finiſh his victory and complete his happineſs; and that long torments would procure him the greater recompence. When Maximus had cauſed him to be bound and ſtretched on the rack, he ſaid: "I could allege the reſcript of Diocleſian, which forbids judges to put military men to the rack. But I wave my privilege, leſt you ſhould ſuſpect me of cowardice." Maximus ſaid: "Thou flattereſt thyſelf with the hopes of having thy body embalmed by Chriſtian women, and wrapt up in perfumes after thou art dead: but I will take care to diſpoſe of thy remains." Tarachus replied, "Do what you pleaſe with my body, not only whilſt it is living, but alſo after my death." Maximus ordered his lips, cheeks and whole face to be ſlaſhed and cut. Tarachus ſaid: "You have disfigured my face: but have added new beauty to my ſoul. I fear not any of your inventions, for I am clothed with the divine armour." The tyrant ordered ſpits *(b)* to be heated and applied red hot to his arm-pits: then his ears to be cut off. At which the martyr ſaid: "My heart will not be leſs attentive to the word of God." Maximus ſaid: "Tear the ſkin off his head: then cover it with burning coals." Tarachus replied: "Though you ſhould order my whole body to be flayed you will not be able to ſeparate me from my God." Maximus: "Apply the red hot ſpits once more to his arm-pits and ſides." Tarachus: "O God of heaven, look down upon me, and be my judge." The governor then ſent him back to priſon to be reſerved for the public ſhows the day following, and called for the next.

(b) Οβελίσκους in the Acts.—Οβελίσκος verucula, ab ὀβελὸς veru. Lexic. Hederici.—Obeliſcus (ex ὀβελὸς *veru, magis nomine quam re*) A great ſquare ſtone, broad beneath and growing ſmaller and ſmaller towards the top. Ainſw. Thoſe made uſe of on this occaſion were of the like figure, and of a ſize ſuitable to the purpoſe of torturing. Fleury calls them *ſpits*, from their form, though of ſtone.

Probus being brought forth, Maximus again exhorted him to ſacrifice; but after many words ordered him to be bound and hung up by the feet: then red hot ſpits to be applied to his ſides and back. Probus ſaid: "My body is in your power. May the Lord of heaven and earth vouchſafe to conſider my patience, and the humility of my heart." Maximus: "The God whom thou imploreſt, haſt delivered thee into my hands." Probus: "He loves men." Maximus: "Open his mouth and pour in ſome of the wine which has been offered upon the altars, and thruſt ſome of the ſanctified meat into his mouth." Probus: "See, O Lord, the violence they offer me, and judge my cauſe." Maximus: "Now thou ſeeſt that after ſuffering a thouſand torments rather than to ſacrifice, thou haſt nevertheleſs partook of a ſacrifice." Probus: "You have done no great feat in making me taſte theſe abominable offerings againſt my will." Maximus: "No matter: it is now done: promiſe now to do it voluntarily and thou ſhalt be releaſed." Probus: "God forbid that I ſhould yield; but know that if you ſhould force into me all the abominable offerings of your whole altars, I ſhould be no ways defiled: for God ſees the violence which I ſuffer." Maximus: "Heat the ſpits again, and burn the calves of his legs with them." Then he ſaid to Probus: "There is not a ſound part in thy whole body, and ſtill thou perſiſteſt in thy folly. Wretch, what canſt thou hope for?" Probus: "I have abandoned my body over to you that my ſoul may remain whole and ſound." Maximus: "Make ſome ſharp nails red hot, and pierce his hands with them." Probus: "O my Saviour, I return you moſt hearty thanks that you have been pleaſed to make me ſhare in your own ſufferings." Maximus: "The great number of thy torments make thee more fooliſh." Probus: "Would to God your ſoul was not blind, and in darkneſs." Maximus: "Now thou haſt loſt the uſe of all thy members, thou complaineſt of me for not having deprived thee of thy ſight. Prick him in the eyes, but by little and little, till you have bored out the organs of his ſight." Probus: "Behold I am now blind. Thou haſt deſtroyed the eyes of my body; but canſt not take

away thoſe of my ſoul." Maximus: "Thou continueſt ſtill to argue, but thou art condemned to eternal darkneſs." Probus: "Did you know the darkneſs in which your ſoul is plunged, you would ſee yourſelf much more miſerable than I am." Maximus: "Thou haſt no more uſe of thy body than a dead man; yet thou talkeſt ſtill." Probus: "So long as any vital heat continues to animate the remains which you have left me of this body, I will never ceaſe to ſpeak of my God, to praiſe and to thank him." Maximus: "What! doſt thou hope to ſurvive theſe torments? Canſt thou flatter thyſelf that I ſhall allow thee one moment's reſpite?" Probus: "I expect nothing from you but a cruel death; and I aſk of God only the grace to perſevere in the confeſſion of his holy name to the end." Maximus: "I will leave thee to languiſh, as ſuch an impious wretch deſerves. Take him hence. Let the priſoners be cloſely guarded that none of their friends who would congratulate with them, may find acceſs. I deſign them for the ſhows. Let Andronicus be brought in. He is the moſt reſolute of the three."

The anſwers and behaviour of the martyrs were uſually very reſpectful towards their impious judges and the moſt unjuſt tyrants: and this is a duty, and the ſpirit of the goſpel. Nevertheleſs, by an extraordinary impulſe of the Holy Ghoſt, ſome on certain occaſions have deviated from this rule. St. Paul called his judge a *whited wall*, and threatened him with the anger of God. (3) In the ſame manner ſome martyrs have reproached their judges, of whom St. Auſtin ſays: (4) "They were patient in torments, faithful in their confeſſion, conſtant lovers of truth in all their words. But they caſt certain arrows of God againſt the impious, and provoked them to anger; but they wounded many to ſalvation." In the anſwers of St. Andronicus we find many harſh expreſſions, injurious to the miniſters of juſtice, which we muſt regard as juſt reproaches of their impiety, and darts employed by God to ſting and awake them. The governor preſſed Andronicus again to comply, adding that his two companions had at length ſacrificed to the

(3) Acts xxiii. 3. (4) In Pſ. 39. n. 16. p. 23.

gods, and to the emperors themſelves. The martyr replied: "This is truly the part of an adorer of the god of lyes: and by this impoſture I know that the men are like the gods whom they ſerve. May God judge you, O worker of inquity." Maximus ordered rolls of paper to be made, and ſet on fire upon the belly of the martyr; then bodkins to be heated, and laid red hot betwixt his fingers. Finding him ſtill unſhaken he ſaid to him: "Do not expect to die at once. I will keep thee alive till the time of the ſhows, that thou mayeſt behold thy limbs devoured one after another by cruel beaſts." Andronicus anſwered: "You are more inhuman than the tigers, and more inſatiable with blood than the moſt barbarous murderers." Maximus: "Open his mouth, and put ſome of the ſanctified meat into it, and pour ſome of the wine into it which hath been offered to the gods." Andronicus: "Behold, O Lord, the violence which is offered me." Maximus: "What wilt thou do now? Thou haſt taſted of the offerings taken from the altar. Thou art now initiated in the myſteries of the gods." Andronicus: "Know, tyrant, that the ſoul is not defiled when ſhe ſuffers involuntarily what ſhe condemns. God who ſees the ſecrets of hearts, knows that mine has not conſented to this abomination." Maximus: "How long will this phrenzy delude thy imagination? It will not deliver thee out of my hands." Andronicus: "God will deliver me when he pleaſes." Maximus: "This is a freſh extravagance: I will cauſe that tongue of thine to be cut out to put an end to thy prating." Andronicus: "I aſk it as a favour that thoſe lips and tongue with which you imagine I have concurred in partaking of the meats and wine offered to idols may be cut off." Maximus: "Pluck out his teeth, and cut out his blaſphemous tongue to the very root; burn them, and then ſcatter the aſhes in the air, that none of his impious companions or of the women may be able to gather them up to keep as ſomething precious or holy. (*b*) Let

(*b*) *Dentes ejus et linguam blaſphemam tollite, et comburite, et ubique ſpargite, ut nemo de conſortibus ejus impiis, aut de mulieribus aliqua colligat ut ſervet quaſi pretioſum aliquid aut ſanctum æſtimet.* p. 444.

him be carried to his dungeon to ſerve for food to the wild beaſts in the amphitheatre."

The trial of the three martyrs being thus concluded, Maximus ſent for Terentianus, the Chiliarch or Pontiff, and firſt magiſtrate of the community in Cilicia, who had the care of the public games and ſpectacles, and gave him orders to exhibit a public ſhow the next day. In the morning a prodigious multitude of people flocked to the amphitheatre which was a mile diſtant from the town of Anazarbus. The governor came thither about noon. Many gladiators and others were ſlain in the combats of the gladiators and by the beaſts, and their bodies were devoured by them, or lay ſlaughtered on the ground. We, ſay the authors of the acts, came, but ſtood on an adjoining mountain behind, looking over the walls of the amphitheatre, waiting the iſſue in great fear and alarms. The governor at length ſent ſome of his guards to bring the Chriſtians whom he had ſentenced to the beaſts. The martyrs were in ſo piteous a condition by their torments that far from being able to walk, they could not ſo much as ſtir their mangled bodies. But they were carried on the backs of porters, and thrown down in the pit of the amphitheatre below the ſeat of the governor. We advanced, ſay the authors, as near we could on an eminence, behind, and concealed ourſelves by piling ſtones before us as high as our breaſts that we might not be known or obſerved. The ſight of our brethren in ſo diſmal a condition made us ſhed abundance of tears: even many of the infidel ſpectators could not contain theirs. For no ſooner were the martyrs laid down, but an almoſt univerſal deep ſilence followed at the ſight of ſuch diſmal objects, and the people began openly to murmur againſt the governor for his barbarous cruelty. Many even left the ſhows, and returned to the city: which provoked the governor, and he ordered more ſoldiers to guard all the avenues to ſtop any from departing, and to take notice of all who attempted it that they might be afterward called to their trial by him. At the ſame time he commanded a great number of beaſts to be let looſe out of their dens into the pit. Theſe fierce creatures ruſhed out, but all ſtop-

ped near the doors of their lodges, and would not advance to hurt the martyrs. Maximus in a fury called for the keepers, and cauſed one hundred ſtrokes with cudgels to be given them, making them reſponſible for the tameneſs of their lions and tigers, becauſe they were leſs cruel than himſelf. He threatened even to crucify them unleſs they let out the moſt ravenous of their beaſts. They turned out a great bear which that very day had killed three men. He walked up ſlowly towards the martyrs, and began to lick the wounds of Andronicus. That martyr leaned his head on the bear, and endeavoured to provoke him, but in vain. Maximus poſſeſſed himſelf no longer, but ordered the beaſt to be immediately killed. The bear received the ſtrokes, and fell quietly before the feet of Andronicus. (5) Terentianus ſeeing the rage of the governor, and trembling for himſelf, immediately ordered a moſt furious lioneſs to be let out. At the ſight of her all the ſpectators turned pale, and her terrible roarings made the braveſt men tremble on their ſafe ſeats. Yet when ſhe came up to the ſaints who lay ſtretched on the ſand, ſhe laid herſelf down at the feet of St. Tarachus, and licked them, quite forgetting her natural ferocity. Maximus foaming with rage commanded her to be pricked with goads. She then aroſe and raged about in a furious manner, roaring terribly, and affrighting all the ſpectators; who ſeeing that ſhe had broke down part of the door of her lodge, which the governor had ordered to be ſhut, cried out earneſtly that ſhe might be again driven into her lodge. The governor therefore called for the Confectors or Gladiators to diſpatch the martyrs with their ſwords; which they did. Maximus commanded the bodies to be intermixt with thoſe of the gladiators who had been ſlain, and alſo to be guarded that night by ſix ſoldiers leſt the Chriſtians ſhould carry them off. The night was very dark, and a violent ſtorm of thunder and rain diſperſed the guards. The faithful diſtinguiſhed the three bodies by a miraculous ſtar or ray of light which ſtreamed on each of them. They carried off the precious treaſures on their backs, and

(5) See Orſi, diſſ. de Actis SS. Perpetuæ & Felic. c. 8. How the martyrs were impatient to ſuffer, ſee St. Chryſ. ſerm. ap. Orſi, ib.

hid them in a hollow cave in the neighbouring mountains, where the governor was not able by any ſearch he could make to find them. He ſeverely chaſtiſed the guards who had abandoned their ſtation. Three fervent Chriſtians, Marcian, Felix and Verus, retired into this cave of the rock, being reſolved to ſpend there all the remainder of their lives. The governor left Anazarbus three days after. The Chriſtians of that city ſent this relation to the church of Iconium, deſiring it might be communicated to the faithful of Piſidia and Pamphylia, for their edification. The three martyrs finiſhed their glorious courſe on the 11th of October, on which day their names occur in the Roman and other martyrologies.

The heroiſm of the martyrs conſiſts not only in the conſtancy and invincible courage with which they choſe to ſuffer, rather than to ſin againſt God, all the torments which the moſt inhuman tyrants were able to invent and inflict upon them one after another, but alſo in the patience, charity, meekneſs and humility, with which they were animated under their ſufferings. In our daily and hourly trials we have continual opportunities of exerciſing theſe virtues. If we fail even in ſmall things, and ſhew ourſelves ſtrangers to the Chriſtian ſpirit, can we aſſume, without bluſhing at ourſelves, the ſacred name of diſciples of Chriſt?

On the same Day.

St. Gummar, called by the French, Gomer, C. This ſaint was a native of Emblehem, a village three miles from Lire or Lier in Brabant. His parents were very rich, and related to king Pepin, and took care he ſhould be inſtructed in the maxims of our holy religion, and in the practice of piety, though he had not the advantage of a literary education. He was from his cradle meek, affable, exceeding compaſſionate, religious and devout. Pepin, then mayor of the palace, and ſoon after king of France, called him to his court. The ſaint preſerved there his innocence: from a ſpirit of religion he was punctual and faithful in every duty of his ſtation, and an enemy to vanity, ambition, and diſſimulation (which is almoſt the ſoul of a court life) alſo to pleaſure, luxury

and paſſion: he was rigorous in his faſts and other mortifications, exact and fervent in all his exerciſes of devotion, and moſt beneficent and liberal in works of mercy. It was his ſtudy as much as poſſible never to give the leaſt trouble or do the leaſt prejudice to any one, and to ſerve, and do good, as much as lay in his power to all men. Pepin though tainted with ambition, was a lover of uprightneſs and virtue; and being acquainted with the probity and piety of Gummar, raiſed him to the higheſt poſts in his court. After ſome time, this king propoſed a match between him and a lady of great birth and fortune named Gwinmary, in Latin Grimnaria. Both parties acquieſced, and the marriage was ſolemnized. As God does every thing for his elect, and the government of the univerſe is ſubordinate to the predeſtination of his ſaints, ſo this affair, which ſeemed unhappy in the eyes of the world, was directed by him to perfect the virtue of his ſervant, and exalt him to the glory of the ſaints. Gwinmary was moſt extravagant and perverſe in her humour; haughty, whimſical and altogether ungovernable. Gummar's whole life became from that time a train of continual trials, which were ſo much the ſharper as the perſon from whom he ſuffered them was the nearer and dearer to him. We are prepared for evil treatment from ſtrangers or enemies, we are animated by it, and we eaſily conquer ourſelves ſo far as to triumph in it. But when boſom friends, from whom we have reaſon to expect our greateſt comfort and ſupport, ſeem to have no other ſatisfaction but continually to wound and perſecute us: this is one of the ſevereſt of trials, under which it is hard for the firmeſt mind to maintain its ground without ſometimes failing in ſome of the duties of charity, patience and meekneſs.

This was the heroic virtue which Gummar practiſed for ſeveral years, ſeeking all his comfort and ſtrength in God by conſtant exerciſes of penance and devotion, and endeavouring by all means which Chriſtian prudence and charity could ſuggeſt, to inſpire his wife with ſentiments agreeable to reaſon and religion. Being called upon by king Pepin to attend him in his wars firſt in Lombardy, afterward in Saxony, and laſtly in Aquitain,

he was abſent eight years. Returning home he found that his wife had thrown all things into the utmoſt diſorder and confuſion, and that ſcarce any one among his ſervants, vaſſals or tenants had eſcaped her unjuſt oppreſſions. Gummar made to every one of them full reſtitution and ſatisfaction; and that he might have a place of quiet and retirement in order to attend his private devotions built the chapel called Niveſdone. Gwinmary was at length ſo far overcome by his heroic patience and virtue, as to be aſhamed of her paſt conduct, and to ſeem penitent. This change however was only exterior; and her furious paſſions which were only ſmothered for a time, not healed, broke out again with greater rage than ever. Gummar ſtudied to reclaim her: but at length obtained her conſent to embrace a retired penitential life in order to prepare himſelf for his paſſage to eternity. Having built himſelf a cell by his chapel near his own houſe, he gave himſelf up to holy contemplation and to the moſt perfect practices of penance and mortification. In the mean time he took all poſſible care of his wife and family, being ſolicitous in the firſt place to bring them over to virtuous courſes. Herein he ſo far ſucceeded by perſeverance that his wife became a remarkable penitent. In this manner he ſerved God nine years, and went to receive the recompence of his patience and charity in 774. This village of which he was lord, was then called Niveſdone, afterward Ledo, and now Lire: from the devotion of the people to this ſaint it became a conſiderable town. The ſaint's relicks were preſerved for ſeveral ages in the abovementioned chapel which he had built, and were viſited by the biſhop's order in 1369, and 1406. The ſaint's ſhrine was plundered by the Calviniſts; but the relicks were ſaved by catholics, and are kept in the collegiate church at Lire. He is honoured in Brabant with ſingular veneration, and named on the 11th of October in the Roman martyrology. See his life in Surius, Miræus and Gramaye, *Antiqu. Antwerp.* c. 8. Vite de Santi, T. 2. p. 251.

St. ETHELBURGE, or EDILBURGE, V. Abbeſs. This ſaint was an Engliſh Saxon princeſs, ſiſter to S. Erconwald,

biſhop of London. To the end that ſhe might live entirely to herſelf and God, ſhe in her youth renounced the world, and neither riches nor the tempting ſplendor of a court could ſhake her reſolution; for the world loſes all its influence upon a mind which is wholly taken up with the great truths of faith and eternal ſalvation. A ſoul which is truly penetrated with them, liſtens to no conſideration in the choice of a ſtate of life but to what virtue and piety ſuggeſt, and being ſupported by thoſe noble principles which religion inſpires, whether ſhe is placed in the world or in a religious ſtate, whether in opulence or poverty, amidſt honours or in contempt, equally carries all her deſires to their proper mark, and ſtudies with conſtancy and perſeverance, to acquit herſelf of every duty of her ſtate, and to act up to the dignity of her heavenly vocation. This makes ſaints who live in the world the beſt princes, the beſt ſubjects, the beſt parents, the beſt neighbours, the moſt dutiful children, and the moſt diligent and faithful tradeſmen or ſervants. The ſame principle renders them in a cloiſter, the moſt humble, the moſt obedient, the moſt devout, and the moſt fervent and exact in every point of monaſtic diſcipline. St. Erconwald conſidered only the perfection of his ſiſter's virtue, not fleſh and blood, when he appointed her abbeſs of of the great nunnery which he had founded at Barking in Eſſex. Ethelburge by her example and ſpirit ſweetly led on all the chaſte ſpouſes of Chriſt in that numerous houſe in the paths of true virtue and chriſtian perfection. How entirely they were dead both to the world and themſelves, and how perfectly divine charity reigned in their ſouls, appeared by the ardour with which they unanimouſly ſighed after the diſſolution of their earthly tabernacle, deſiring to be clothed with immortality; in the mean time exerting continually their whole ſtrength and all their affections that they might not be found naked when they ſhould appear before God. When a raging peſtilence ſwept off a part of this community in 664, all rejoiced in their laſt moments, and thought even every day and every hour long before they went to the poſſeſſion of their God, to love and praiſe whom with all their

powers, and without interruption for eternity, was the pure and vehement deſire with which they were inflamed: and the living envied the dying. The comfort of thoſe that ſurvived was in the divine will, and in knowing their retardment could be but for a moment, that they might labour perfectly to purify their hearts, before they were united to their friends the ſaints, and ſwallowed up in a glorious immortality. St. Ethelburge ſurvived this mortality for the ſupport and comfort of the reſt. Having ſent before her ſo many ſaints to heaven, ſhe met her own death with *a great ſpirit*, (1) and her glory was manifeſted by miraculous viſions. See Bede, l. 4. c. 6, 7, 8, 9, 10. St. Ethelburge's body was honoured at Nunnaminſtre in Wincheſter. Leland Collect. T. 1. p. 10.

St. CANICUS or KENNY, Abbot in Ireland. The Iriſh Annals fix the birth of this illuſtrious ſaint in 527, and his death in 599. In his youth he ſtudied ſome time in Wales under a celebrated and holy abbot named Docus, and afterwards in Ireland under St. Finian, to whoſe famous ſchool in his monaſtery of Cluain-Irraird, the lovers of true wiſdom repaired from all ſides. The zeal and labours of St. Kenny, in propagating the practice of chriſtian perfection throughout Ireland, have ranked him among the moſt glorious ſaints whoſe virtue has been the greateſt ornament of that iſland. St. Kenny was intimately connected by holy friendſhip with S. Columkille, whom he ſometimes viſited in the iſle of Hij. He founded himſelf the great monaſtery of Achad-bho (or *The Ox's Field*) which grew up into a town, and was formerly the ſeat of the biſhops of Oſſory, who now reſide at Kilkenny, a city which takes its name from this ſaint, that word ſignifying Cell or Church of Kenny. See Uſher, *Antiqu. Britan.* p. 493, 495, &c. Adamnan, *Vit. S. Columb.* l. 1. c. 4. l. 3. c. 17. Sir James Ware, *Antiqu. Hibern.* p. 314.

(1) Eccluſ. xlviii. 24.

OCTOBER XII.

St. WILFRID, Biſhop of YORK, C.

From his life wrote by Eddi Stephani, precentor of the church of Canterbury, in the ſame age, prior to Bede, ap. Mabill. Act. Ben. T. 3. p. 170. T. 5. p. 676. Bede Hiſt. l. 3. c. 25. &c. Alſo Fredegodus, by order of St. Odo of Canterbury, and Eadmer, ſecretary to St. Anſelm, wrote his life. Among the moderns, Mr. Peck has compiled his life at large in his hiſtory of Stamford, l. 2. See alſo Johnſon's Collection of Engliſh Canons, and Mr. Smith's App. in Bedam, n. 18, 19. His life in the Engliſh-Saxon language, MSS. Bibl. Cotton. Julius. A. X.

A. D. 709.

ST. WILFRID, in Engliſh-Saxon Willferder, to whoſe zealous labours ſeveral churches both in our iſland and abroad were indebted for their converſion to Chriſt, was born in the kingdom of Northumberland towards the year 634. At fourteen years of age he was ſent to the monaſtery of Lindisfarne that he might be trained up in the ſtudy of the ſacred ſciences, in which he diſcovered an application, penetration and maturity of judgment beyond his years. A deſire of greater improvement than he could attain to in that houſe, where he perceived the diſcipline that was practiſed to be imperfect, put him upon a project of travelling into France and Italy. He made ſome ſtay at Canterbury, where he ſtudied the Roman diſcipline, and learned the pſalter according to the Roman verſion inſtead of that of St. Jerom which he had uſed before. In 653, according to Mr. Smith, St. Bennet Biſcop, his countryman, paſſed through Kent on his firſt journey to Rome; and St. Wilfrid, who had ſet out with the ſame deſign, croſſed the ſeas with him, but with an intention to viſit the moſt famous monaſteries in his way, the better to inſtruct himſelf in the rules of chriſtian perfection. At Lyons they were detained a whole year by St. Delphinus, ſurnamed Annemund, archbiſhop of that city, who conceived ſo great an affection for Wilfrid that he offered him his niece in marriage, and promiſed to procure him a conſiderable em-

ployment: but the ſaint continued ſtedfaſt in the reſolution he had taken to devote himſelf to God, and proceeded on his journey the year following. At Rome he devoutly viſited every day the tombs of the martyrs, and contracted a friendſhip with Boniface the archdeacon, who was a very pious, and a very learned man: he was ſecretary to the holy pope St. Martin, and took as much delight in inſtructing young Wilfrid as if he had been his own child. He carefully explained to him the four goſpels, and the right calculation of Eaſter againſt the erroneous practice of the Britons and Iriſh; likewiſe the other rules of eccleſiaſtical diſcipline. At length he preſented him to the pope who gave him his bleſſing by the impoſition of his hands, and prayer. After this Wilfrid left Rome, from whence he brought relicks, and returned to Lyons to the archbiſhop, whom he reverenced as his father. He ſtaid three years at Lyons, and received the eccleſiaſtical tonſure from St. Delphinus, who deſired to make him his heir; but was put to death at Challons upon the Saone, by the order of Ebroin, in 658. He is honoured at Lyons as a martyr on the 29th of September, being commonly called St. Chaumont. Wilfrid accompanied him to the place of execution, and would have been glad to have died for him or with him. After he had interred his ſpiritual father, he returned into England loaded with relicks.

Alcfrid, natural ſon of Oſwi, who at that time reigned over the Deiri (his father contenting himſelf with Bernicia) being informed that Wilfrid had been inſtructed in the diſcipline of the Roman church, ſent for him, and received him as an angel from heaven. After he had diſcourſed with him concerning ſeveral cuſtoms of that church, he conjured him to continue with him, to inſtruct him and his people in eccleſiaſtical diſcipline. This St. Wilfrid conſented to, and the prince entered into an intimate friendſhip with him, and gave him land at Rippon to found a monaſtery upon, which our ſaint governed and richly endowed. Aſſiſted by the munificence of the king he diſtributed very conſiderable ſums in alms, was exceedingly beloved and reſpected on account of his virtues, and was even looked upon as a

prophet. Agilbert, biſhop of the Weſt-Saxons, coming to pay a viſit to king Oſwi and his ſon, Alcfrid intreated him to ordain Wilfrid prieſt, that he might remain always near his perſon. Agilbert ſaid that a perſon of ſuch merit ought to be promoted to a biſhopric; and ordained him prieſt in 663, in the monaſtery of Rippon. The Northumbrians had relapſed into idolatry after the death of king Edwin; but St. Oſwald obtained St. Aidan, the holy Iriſh monk of Hij, for biſhop, and planted the faith again in that kingdom. St. Aidan reſided, not at York, as St. Paulinus had done, but at Lindisfarne. Finan and Colman, his countrymen, ſucceeded him, and had all the kingdom of Northumberland for their dioceſs. Theſe Scots or Iriſh followed an erroneous calculation of Eaſter; and king Oſwi who had been inſtructed by them, and his queen Eanflede, daughter of Edwin, who came from Kent, ſometimes kept Lent and Eaſter at different times in the ſame court. The Scots and Britons herein were not ſchiſmatics, as Rapin and ſome others pretend; for they did not coincide with the Quartodecimans who had been condemned by the church, nor had this difference between the Scots and the univerſal church then proceeded to a breach of communion. To put an end to this diſpute, in 664 a conference was held in the great monaſtery of St. Hilda at Streaneſhalch, now Whitby, before the kings Oſwi and Alcfrid. Colman brought thither his Scottiſh clergy; on the other ſide Agilbert, biſhop of Weſt-Sex or Dorcheſter, had with him Agatho, a prieſt from Paris, Romanus, the abbot Wilfrid, and the deacon James. Colman alleged the example of his predeceſſors, and of St. Columba himſelf, and pretended that practice to have been eſtabliſhed in Aſia by St. John the Evangeliſt; which aſſertion it would have been a difficult taſk to prove. (*a*) Wilfrid replied, that the

(*a*) If any of the apoſtles who lived among the Jews tolerated for ſome time a coinciding of Eaſter with the Jewiſh Paſch, at leaſt the contrary rule was always the general diſcipline of the church, which the apoſtles eſtabliſhed to ſhew the diſtinction and the liberty of the new law, as for the ſame purpoſe they changed the Sabbath into Sunday. When the general council of Nice, in 325, had condemned the cuſtom of keeping Eaſter with the Jews on the fourteenth day of the

agreement of all the churches in Africa, Aſia, Egypt, Greece, Gaul, Rome, Italy and the reſt of the world ought to have more weight than that of the Picts and Britons in a part of the two remoteſt iſlands of the ocean: that St. John could not reject at once all the obſervances of the law ſo long as the church judaized in ſome points; but that after the death of St. John the cuſtom which St. Peter eſtabliſhed at Rome, was obſerved by his ſucceſſors in Aſia, and by the univerſal church, and was commanded by the Nicene council: that the Britons and Picts neither followed St. Peter, nor St. John, neither the law nor the goſpel; that Columba and the reſt of their anceſtors were without fault, becauſe they knew no better; but that they were inexcuſable who refuſed to be inſtructed. He added, that Chriſt ſaid to St. Peter: *Thou art Peter*, &c. (1) Hereupon king Oſwi ſaid: "Do you all acknowledge, of both parties, that our Lord ſaid this particularly to Peter, and that the Lord gave him the keys of the kingdom of heaven?" They replied: "We acknowledge it." Then he concluded: "I declare, that I will not oppoſe this keeper of the gate of heaven, and that I will obey his orders to the utmoſt of my power, leſt he ſhut that gate againſt me." This reſolution of the king was approved by the whole aſſembly. Rapin confeſſes that Oſwi acknowledged a prerogative of St. Peter above the reſt of the apoſtles, and that on this account he preferred the practice which he had eſtabliſhed at Rome to that which he thought derived from St. John. (2) It is evident from the very ſilence of both parties, that the Scots or Iriſh and Britons never called in queſtion the ſupremacy of the bi-

(1) Matt. xvi. 18. (2) Rapin Thoyras, Hiſt. d'Angleterre, l. 3. T. 1. p. 246. ed. Gallic.

the firſt lunar month neareſt the ſpring equinox, thoſe who obſtinately perſiſted in that practice were called Quartodecimans, and were ſchiſmatics, &c. They who held that practice to be of precept from the Jewiſh law, were always heretics. The Scots or Iriſh in the fifth and ſixth centuries kept Eaſter on a Sunday, not on the fourteenth day, with the Quartodecimans and Jews, unleſs when this fourteenth day was the Sunday, by which they differed widely from the practice that was condemned at Nice, yet fell ſhort of perfect conformity with the univerſal church.

ſhop of Rome. Another difference which regarded the tonſure was agitated in this conference. The Romans made it quite round the head, to reſemble, they ſaid, our Lord's crown of thorns. This was called St. Peter's Tonſure: the other, called by deriſion Simon Magus's, was only a ſemicircle ſhaved from ear to ear above the forehead, not reaching to the hinder part, which was covered with hair. (*b*) Bede mentions no deciſion with regard to this point, which was left to the cuſtom of each place. St. Cedd, biſhop of Eſſex or London, who was preſent at this conference, and being a native of Deira had followed the Scottiſh cuſtoms, declared upon the ſpot that he embraced the Roman diſcipline. But Colman ſaid he would conſult with his brethren, the monks of Jona, and retired to them with his Scottiſh prieſts. Tuda was conſecrated biſhop of Northumberland in his room, but ſoon after died of a peſtilence which raged in England in 664. He had been educated and ordained by the Southern Iriſh, but conformed to the Roman diſcipline: he was much lamented on account of his virtue. King Alcfrid deſired to have his own prieſt Wilfrid placed in the epiſcopal ſee, and ſent him into France, to receive conſecration at the hands of his old friend Agilbert, who ſeeing his dioceſs of Weſt-Sex divided, and another biſhop, named Wina, placed at Venta, called by the Saxons Wintaceſtir, now Winchester, returned to France, which was his native country, where the biſhopric of Paris was given him. Wilfrid being abſent a long time on this journey, Oſwi cauſed St. Ceadda, or Chad, abbot of Leſtingau, a diſciple of St. Aidan, to be ordained biſhop. The ſee of Canterbury being vacant by the death of Deuſdedit, he was conſecrated by Wina, biſhop of Winchester, who was the only biſhop at that time in Great Britain that had been canoni-

(*b*) There was likewiſe the Oriental Tonſure called St. Paul's, which ſome monks uſed alſo in the Weſt; this conſiſted in ſhaving the whole head. The uſe of eccleſiaſtical tonſures ſeems only to have been introduced in the fourth or fifth century after the perſecutions, as a mark of a perſon's being conſecrated to God, and in imitation of Chriſt's crown of thorns. See Bona *Rerum Liturg.* Smith in Bed. Append. p. 715. Fleury, l. 39.

cally ordained. Agilbert joyfully received Wilfrid, and with twelve other biſhops performed the ceremony of his ordination with great ſolemnity at Compiegne. St. Wilfrid was then in the thirtieth year of his age, in 664: he was carried by the biſhops in a golden chair, according to the cuſtom of the Gauls.

At his return into England he would not diſpute the election of St. Chad; but retired to Rippon, which monaſtery he made his reſidence for three years, though he was often called into Mercia by king Wulfere to ordain deacons and prieſts, and to perform other epiſcopal functions. Oſwi having defeated and ſlain Penda in 655, conquered all that kingdom; but three years after, made Peada, Penda's ſon, to whom he had given his daughter in marriage, king of that part which lay ſouth of the Trent: but Peada dying ſoon after, Oſwi again united that country to his own dominions. Not long after the Mercians took up arms, and placed Wulfere, Penda's ſecond ſon, upon the throne, in 659. This prince was for ſome time a Pagan, or at leaſt favoured the Pagans; but at length became a zealous propagator of the faith, and governed by the counſels of St. Wilfrid, who founded monaſteries and churches in ſeveral parts of Mercia. Mr. Peck endeavours to prove, (3) that the priory of St. Leonard, about a quarter of a mile out of Stamford, was built by St. Wilfrid, though rebuilt, in honour of St. Leonard, by William biſhop of Durham, in the reign of the Conqueror, and only then dedicated in honour of St. Leonard. (c) St. Theodorus, arch-

(3) Hiſtory of Stamford, l. 2.

(c) Bede tells us, that king Alcfrid beſtowed on St. Wilfrid land of thirty families at Stamford, where he built a monaſtery before he founded that of Rippon. Mr. Smith is inclined to think this Stamford was ſituated on the Derwent in Yorkſhire. But ancient MSS. and writers call it Stamford in Lincolnſhire, as Mr. Smith confeſſes: and after Oſwi's victory over Penda, all Mercia was ſubjected to the Northumbrians, till Oſwi conſtituted Peada rather viceroy than king of South-Mercia; ſo that St. Wilfrid might build a church in that country. See Mr. Peck's Hiſtory of Stamford. After king Wulfere, his brother, became independent in Mercia, Lindſey, and probably almoſt all Lincolnſhire, was again conquered by the Northumbrians, and obeyed them for ſome years. This church of St. Leonard's, near Stamford,

biſhop of Canterbury, in his viſitation, found the election of St. Chad to have been irregular, and removed him: but charmed with his humility and virtue, placed him in the ſee of Litchfield. At the ſame time he put St. Wilfrid in poſſeſſion of the ſee of York, in 669, before the death of Oſwi, which happened in 670. Upon his demiſe, Alcfrid was obliged by the people to leave the throne to Egfrid, the eldeſt legitimate ſon of Oſwi. St. Wilfrid conſecrated the great church of St. Peter, which he had built at Rippon, in preſence of the new king, in 670; and afterward that of St. Andrew at Hexham, and ſeveral others. Being a man of moſt perſuaſive oratory and ſtrict virtue, he promoted every where religion and piety with incredible ſucceſs. He invited out of Kent the precentor Eddi Stephani, who became from that time his conſtant companion, and afterward wrote his life. With his aſſiſtance the ſaint eſtabliſhed in all the churches of the north the uſe of Plainſong, which St. Gregory the Great inſtituted in the church muſic, and admirably well adapted it to every different part of the divine office, as Franchini obſerves; (*d*) in which it is eaſier and more becoming than that

Stamford, was formerly a place of great devotion. The nave, or middle iſle is ſtill ſtanding, and ſhews the remains of a ſtately pile, and of coſtly and excellent workmanſhip, though it is now converted into a barn, for the uſe of a new farm houſe. In digging the foundations of this houſe ſome ſtone coffins were found, which are uſed for troughs, and the bones of the illuſtrious dead interred there were ſcattered about the fields with an indecency which the Pagan Romans would have called ſacrilegious. Mr. Hearn, in his Preface to Textus Roffenſis, p. 43, ſpeaking of the Ruins of Rewley (alias North-Ouſney) an abbey of Ciſtercians, near Oxford, ſays: "Great quantities of men's bones are frequently dug up, which are often barbarouſly uſed, without conſidering that the perſons there buried were renowned for all ſorts of virtues, particularly for juſtice, clemency, and bounty towards the poor. But I foreſee what the advocates of ſacrilege will ſay," &c. See the like invectives of Mr. Stephens and others, which might ſeem too harſh if here inſerted. The Pagan Romans puniſhed a wilful violation, or removing the ſtones, of a ſepulchre, with great rigour, calling it a ſacrilege, and a crime againſt the public next in guilt to that of treaſon. See Gutherius De Jure Manium, l. 3. c. 25. De Sepulchro violato ap. Grævium, Antiq. Roman. T. 12.

(*d*) Guido, a monk of Arezzo, in Tuſcany, in 1009, was the inventor

which is performed with an harmonious diſcord of voices, and variation of melody. (4) The monaſtic ſtate was a principal object of St. Wilfrid's care: and this he ſettled among the Midland and Northern Engliſh, as St. Auſtin had eſtabliſhed it in Kent. (5)

King Egfrid had taken to wife St. Audry, who preferring a religious life, according to the liberty which the church has always underſtood, by conſtant tradition, to be allowed by the divine law before cohabitation, St. Wilfrid endeavoured at firſt to engage her to change her reſolution; but finding her inflexible in it, at length conſented to give her the veil. This action exceedingly provoked the king; and his new queen Ermenberga employed every baſe and little means entirely to ruin him in the opinion of her huſband. In order to undermine him, a project was ſet on foot for dividing his biſhopric, after the holy prelate had ſpent ten years in ſettling chriſtianity in it. Theodorus the archbiſhop of Canterbury, and metropolitan of all England, was gained by ſpecious pretences, and parcelled his great dioceſs, conſecrating Boſa to the ſee of York, for the Deiri; Eata to that of Lindisfarne, for Bernicia; and Eadhed to the church of Lindiſſi, or great part of Lincolnſhire, which Egfrid had won from Mercia. (6) This paſſed in the year 678. Eadhed reſided firſt at Sidnaceſter, near

(4) Smith, in Bed. App. n. 12. p. 720. (5) See F. Reyner's learned work, entitled, *Apoſtolatus Benedictinorum in Angliâ.* (6) Johnſon's Collect. of Engliſh Canons, an. 679. pref.

ventor of the gamma-*ut*, or gamut, and the ſix notes, *Ut, Re, Mi, Fa, Sol, La*; which ſyllables are taken from the three firſt verſes of the hymn of St. John Baptiſt, *Ut queant laxis*, &c. Without the uſe of the gammut, a perſon could not in a little time become perfect maſter of Plain-ſong. Guido ſays, in a letter which he wrote: "I hope they who come after us will not forget to pray for us. For we make a perfect maſter of ſinging in a year or two; whereas till now a perſon could ſcarce attain this ſcience, even imperfectly, in ten years." The gammut is the firſt note but oftener taken for the whole ſcale of muſic, or ſeries of ſounds riſing or falling towards acuteneſs or gravity from any given pitch or tone. Plain-ſong is that in which all ſing in uniſon; it is executed by fixing the muſical notes within due limits, and ordering or diſpoſing the changes, riſings and fallings of the voice according to the natural ſeries of the muſical ſounds.

Gainſborough; but after king Wulfere had recovered Lindſey and all Lincolnſhire, he retired to Rippon. Wilfrid, for oppoſing this partition, was rejected; but appealed to the pope. Dreading a diſturbance or ſchiſm, he raiſed no clamour; but being too well verſed in the canons not to ſee the irregularity and nullity of many ſteps that had been taken againſt him, embarked for Rome. Being driven by contrary winds at ſea upon the coaſt of Friſeland, he was moved to compaſſion upon ſeeing the ſpiritual blindneſs and idolatry of the inhabitants, and preached the faith to them. During that winter and the following ſpring he ſtaid among them, converted and baptized many thouſands, with ſeveral lords of the country. Thus he opened that harveſt which St. Willibrord and others, excited by his example, afterwards cultivated. Wilfrid is honoured to this day as the apoſtle of that country. (7) Ebroin, either through the ſolicitations of the ſaint's enemies in England, or on the ſcore of his enmity on account of St. Delphinus of Lyons, ſent letters to Adalgiſe, king of Friſeland, promiſing to give him a buſhel of gold, if he would ſend him biſhop Wilfrid, or his head. The king read the letters publicly before Wilfrid, the meſſengers, and his own officers, and tearing them to pieces with indignation, threw them into the fire, expreſſing the utmoſt execration of ſo deteſtable a treachery.

Next ſummer Wilfrid leaving his new converts with great reluctance under the direction of proper paſtors, travelled through Auſtraſia, where king Dagobert II. entertained him moſt honourably, and intreated him to fill the biſhopric of Straſburg, which happened then to be vacant. Upon his refuſal, this prince made him very conſiderable preſents, and ſent Adeodatus, biſhop of Toul, to accompany him to Rome, where he arrived late in the year 679. He found pope Agatho already appriſed of what had paſſed in England, by a monk whom Theodorus had diſpatched on his ſide with letters. The pope was preparing to hold a great council againſt the Monothelites. In the mean time, to diſcuſs this cauſe, he aſſembled a ſynod in October 679, in the

(7) See Batavia Sacra, p. 25.

Lateran baſilic, or church of our Saviour, conſiſting of above fifty biſhops and prieſts, chiefly of the Suburbicarian churches, (i. e. of part of Italy and thoſe of Sicily) though their names are ſtrangely mangled in Sir Henry Spelman's copy. (8) The cauſes of the diſſenſion in the Britiſh church having been weighed, it was decreed, by the authority of St. Peter, that there ſhould be in it one archbiſhop honoured with the pall, who ſhould promote and canonically ordain the biſhops to the other ſees; but that none of the biſhops ſhould preſume to meddle with the rights of any other prelate, but all ſhould ſtudy to inſtruct and convert the people. After this St. Wilfrid was admitted to the council, though Johnſon thinks this a ſecond council, held ſoon after the firſt, in the ſame place; and that St. Wilfrid was not arrived at Rome when the firſt was convened, but had only ſtated his caſe to the pope by letters. Having preſented his petition in perſon to the pope and biſhops aſſembled, the ſynod exceedingly commended his moderation, in that he had raiſed no diſturbance or reſiſtance by contumacy, but had been content calmly to enter his proteſtation and appeals, profeſſing that he would ſubmit to whatever was determined: and it was definitively decreed, that he ſhould be reſtored to his biſhopric. Mr. Johnſon takes notice that St. Wilfrid never claimed any archiepiſcopal juriſdiction, and that this ſynod (9) expreſly ſays, the *ſacerdotal primacy* in Britain was ſettled by St. Gregory and St. Auſtin in the ſee of Canterbury: whence this author imagines St. Gregory altered his firſt decree or purpoſe by ſome poſterior regulation. St. Wilfrid ſtaid above four months at Rome, and aſſiſted at the great Lateran council of one hundred and twenty-five biſhops, in which he with the reſt condemned the Monothelite hereſy. When he arrived in England, he repaired to the king, and ſhewed him the ſealed decrees of the pope. The prince, when he had firſt cauſed them to be read to the prelates of his own faction that were in the room with him, cried out, they had been obtained by bribery, and commanded a cer-

(8) Spelman. Conc. Brit. Vol. 1. p. 158. Labbe's Councils, T. 6. p. 579. (9) Can. 7.

tain Reeve (or ſteward of the church for ſecular affairs) to commit Wilfrid to priſon, where he was detained nine months. They took from him every thing but the clothes which he then wore, and ſent his attendants ſome one way, and ſome another. Queen Ermenberga took away his caſe of relicks, which ſhe hung up in her chamber, and carried about with her in her chariot, when ſhe went out. The holy biſhop's guards heard him ſing pſalms in his dark dungeon, and beheld a light which terrified them; and the ſaint having cured the governor's wife with holy water, he refuſed to guard him any longer, and the king ordered him to be removed to another priſon. At length the queen was ſeized with a ſudden fit of ſickneſs, in a monaſtery, the abbeſs whereof (who was Ebba, the king's aunt) repreſented to her the injuſtice done to St. Wilfrid: whereupon he was ſet at liberty, his relicks were reſtored, and his companions were ſent back to him.

St. Wilfrid, who was inflamed with an ardent zeal for the converſion of infidels, and the ſalvation of ſouls, repaired to the kingdom of the South-Saxons, which had not yet received the light of faith. Edilwalch, the king, who had been lately baptized in Mercia, where king Wulphere was his godfather, received him with open arms; and the ſaint, by his preaching, converted the whole nation, with all the prieſts of the idols. That country was oppreſſed with a dreadful famine, no rain having fallen there for three years. But on the day on which St. Wilfrid firſt adminiſtered baptiſm with great ſolemnity to an incredible number of the nobility and people, abundant rains fell. The ſaint alſo taught the people to fiſh, which was a great relief to them. In the firſt eſſay they caught three hundred fiſhes, of which the ſaint induced them to give one hundred to the poor, and as many to thoſe of whom they had borrowed their nets, keeping the like number for their own uſe. The king gave him land of eighty-ſeven families, on which he built two monaſteries, Boſenham and Selſey, that is, *Iſle of the Sea-Calf*. This latter place became an epiſcopal ſee, which was afterward removed to Chicheſter. The ſaint ſent a prieſt into the iſle of Wight, whither the

faith had not penetrated, and he had the ſatisfaction to ſee all the inhabitants regenerated in the waters of life. Cadwalla, king of the Weſt-Saxons, to whom that iſland was then ſubject, ſent for St. Wilfrid, and took his advice. The ſaint chiefly reſided in the peninſula of Selſey, and cultivated this vineyard five years, till upon the death of king Egfrid he was called back into Northumberland. That prince was ſlain in battle by the Picts, whoſe country he had invaded, in 685. As he left no iſſue, Alcfrid, his natural brother, was ſent for out of Ireland, whither he had retired, and a ſecond time mounted the throne. St. Theodorus being above fourſcore years of age, and ſeized with frequent fits of ſickneſs, ſent to St. Wilfrid, requeſting that he would meet him at London, with Erchambald, biſhop of that city. He confeſſed to them all the actions of his life; then ſaid to St. Wilfrid: "The greateſt remorſe that I feel is, that I conſented with the king to deprive you of your poſſeſſions, without any fault committed on your part. I confeſs this my crime to God and St. Peter; and I take them both to witneſs that I will do all that lies in my power to make amends for my fault, and to reconcile you to all the kings and lords who are my friends. God hath revealed to me that I ſhall not live to the end of this year. I conjure you to conſent that I may eſtabliſh you in my life-time archbiſhop of my ſee." St. Wilfrid replied: "May God and St. Peter pardon you all our differences: I will always pray for you as your friend. Send letters to your friends, that they may reſtore to me part of my poſſeſſions, according to the decree of the holy ſee. The choice of a ſucceſſor in your ſee will be afterward conſidered in a proper aſſembly." Purſuant to this engagement St. Theodorus wrote to king Alcfrid, to Ethelred king of the Mercians, to Elfleda who had ſucceeded St. Hilda in the abbey of Streaneſhalch, and others. Alcfrid having received theſe letters, recalled the holy biſhop in the ſecond year of his reign, towards the end of the year 686, and reſtored to him firſt his monaſtery of Hexham, and ſoon after that of Rippon, and the epiſcopal ſee of York; Boſa of York, and St. John of Beverley at Hexham re-

linquiſhing their ſees to him. Theodorus had firſt parcelled it into three, afterwards into five biſhoprics, conſecrating Tunbert to Hexham, and Trumwin to the dioceſs of the Southern Picts, ſubject to the kings of Northumberland, whoſe ſee was fixed at Withern. Theſe biſhops were holy men, well qualified for their miniſtry, and in ſimplicity took upon themſelves a charge which their immediate ſuperiors impoſed upon them.

St. Wilfrid, after his reſtoration, reduced Hexham and Rippon to their original condition of mere monaſteries; and St. Cuthbert, who had from the beginning ſuſtained the epiſcopal charge only in obedience and by compulſion, retired to Farne upon St. Wilfrid's return, and died there the following year 687; ſo that St. Wilfrid was obliged to take upon him the care alſo of the dioceſs of Lindisfarne till a new biſhop could be choſen. The irreproachable conduct, the vigilancy and the indefatigable zeal of our holy prelate ought to have ſtopped the mouths of his enemies: but theſe very virtues, which enraged the devil, raiſed new ſtorms againſt him. King Alcfrid would have a new biſhopric erected at Rippon: St. Wilfrid oppoſed the project, and was obliged once more to fly, in 691, five years after he had been reſtored. He retired to Ethelred, king of the Mercians, who received him moſt graciouſly, and intreated him to take upon himſelf the care of the ſee of Litchfield, which was then vacant. The good biſhop's diſcourſes on the vanity of the world, and the infinite importance of ſalvation, made ſuch an impreſſion on the king, that in hopes more eaſily to ſecure a happy eternity, he ſoon after relinquiſhed his crown, and put on the monaſtic habit. Our ſaint founded many monaſteries and churches in Mercia, and uſefully employed there his labours; till finding his enemies in Northumberland had gained Brithwald, archbiſhop of Canterbury, and were ſoliciting a ſentence of depoſition againſt him, he appealed a ſecond time to Rome, and took another journey thither in 703. His accuſers appeared there againſt him, but to their own confuſion. Pope John VI. honourably acquitted the ſaint, who had in every thing proceeded accord-

ing to the canons. His very enemies had always acknowledged his life to be irreproachable; and a biſhop cannot be depoſed unleſs a canonical fault be proved againſt him in a ſynod. If it was neceſſary to divide his biſhopric, this was not to be done without his concurrence, and withal reſerving to him his own ſee; the authority at leaſt not of ſome ſmall conſiſtory, but of a full provincial council; in the Weſt alſo of the pope, and in the Eaſt of the patriarch of that part, ought to intervene, as many inſtances in France, and other places long before that time, clearly ſhew. Moreover this perſecution was raiſed by court envy, jealouſy, and reſentment. Theſe were the inſtruments which conjured up the ſtorm, and the ſecret ſprings which put in motion the engines that were employed againſt this ſervant of God through the ſimplicity or ignorance of many, the malice of ſome, and the complaiſance and condeſcenſion of others. The holy prelate being the beſt ſkilled in ſacred learning and in the canons of the church in all Britain, as St. Theodorus, on his death-bed, acknowledged him to be, was too great a diſciplinarian for ſome at court. How pure his views were, and how remote from avarice and ambition, appeared from his charity towards his perſecutors, the meekneſs with which he maintained the rights of his ſee, and the diſcipline of the church, and the humility and diſintereſtedneſs with which he refuſed the biſhopric of the Mercians, and excuſed himſelf from acquieſcing in the earneſt requeſt of St. Theodorus, when he deſired to make him his coadjutor, in the metropolitical ſee of Canterbury. (e) If he was rich, he knew no other uſe of what he poſſeſſed than to employ it in the foundation of churches, and in the relief of the poor. He rejoiced to ſee others ſhare the fruits of his harveſt; and though traverſed in every advance that he made, he ne-

(e) His modeſty is remarkable in never ſoliciting the metropolitical juriſdiction, which St. Gregory had ordained ſhould be ſettled at York, and which had been granted to St. Paulinus. It had failed in the Scottiſh biſhops who reſided at Lindisfarne; but was recovered in 734, by Egbert, or Ecgbright brother to Eadbyrht, king of Northumberland, a prelate ſtill more eminent for his ſuperiority in knowledge than for his high birth, as Bede teſtifies. He was Alcuin's maſter.

ver threw away the labouring oar, or grew remiſs in his miniſtry, or in quickening others to the utmoſt exertion of their zeal in the cauſe of God. Such a character appeared in the moſt ſhining light to all impartial judges, and St. Wilfrid met at Rome with that protection and applauſe which were due to his heroic virtue. Pope John VI. in 704, ſent letters (10) by an expreſs meſſenger to the kings of Mercia and Northumberland in favour of the perſecuted biſhop, charging archbiſhop Brithwald to call a ſynod which ſhould do him juſtice; in default of which, he ordered the parties to make their perſonal appearance at Rome.

St. Wilfrid, in his return, was taken dangerouſly ill at Meaux in France: under which diſtemper Bede relates, (11) that he was aſſured by a heavenly viſion, that Chriſt, through the interceſſion of his Mother, the holy Virgin Mary, and at the prayers of his friends, had prolonged his life four years. When he landed in England archbiſhop Brithwald promiſed him heartily to concur to his reſtoration to his former ſee. Ethelred, the late king of Mercia, then abbot of Bardney, received him with great joy, and warmly recommended him to his nephew Coënred, to whom he had reſigned his crown, when he forſook the world. Coënred was ſo inflamed with the love of heavenly things by the converſe he had with the holy man, that he conceived a great deſire alſo to renounce the world: which project he afterward executed in the year 709, of his reign the fourth, when he travelled to Rome with Offa, king of the Eaſt-Saxons, and both put on the monaſtic habit, and perſevering with great fervour to their laſt hours, died happily in that city. Alcfrid, king of Northumberland, yet made difficulties; but died in 705, and in his laſt ſickneſs repented of the injuſtice he had done to St. Wilfrid, as his ſiſter Elfleda, abbeſs of Streaneſhalch, gave teſtimony. His reſtitution therefore was eaſily agreed to by the whole kingdom, under Oſred, who being only eight years old, ſucceeded his father, Brithric being regent

(10) Extant in Spelman, p. 179, and 204. but in the latter place falſely aſcribed to pope John VII. as if it were a different letter.
(11) Hiſt. l. 5. c. 19.

during his minority. St. Wilfrid took poſſeſſion of the dioceſs of Hexham, but chiefly reſided in his monaſtery of Rippon, leaving York to St. John of Beverley. He governed the monaſteries in Mercia, of which he had been the founder, and which were afterward deſtroyed by the Danes. He died at one of theſe at Undalum, now called Oundle, in Northamptonſhire, on the 24th of April, 709, having divided his treaſures between his monaſteries, churches, and the former companions of his exiles. His body was buried in his church of St. Peter at Rippon. (12) That monaſtery having been deſtroyed by the wars, the greateſt part of his remains were tranſlated to Canterbury in the time of St. Odo, and depoſited under the high altar, in 959. They were enſhrined by Lanfranc, and depoſited on the north-ſide of the altar by St. Anſelm, on the 12th of October; the day of which tranſlation became his principal feſtival. Theſe relicks are ſaid now to repoſe near the monument of that truly great man cardinal Pole.

True virtue is always of a piece with itſelf, is always governed by the ſame principle, and always ſteers the ſame courſe. In proſperity it is humble, modeſt, and timorous; in adverſity, magnanimous, and equally active and brave. To ſuffer from good men is often the ſevereſt of trials: but from whatever quarter perſecution comes, it is our duty not to ſink under it, but ſincerely humbling ourſelves before both God and man, we muſt not be daunted, conſidering that on one ſide it is the part of cowards only to be puſillanimous, or to deſpair; and on the other, it is arrogance and pride to fall into impatience, or to repay injuries with revenge, inſults, or ill-will. St. Wilfrid ſaw the clouds gather, and ready to burſt over his head; yet was undaunted. He never reviled his perſecutors; never complained of the envy and malice of thoſe who ſtirred up whole kingdoms againſt him. Envy died with him; and immediately the whole world gave due praiſe to the purity of his intentions, the ardour of his zeal for virtue and diſcipline, and the ſanctity of his life. The hiſtorians of our nation unanimouſly

(12) See Dugdale's Hiſtory of the Collegiate church of St. Peter at Rippon, which was diſſolved 27 Henry VIII.

conſpire in paying a grateful tribute to his memory, which is conſecrated in the Roman and other martyrologies.

OCTOBER XIII.

St. EDWARD, King and Confeſſor.

From William of Malmeſbury (de Reg. Angl. 2. c. 13.) whom Sir H. Saville calls the beſt hiſtorian of our nation, and who wrote in 1140: Matthew of Weſtminſter, or whoever compiled the Flores Hiſt. Angl.; from Matthew Paris, &c. the life of St. Edward C. wrote by St. Aëlred, abbot of Rieval, who died in 1166, of which work the moſt complete and accurate edition is that of Roger Twyſden (inter 10 Angl. Scriptores, Londini An. 1652. T. 1. p. 370). An accurate account of his death is given by Sulcard, a monk of Weſtminſter in the reign of the Conqueror, who wrote, by order of his abbot Vitalis, a ſhort hiſtory, De Conſtructione Weſtmonaſterii, of which two beautiful MSS. copies were lent me from the Cotton Library, and the archives of Weſtminſter. See alſo Ingulphus, publiſhed by Gale, Brompton by Twyſden, Knyghton, ibid. Hoveden and Matt. Paris, ad an. 1066. Harpsfield, Sæc. xi. c. 3. Likewiſe the hiſtorians of Normandy, Ordericus Vitalis in Hiſt. Normann. Gulielmus Pictav. de Geſtis Gul. Ducis, &c. The letter of Innocent II. on the Canoniz. of St. Edw. an. 1138, ap. Wilk. Conc. Br. T. 1. p. 419; the Bull of Alexander III. ib. p. 434; that of Greg. IX. in 1227. and Rymer's Fœdera, T. 1. p. 297.

A. D. 1066.

GOD often gives bad princes in his wrath; but in a good king he beſtoweth a great public bleſſing on a nation. *A wiſe king is the upholding of his people.* (1) *As the judge of the people is himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch alſo are they that dwell therein. An unwiſe king deſtroyeth his people; but through the prudence of them that are in authority, the city ſhall be inhabited.* (2) The happineſs of the reign of St. Edward the Confeſſor is itſelf a panegyric of his virtue. This prince was ſon of king Ethelred II. who left by Elgiva, his firſt wife, Edmund Ironſide, who was his ſucceſſor; and by his ſecond wife, Emma, daughter to Richard I. and ſiſter to Richard II. the third and fourth dukes of Normandy, he had Alfred and Edward. In his unhappy and weak reign, the Danes,

(1) Wiſd. vi. 26. (2) Eccluſ. x. 2, 3.

who from the time of king Athelſtan had, for about ſixty years, left this iſland unmoleſted, committed in all parts of it moſt horrible ravages. To redeem the country from theſe vexations, Ethelred engaged to pay them a tax, called Danegelt, of forty thouſand pounds a year, which was raiſed at the rate of twelve pence upon each hide of land, or as much as could be tilled with one plough in a year. Swein or Sweno, king of the Danes, conquered all England ſoon after, in 1015: but died the ſame year, leaving here his ſon Knute, or Canute. Ethelred, who had fled into Normandy, returned upon his death, and recovered his kingdom; but dying in 1016, left Mercia and ſome other parts in the hands of the Danes. Edmund Ironſide, after ſeveral battles, came to an agreement, which was concluded in the iſle Alney, in the Severn, near Gloceſter, by which he conſented to divide the kingdom with Canute, yielding up to him the kingdoms of Mercia, Northumberland, and the Eaſt Angles. Shortly after he was treacherouſly aſſaſſinated by the contrivance of Edric Strean, a Dane, count of Mercia, on whom he had beſtowed the greateſt favours, and by whom he had been before often betrayed.

Canute took this opportunity to ſeize the whole kingdom, and ordered the late king's two infant ſons, Edmund and Edward, to be conveyed into Denmark, there to be privately made away with. The officer who conducted them was moved to compaſſion, and carried them into Sweden, where the king ſent them to his couſin Solomon king of Hungary. When they were grown up, Solomon gave in marriage to Edmund one of his own daughters, and to Edward his ſiſter-in-law Agatha. Emma was retired with her two ſons, Alfred and Edward, into Normandy. Canute demanded her of her brother, duke Richard, in marriage, and his requeſt was agreed to. But the two princes remained in Normandy, where Richard II. was ſucceeded 1026, by his ſon Richard III. He reigned only one year, and by his death his brother Robert became duke of Normandy, who at his death left no other iſſue than a baſtard, known afterward by the name of William the Conqueror. Canute reigned in England nineteen years, and was magnificent, liberal, valiant, and religious, though no virtues could excuſe his

ambition. Dying in 1036, he left Norway to his eldeſt ſon Sweno, England to his ſon Harold, and Denmark to his ſon Hardicanute, whom he had by Emma. The two Saxon princes Alfred and Edward came over from Normandy to ſee their mother at Wincheſter. Godwin, duke or general of Weſt-Sex, who had been the chief inſtrument in eſtabliſhing Harold's intereſt in that part of England, agreed with the king that the two princes ſhould be invited to court, in order to be ſecretly made away with. Emma was ſtartled at this meſſage, which was ſent to them at Wincheſter, and was apprehenſive of a ſnare: ſhe therefore contrived to ſend only Alfred, and upon ſome pretences to keep Edward with her. Godwin met Alfred at Guilford, where the young prince was ſeized, put firſt into the caſtle there, and thence conducted to Ely, where his eyes were pulled out, he was ſhut up in a monaſtery, and died a few days after. Edward made haſte back into Normandy, and Emma retired to the count of Flanders, and lived at Bruges. King Harold dying in Winter, 1039, her ſon Hardicanute landed in England with forty Daniſh ſhips, and was acknowledged king. Prince Edward came from Normandy, and was received by him with honour. At his requeſt count Godwin was brought to his trial for the murder of prince Alfred; but was acquitted upon his making oath that he was not privy to his death. Hardicanute, an unworthy prince, died ſuddenly at the marriage entertainment of a certain Dane at Lambeth, in the third year of his reign, 1041. Sweno, another ſon of Canutus, was ſtill living, and king of Norway; but the oppreſſions which the Engliſh had groaned under for many years, inſpired them with a vigorous reſolution of reſtoring the crown to their own princes. The calamities of the moſt furious war, and the want of power to make any reſiſtance, had obliged them to bear the Daniſh yoke forty-four years. But they were haraſſed beyond expreſſion under three or rather four Daniſh kings (including Sweno) with continual cruel exactions; and ſo great was the tyranny of theſe maſters, that if any Engliſhman met any Dane upon a bridge, he durſt not go over it till the Dane had paſſed firſt: and whoever did not reſpectfully ſalute

a Dane on the road, was ſeverely puniſhed on the ſpot. On the other ſide, the virtues of prince Edward ſilenced even the enemies of his family, and the voice of the whole kingdom was unanimous in demanding that he ſhould be placed upon the throne of his anceſtors. Leofric earl of Mercia, Siward earl of Northumberland, and Godwin earl of Kent, and governor of the whole kingdom of Weſt-Sex, were the leading men in this reſolution, and were the moſt powerful perſons in the nation. *(a)*

(a) Edward, the ſon of Edmund Ironſide, nephew to St. Edward the Confeſſor, was the next heir of the Saxon line: whence ſome modern Engliſh condemn the acceſſion of the Confeſſor, who certainly could derive no right from the unjuſt Daniſh conqueſt, as Bedford, or whoever was the author of the book entitled *Hereditary Right*, &c. pretends. But it is evident from Mr. Earberry (*Occaſional Hiſtorian*, n. 4.) that during the reign of the Engliſh Saxons, when the next heir was eſteemed by the ſtates unfit in dangerous or difficult times, the king's thanes advanced another ſon or brother of the deceaſed king, ſo as never to take one that was not of his family. Often, if the heir was a minor, an uncle was made king; and, upon the uncle's death, though he left iſſue, the crown reverted to the former heir, or his children, as the very inſpection of a table of their ſucceſſion ſhews. See Mr. Squires, *Diſſ. on the Engliſh Saxon Government*, An. 1753. Cerdic, founder of the kingdom of the Weſt-Saxons in 495, from whom the Confeſſor deſcended, was the tenth from Woden, according to the Saxon Chronicle, publiſhed by biſhop Gibſon, from an original copy which formerly belonged to the abbey of Peterborough, was given by archbiſhop Laud to the Bodleian library at Oxford, and is more correct than the copies in the Cotton library and at Cambridge made uſe of by Wheloc. This moſt valuable chronicle derives alſo the pedigrees of Hengiſt and his ſucceſſors in Kent and of the kings of Mercia and Northumberland from Woden, whom Bede calls the father of the royal Saxon lineage in England, or of the chief kings in the heptarchy; he muſt have preceded the reign of Dioclesian. Some take him to have been the great god of this name honoured by the Saxons; others a mighty king who bore the name of that falſe god. That the regal ſucceſſion in the heptarchy was hereditary, and when interrupted, again reſtored, is manifeſt from the above chronicle. The Norman carried ſo high his claim of conqueſt, as to ſet himſelf above all eſtabliſhed laws and rights, and to exclude his ſon Robert from the crown; but the ſucceſſion was deemed hereditary; after Stephen at leaſt. The unanimous ſenſe and approbation of the whole nation, and of all foreign ſtates, in the ſucceſſion of St. Edward, demonſtrates the legality of the proceedings by which he was called to the crown; which no one either at home or abroad ever thought of calling in queſtion;

St. Edward was nurſed in the wholeſome ſchool of adverſity, the miſtreſs of all virtues to thoſe who make a right uſe of it. The heart of the young prince ſeemed almoſt naturally weaned from the world by an early feeling experience of its falſhood, deceitfulneſs, and miſeries. This alſo led him to ſeek comfort in the only true channel, which is virtue and the divine love. Though educated in the palace of the duke of Normandy, he was always an enemy to vanity, pleaſure and pride: ſo diligently did he fortify his mind againſt the contagion of a court in which theſe vices reigned. The arms by which he triumphed over them were at the ſame time the means by which he grounded his heart in the rooted habits of the contrary virtues. From his infancy it was his delight to pray much, to aſſiſt as often as poſſible at the divine ſacrifice of the altar, to viſit churches and monaſteries, and converſe with the moſt holy and perfect among the ſervants of God. He was modeſt in his comportment, and ſparing in his words; not out of ignorance or ſlowneſs of parts, for all hiſtorians aſſure

queſtion; ſo clear was the law or cuſtom in that caſe. The poſture of affairs then required that the throne ſhould be immediately filled before a Dane ſhould ſtep into it. Edward Atheling was abſent at a great diſtance and unequal to the difficulties of the ſtate; nor could matters be brought to bear that his arrival could be waited for. St. Edward afterward ſent for him with his whole family in 1054, and treated him as his heir; and after that prince's death, behaved towards his ſon Edgar in the ſame manner, who was alſo ſtiled by him Atheling, or Adeling. The Greek title *Clyto*, or Illuſtrious, given to the prince royal by our anceſtors, was by them changed into the Saxon word Atheling, from *Adel*, Noble, the termination *ing* ſignified a perſon's deſcent, as Malmeſbury takes notice. (l. 1. *de Reg.* c. 3.) Thus Edgar*ing* was the ſon of Edgar: and in France, Mero*ving* and Carlo*ving*, ſon of Meroveus and Charles.

The ſpelling of our ſaint's name was altered upon his acceſſion to the throne: till that time it is conſtantly ſpelled in the Saxon Chronicle Eadward, even two years before; but in 1042 Edward, which is obſervable alſo in his coins; though Eadmund and Eadward are found in later MSS. This is one of the arguments by which biſhop Gibſon *(pref.)* ſhews this chronicle to have been one of the public regiſters which were written by perſons deputed to record all tranſactions of the times, and preſerved in the royal monaſteries, as the Scoti-chronicon informs us. The Saxon chronicle ends in 1154. On it ſee Nicolſon's Engliſh Hiſtorical Library, p. 114.

us, that in wiſdom and gravity he much ſurpaſſed his years; but out of ſincere humility, love of recollection, and juſt apprehenſion of the ſnares and dangers of too great forwardneſs and volubility of ſpeech. His character from his youth was the aggregate of all chriſtian and moral virtues; but that which particularly diſtinguiſhed him was an incomparable mildneſs and ſweetneſs of temper; the fruit of the moſt ſincere humility, and tender univerſal charity. By this teſt of genuine virtue, and mark of the ſpirit of our divine Redeemer, it manifeſtly appeared how perfectly the ſaint was dead to himſelf. Ambition could find no place in a heart crucified to the world, and to all the falſe intereſts of the paſſions. He had learned in the ſchool of Chriſt how empty, how falſe all worldly honours are, how heavy their burden is, and how grievous the charge that attends them. If, where a perſon has no other aim in them but what is directed to the honour of God, and the utility of others, they may be lawful and holy; it is a certain principle in morality that it is a moſt fatal and criminal paſſion for a perſon to reſt in them, or to love them for themſelves, or to ſeek or pleaſe himſelf in them. A man muſt be grounded in perfect humility, and has need of an extraordinary ſtrength and grace to bear the weight of honour, and not ſuffer his heart to cleave to it. The height of dignity expoſes ſouls to great dangers, as the higheſt trees are aſſailed by the greateſt ſtorms. So that a much greater virtue is required to command than to obey; and a Chriſtian ought to learn from the example which Chriſt has ſet us, that it is often the ſafeſt way to endeavour to fly ſuch poſts; and that no one ought to receive a place of honour, without being well aſſured that it is the will of God that calls him to it, and without being reſolved to live upon that pinnacle always in fear and trembling, by having conſtantly the weight of his obligations, and the fear of the divine judgments before his eyes. Thoſe who open a door to any ſecret ambition in their hearts, are juſtly abandoned by God, who ſays of them: *The kings have reigned, but not by me: they have been princes, and I knew it not.* (3) St. Edward was called to the crown by

(3) Oſe. viii. 4.

the right door, and placed by God on the throne of his anceſtors, and had no views but to the advancement of the divine honour, and to the comfort and relief of a diſtreſſed people. So far was he from the leaſt ſpark of ambition, that he declared he would by no means accept the greateſt monarchy, if it were to coſt the blood of a ſingle man. The very enemies of the royal family rejoiced to ſee Edward ſeated on the throne. All were moſt deſirous, after ſo much tyranny, wars, and bloodſhed, to have a ſaint for king, in whom piety, juſtice, univerſal benevolence, and goodneſs would reign, and direct all public councils. With the incredible joy of the whole kingdom he was anointed and crowned on Eaſter-day, in 1042, being about forty years old.

Though he aſcended the throne in the moſt difficult times of diſtraction and commotions, both foreign and domeſtic, and by his piety and ſimplicity might ſeem fitter for a cloiſter than ſuch a crown, yet never was any reign more happy. The very Danes that were ſettled in England, loved, reſpected and feared his name; and to him it was owing, that though they had looked upon England as their own by a pretended right of conqueſt, and though they were ſo numerous as to be able to hold the whole nation in the moſt barbarous ſubjection for forty years paſt, and filled the kingdoms of Northumberland, Mercia, and the Eaſt-Angles with their colonies, yet they made not the leaſt oppoſition or diſturbance, and from that time were never more mentioned in England. It is certain, from the ſilence of all our hiſtorians, that no maſſacre was made of them by the Engliſh in the reign of St. Edward, as Pontanus, the Daniſh hiſtorian, pretends. Such an attempt could not but have been as dangerous as it would have been barbarous and unjuſt; and muſt have made a much greater noiſe than that which happened under Ethelred II. when their power and numbers were much leſs. Nor is it to be doubted but, mingling with the Engliſh, they became incorporated with them: except ſome who might from time to time return into their own country. Sweno, king of Norway, ſon of Canute the Great, equipped a fleet to invade England. Edward put his king-

dom in a good poſture to repulſe him, and ſent Gulinda, a niece of Canute's, into Denmark, leſt by ſtaying in England ſhe might favour the invaſion. In the mean time another Sweno, king of Denmark, made an irruption into Norway, which obliged the Norvegian to lay aſide his expedition againſt England; and he was ſoon after dethroned by Magnus, the ſon of Olaus the Martyr, whom Canute the Great had ſtripped of Norway. In 1046, certain Daniſh pirates, in twenty-five veſſels, landed firſt at Sandwich, then on the coaſts of Eſſex; but the vigilance of Godwin, Leofric, and Siward obliged them to leave this iſland in peace: nor did they ever return again. This happened a little above two hundred years after their firſt invaſion in the reign of Egbert, about the year 830. *(b)*

The only war the ſaint ever undertook was to reſtore Malcolm king of Scotland, to which a glorious victory immediately put an end: and we have ſeen that the only attempt which was ever formed againſt him by the Danes failed of itſelf. At home earl Godwin, and ſome other ambitious ſpirits, complained he kept ſeveral Normans, whom he had brought over with him, about his perſon. But the holy king with great prudence brought them to reaſon, or obliged them to leave his dominions for a time, without bloodſhed; ſo that the little clouds which began to gather in his time, were immediately ſcattered without embroiling the ſtate. A ſenſible proof how formidable the affection of a whole people renders a prince, and how great a happineſs it is to a nation when a king who is truly the father of his ſubjects, reigns in their hearts. The example of St. Edward's virtues had a powerful influence over many that were about his perſon in teaching them to curb their paſſions. It is frequently the ambition of ſovereigns which awakens that of their ſubjects: and a love of riches ſharpens a vio-

(b) For this deliverance from the Danes the feſtival of Hoctide, or Houghtide, is thought to have formerly been kept in England as a day of rejoicing on the 8th of June, or on the Wedneſday on which Hardicanute died. It was celebrated with dancing and drawing cords acroſs the highway, to ſtop people till they paid ſome money. See John Rouſe, De Regibus Angliæ. ed. Hearne.

lent love of vanity and luxury, and produces pride, which paſſions break forth in various vices, which weaken, undermine and deſtroy a ſtate. No prince ever gave ſtronger or more conſtant proofs than St. Edward of a heart entirely free from that canker. He ſeemed to have no other deſire than to ſee his people happy, and to eaſe their burdens; and no prince ſeems ever to have ſurpaſſed him in his compaſſion for the neceſſities of others. Having no inordinate paſſions to feed, he knew no other uſe of money than to anſwer the obligations of juſtice, to recompenſe the ſervices of thoſe that deſerved well of the ſtate, and to extend his liberality to monaſteries and churches, and above all to the poor. He delighted much in religious foundations, by which the divine ſervice and praiſes might be perpetuated on earth to the end of time: but he would never think of plundering his people to raiſe theſe public ſtructures, or to ſatisfy his profuſe alms. His own royal patrimony ſufficed for all. At that time kings had their eſtates: taxes were not raiſed except in time of war or on other extraordinary emergencies. *(c)* St. Edward never found himſelf under any neceſſity of having recourſe to ſuch burdenſome methods. He remitted the Danegelt, which in his father's time had been paid to the Daniſh fleet, and had been ever after paid into the royal exchequer. On a certain occaſion the lords of the kingdom underſtanding that the king's exchequer had been exhauſted by his exceſſive alms, raiſed upon their vaſſals a large ſum unknown to him, and one Chriſtmas begged his majeſty to accept that free preſent of his grateful ſubjects to clothe his ſoldiers, and defray other public expences. St. Edward, ſurpriſed to ſee ſuch a heap of money gathered into his exchequer, returned his thanks to his affectionate ſubjects, but expreſſed a great abhorrence of what he called a pillaging of the poor, and commanded that it ſhould be returned every farthing to

(c) Impoſitions of taxes were made regular in the reigns of Edward III. in England, and Philip of Valois in France. See in the ingenious Hiſtory of Taxes the gradual progreſs that has been made in them. The great eſtates of the crown have been for the greateſt part alienated.

thoſe that had given it. His great alms and actions of pious liberality ſhewed what the ſole retrenching of luxury and ſuperfluity may do. His whole deportment ſhewed how much he was maſter of himſelf. He was never moroſe, never appeared tranſported with anger, puffed up with vanity or fond of pleaſure. His converſation was agreeable, and accompanied with a certain majeſty; and he delighted much to ſpeak of God and ſpiritual things.

St. Edward had conceived from his youth the greateſt eſteem and love for the precious treaſure of purity, and preſerved this virtue both in mind and body without ſtain. St. Aëlred teſtifies, that in his youth, through the warmth of his conſtitution, the ſubtle artifices of the devil, and the liberties of a court in which he lived a ſtranger, he ſuſtained violent aſſaults; but reſiſted this enemy ſo manfully, that in all his battles he was glorioufly triumphant. Humility, a life of prayer and mortification, a diligent flight of all dangerous occaſions, and the practice of all manner of good works were the weapons by which he diligently armed himſelf againſt theſe temptations. Bearing always in mind that, *A man's enemies are thoſe of his own houſhold*, he chaſtiſed his body by an abſtemious life in the midſt of dainties; for to pamper it on ſuch occaſions is as if when a houſe is on fire, a man ſhould throw dry wood on the flames. He watched all the avenues of his ſoul, keeping his eyes and his other ſenſes under the ſtricteſt reſtraint, and an habitual government, that they ſhould never ſteal any unguarded glances or other dangerous liberties; and he ſhunned all ſuperfluous converſe with perſons of the other ſex, from which at leaſt the ſecret corners of the heart contract ſomething which impairs that perfection of purity, by which the affections are entirely ſhut up againſt all creatures, and rendered fit to invite the embraces of the heavenly ſpouſe. His triumph ſeemed by rooted victorious habits both of purity and of humility, and thoſe other virtues by which it is preſerved, to be become eaſy and ſecure, when being placed on the throne, he was intreated both by his nobility and people to take a royal conſort. Earl Godwin whoſe immoderate power

and wealth ſeemed to raiſe him above the level of his fellow ſubjects, moved every engine to make the choice fall upon his daughter Edgitha, a lady totally unlike her father, being moſt remarkably virtuous and abſtemious; for beauty, underſtanding and all accompliſhments ſhe was the miracle of her ſex. Edward ſeeing that reading, ſtudying and devotion were her whole delight, hoped ſhe would be eaſily engaged to become his wife upon condition always to live in holy virginity, in imitation of the Mother of God and St. Joſeph; it not being in his power otherwiſe to marry, he having long ago conſecrated himſelf to God by a vow of perpetual chaſtity, as St. Aëlred aſſures us. The good king earneſtly recommended the matter to God, joining much faſting and almſdeeds to devout prayer, before he diſcloſed his purpoſe to the virgin. She readily aſſented to his religious deſire, ſo that being joined together in holy wedlock they always lived as brother and ſiſter, and their example was afterward imitated by St. Henry and St. Elzear. To aſcribe this reſolution of St. Edward to an averſion to earl Godwin, is a ſlander repugnant to the original writers of St. Edward's hiſtory, and to the character of his virtue, with which ſo ſtrange a reſentment, and ſo unjuſt a treatment of a virtuous lady whom he had made his queen, would have been very inconſiſtent. Godwin was the richeſt and greateſt ſubject in the realm: Canute had made him general of his army, and earl of Kent, and had given him in marriage, not his ſiſter, as Tyrrel and ſome others miſtake, but his ſiſter-in-law, or the ſiſter of count Ulpho, his brother-in-law, as Pontanus calls her. He was afterward high treaſurer, and duke of Weſt-Sex, that is, general of the army in all the provinces that lay ſouth of Mercia, then called Weſt-Sex. That part of his eſtate in Kent which was over-flowed by the ſea, retains from him the name of Godwin-ſands. An unbounded ambition made him often trample on the moſt ſacred laws divine and human. Swein, his youngeſt ſon, being convicted of having offered violence to a nun, was baniſhed by St. Edward into Denmark, but pardoned ſome years after. Godwin for repeated diſobedience and treaſons was him-

ſelf outlawed, unleſs he appeared according to a ſummons ſent him, before the king at Gloceſter, who had aſſembled there an army under the earls Leofric and Siward. Godwin refuſed to ſtand his trial, and returning from Flanders whither he had firſt fled, marched with an armed force towards the king. But Edward whoſe army was much ſuperior in ſtrength, through the mediation of certain friends, pardoned him in 1053, and reſtored him to his eſtates and dignity. During the rebellion of Godwin it was judged neceſſary that the queen his daughter ſhould be confined in the nunnery of Warewell, leſt her dignity might be made uſe of to encourage or give countenance to the vaſſals and friends of the earl. (*d*) Notwithſtanding this precaution of ſtate prudence, from the regard which St. Edward ſhewed to his queen even after the death of earl Godwin, and when the king lay at the point of death, it is evident that they had for each other the moſt affectionate and ſincere eſteem, and tender chaſte love.

(*d*) From this circumſtance ſome moderns falſely pretend that the king had an averſion to his queen. Whereas the hiſtorians who wrote neareſt that time, aſſure us that he always treated her as queen and with the higheſt regard and tenderneſs, no way imputing to her the crimes of her father. This ſhort removal of her perſon from court was an action of ſtate prudence, the circumſtances of which cannot be known at this diſtance of time; nor can we judge better of it than from the known characters of thoſe who were the authors of it. No ſooner was her father pardoned but ſhe was recalled to court, and all reſpect ſhewn her, as formerly. Had there been any coldneſs between her and the king he would have certainly treated her otherwiſe. He pardoned the father perhaps as much on her account as out of motives of clemency. Leofric and Siward were an overmatch for Godwin in power, and the weakneſs of his efforts in this rebellion ſhews his attempt to have been no leſs raſh than wicked, in which his own vaſſals would probably have forſaken him. Leofric and Siward were both perſons eminent for virtue and prudence, the former one of the wiſeſt, moſt munificent and religious ſtateſman, the latter one of the braveſt and moſt experienced ſoldiers this iſland ever produced. When Swein or Sueno, Godwin's ſon, had offered violence to a nun in 1046, the father's power was not ſufficient to protect him; though after he had been long an exile in Denmark, the father being ſupported by the joint ſupplications of Leofric and others that were at the head of affairs, obtained his pardon. But for a murder of count Beorn his kinſman he was afterward obliged to go a pilgrimage to Jeruſalem, and from Milan thither barefoot. He died in Lycia on his return in 1054.

Many actions of kings in public trials and certain affairs of ſtate are rather the actions of their council than their own. This is ſometimes neceſſary that no room be left to ſuſpect that ſcandalous public crimes are by an unjuſt connivance paſſed over with impunity, or that any eſſential part of the duties and protection which a prince owes his people, is neglected. This accounts, in ſome meaſure, for the good king's behaviour towards his mother, in the famous trial which ſhe underwent. The fact is related by Brompton, (4) Knyghton, (5) Harpsfield, and others, though no mention is made of it by Ingulphus or any others who lived neareſt the time. Certain wicked men who deſired to engroſs alone the confidence of the king, and the entire adminiſtration of the government, ſet their wits to work to invent ſome wicked plot for ruining the queen mother in the opinion of the king. Ambition puts on every ſhape to obtain its ends, and often ſuffers more for the devil than would gain a high crown in heaven. Theſe courtiers could play the hypocrites, and had no hopes of ſurpriſing the religious king but under ſome pretence of piety. Queen Emma often ſaw Alwin, the pious biſhop of Wincheſter, by whoſe advice ſhe governed her conſcience. She was therefore accuſed of having had criminal converſation with him. Her chaſtity muſt have been very perfect and very wary, that calumny itſelf could find no other but ſo holy a man to faſten upon. Robert archbiſhop of Canterbury, formerly abbot of Jumiege, whom Edward had brought over with him from Normandy, was drawn into a perſuaſion of her guilt. Her enemies loaded her, moreover, with invectives and accuſations for having conſented not only to marry Canute, the enemy of her former huſband's family, but alſo to have favoured Hardicanute to the prejudice of the right of her children by her firſt huſband, and of the whole Saxon line, to whoſe excluſion from all ſhare in the kingdom ſhe conſented in the articles of this ſecond marriage, agreeing that the crown of all England ſhould be ſettled on her iſſue by Canute; though Canute himſelf altered this ſettlement

(4) Chron. inter 10 Scriptor. (5) De Eventibus Angliæ, ib. T. 2. p. 2329.

by will, ſo far as to leave only Denmark to Hardicanute, and England to Harold whom he had by a former wife or concubine: for he looked upon his poſſeſſion of England as founded in the right of conqueſt. The law of nations allows this to give a title when it is in itſelf juſt, or the fruit of a juſt and neceſſary war which a prince undertook after all other ways of doing juſtice to his people and crown had been tried and failed, and which he always carried on in the diſpoſitions of peace the moment he could obtain the juſt rights he was obliged to purſue by that violent method. But Canute's poſſeſſion, eſpecially of Weſt-Sex (under which name was then compriſed alſo Suſſex and whatever lying on the South-ſide of the Thames was by Canute's partition left to the Engliſh Saxons) was an unjuſt uſurpation; and for Emma *voluntarily* to concur to the excluſion of the rightful heirs was an inexcuſable and unnatural ſtep, for which only her repentance could attone. To this charge, however, Edward ſeemed altogether inſenſible; and perhaps never was any man more remarkably ſo, even towards ſtrangers, with regard to private or perſonal injuries. The accuſation of ſacrilege and incontinency diſturbed him, and filled him with horror and grief beyond meaſure, being on the one ſide unwilling to believe ſo atrocious a crime, and on the other afraid of conniving at ſuch a ſcandal. He therefore ſuffered the biſhops to take cognizance of the cauſe in an aſſembly which they held at Wincheſter: and in the mean time the biſhop was confined in that city, and Emma in the royal nunnery of Warewell in Hampſhire. In the ſynod ſeveral biſhops wiſhed, to the king's great ſatisfaction, that the cauſe might be dropped: but the archbiſhop of Canterbury inſiſted ſo warmly on the enormity of the ſcandal, and the neceſſity and obligation of penance and a public reparation, that the ſynod was worked up to the ſevereſt reſolutions. The injured queen could only have recourſe to God like another Suſanna, againſt the malice of her perjured accuſers, and in proof of her innocence, truſting in him who is the protector of the oppreſſed, offered herſelf to the

trial of Ordeal. (*e*) Accordingly, after the night had been ſpent in imploring the divine protection through the interceſſion of St. Swithin, queen Emma walked

(*e*) Ordeal is derived from the Saxon *Or*, great, and *Deal*, Judgment. (See John Stiernhook, l. 1. de Jure Sueonum Vetuſto, c. 8. Hicks, Diſſertatio Epiſtol. p. 149. Alſo Spelman and Du Cange's Gloſſaries, both in the new edit.) This trial was inſtituted to come at the truth of facts not ſufficiently proved. Firſt, the perſon accuſed purged himſelf by oath, if the judge and accuſer admitted him to oath, and thought this ſatisfactory; ſometimes this oath was confirmed by twelve others called *Compurgators*, who ſwore they believed it true. In trials where the oath was not admitted, the great purgation was ordered: this was of three ſorts: the 1ſt, by red-hot iron (which the perſon accuſed held in his hand or walked over barefoot); the 2d, by boiling water, into which a perſon dipped his hand as far as the wriſt or elbow to take out a ſtone; the 3d, by cold water, or ſwimming perſons, which practice was chiefly uſed in pretending to diſcover wizards and witches; and whereas it was originally employed only by judges, it became in the reigns of James I. and the two Charles's in frequent uſe among the common people. See the notes on Hudibras, and Hutcheſon againſt Witchcraft. By the MS. hiſtory of miracles performed at the ſhrine of St. Thomas of Canterbury, wrote in the reign of Henry II. it appears that the king's foreſters and other officers and country judges, at that time frequently made uſe of this trial of water in examining criminals. On the prayers, faſts, &c. that preceded and accompanied the adminiſtration of Ordeal trials, ſee various forms tranſcribed from *Textus Roffenſ.* in the end of the *Faſciculus Rerum* publiſhed by Mr. Brown. Such trials are allowed by the laws of king Edgar, c. 24, 62. and his ſucceſſors to the end of the Conqueror's reign; though Agobard, the learned archbiſhop of Lyons, who died in 840, and is honoured at Lyons among the ſaints on the 6th of June, wrote a book *Againſt the Judgments of God*, wherein he proves ſuch trials to be tempting God, and contrary to his law, and to the precepts of charity. See his works publiſhed by Baluze. (T. 1. p. 301.) Theſe trials were condemned by the council of Worms in 829. See on them Baluze, (Capitul. Regum Franc. T. 2. p. 639, 654. Goldaſt, (Conſtit. Imper. T. 2. p. 301.) and chiefly Dom Bernard Pez, (Anecdotorum Theſaurus Novus, Auguſtæ Vindelic. An. 1721. T. 2. part 2. p. 635, 648.) Alexander II. formerly the Conqueror's own ghoſtly father, abſolutely forbad them by a decree extant. (Cauſa 2. quæſt. 5. c. 7.) A council at Mentz, in 847, having enjoined the ordeal of ploughſhares to ſuſpected ſervants, pope Stephen V. condemned it in an epiſtle to the biſhop of Mentz. (Cauſa 2. quæſt. 5. c. 20.) All ſuch trials were before condemned by St. Gregory the Great. (Cap. Mennam. c. 2. qu. 5.) Such practices for which there is no warrant of a divine inſtitution, or promiſe of a ſupernatural interpoſition, are ſuperſtitious and tempting God. They ſprung up among the

blindfold and barefoot over nine red-hot ploughſhares, laid in St. Swithin's church in Wincheſter, without receiving the leaſt hurt, ſo that when ſhe was gone over them ſhe aſked how far ſhe was from her purgation? Upon which her eyes were uncovered, and looking behind her upon the ploughſhares which ſhe had paſſed over, ſhe burſt into praiſes of God for her wonderful deliverance. (6) The king who, anxious for the event, had not ceaſed all this while earneſtly to recommend it to God, ſeeing this teſtimony of heaven in favour of the innocence of his dear mother, full of gratitude to her deliverer, caſt himſelf at her feet, begged pardon for his fault of credulity, and in ſatisfaction received the diſcipline from two biſhops who were preſent. In acknowledgment for this miraculous favour he beſtowed on the church of St. Swithin at Wincheſter the iſle of Portland and three manors: queen Emma gave to it nine manors, and biſhop Alwyn nine others according to the number of ploughſhares, which were kept as a memorial in that monaſtery. The archbiſhop Robert returned to Normandy, and retired to his monaſtery of Jumiege, after having firſt in penance performed a pilgrimage to

(6) Brompton, Knyghton, Tho. Rudborne, &c. See Harpsfield, Parker, in vit. Roberti archiep. Alford ad ann. 1047.

the Northern nations, but were condemned by the ſee of Rome whenever any notice of them reached it. The firſt legal prohibition of Ordeal mentioned by Sir H. Spelman in England, is in a letter from king Henry III. to his juſtices itinerant in the North, in the third year of his reign: ſome great lawyers ſay it was ſuppreſſed by act of parliament that year. (See Johnſon's Engliſh Canons, An. 1065.) A purgation by oath was called in law *Legal Purgation:* that of ordeal *Vulgar Purgation.* (See Gonzales in Decretales.) Where theſe trials prevailed by the ſanction of certain particular biſhops, examples are recorded of God favouring the ſimplicity and piety of ſome perſons with a miraculous protection of the innocent. Of this, amongſt others, a remarkable inſtance is recorded in the monk Peter, ſurnamed Igneus, at Florence, in 1067. (See Macquer, Fleury, &c. l. 61. n. 27. p. 183. T. 13.)

Purgations by *ſingle combats* of the accuſer and the accuſed perſon were inſtituted by the Burgundians, introduced in England by the Conqueror, and continued later than Henry III. though always condemned at Rome. See Gerdil, Tr. des combats ſinguliers, c. 11, 71, 167.

St. Peter's tomb at Rome. The king commanded all his mother's goods and eſtates which had been ſeized, to be reſtored to her. She afterward died at Wincheſter in 1052.

The following year was remarkable for the death of earl Godwin who fell down dead whilſt he was at ſupper with the king at Wincheſter, (7) or according to Brompton (8) at Windſor, in 1053. Ralph of Diſſe, Brompton and others ſay, that thinking the king ſtill harboured a ſuſpicion of his having been the contriver of his brother Alfred's death, he wiſhed that if he was guilty he might never ſwallow a morſel of meat which he was putting into his mouth; and that he was choaked with it. This circumſtance, however, is not mentioned by Ingulf, who wrote ſoon after. Harold ſucceeded his father Godwin in the earldom of Kent, and in his other dignities. (f) Griffith, prince of South Wales, having made in-

(7) Ralph of Diſſe, in chron. p. 476, &c. (8) p. 944.

(f) Such dignities were at that time titles of high offices and governments. The Roman emperors had in their courts, beſides ſeveral great officers of the ſtate, certain ſelect noblemen who were called the Companions of the emperor, *Comites imperatoris.* Suetonius mentions them as early as the reign of Tiberius. Conſtantine the Great, having formed the government of the empire upon a new model, gave to many officers of his court the title of *Count,* as the Count of the privy purſe, of the ſtable, &c. alſo to many governors abroad, as the Count of the Eaſt, &c. Thoſe who had the command of the armies in a certain country were called *dukes* or generals, as the Duke of Egypt. Pepin, Charlemagne and all the other Carlovingian princes, gave theſe titles, though at firſt very rarely, to ſome whom they veſted with a limited and dependent kind of ſovereignty in ſome country. Thus Charlemagne created a duke of Bavaria. Feudatory laws were unknown to the world till framed by the Lombards in Italy, the firſt authors of feudatory lands and principalities. Pepin and Charlemagne began to introduce ſomething of them in Germany and France, where they were afterward exceedingly multiplied in the reigns of weak princes, and by various accidents. The emperor Otho I. inſtituted the title of count, duke, &c. which till then had denoted high poſts of command and juriſdiction, to be frequently borne merely as badges of honour, and to be hereditary in illuſtrious families: which example was immediately copied in France and other kingdoms.

In England the Saxon title and office of ealderman of a country was changed in the ninth age into the Daniſh title of *Earl*: which office was of its own nature merely civil: the military governor or general

roads into Herefordſhire, the king ordered Harold to curb him, which he executed. This Griffith ſome years after was taken priſoner and put to death by Griffith-ap-Shewelyn, king or prince of North Wales, who ſent his head to Harold, and preſents to king Edward, who was

general of the army was called by the Saxons Heartogh: which title is given to Hengiſt, &c. in the Saxon Chronicle, and was afterwards exchanged for that of duke. On theſe earls or viceroys ſometimes a kind of limited ſovereignty was conferred. Such was beſtowed by Alfred on his ſon-in-law Ethelred, Ealderman or earl of Mercia, as William of Malmeſbury teſtifies. A homage being reſerved to the king, theſe provinces were ſtill regarded as members or diſtricts of the kingdom, though ſuch earls were a kind of petty kings. Under our Norman kings ſuch ſovereign earldoms or dutchies were diſtinguiſhed among us by the epithet of Palatines.

The kings of France of the third race made ſeveral governments hereditary under the title of Counties, &c. reſerving to the crown ſome homage or acknowledgment as for fiefs. The Normans introduced hereditary titles of honour in England, ſubſtituting barons inſtead of king's Thanes, who long held capital eſtates and vaſſalages in fee. Earls and dukes frequently retained long after this ſome juriſdiction in the counties which gave them their honours. I have had in my poſſeſſion an original MS. ordinance of John Talbot, earl of Shrewſbury, in which, by an act which is called perpetual, he commands that every muſician who ſhall play on any inſtrument within the limits of his county of Salop, ſhall pay a ſmall ſum to a certain chapel of our Lady, under pain of forfeiting their inſtruments, with other ordinances of the like nature. This pious and excellent nobleman was killed at Northampton fighting for Henry VI. in 1460, and was buried in St. Mary's chapel in the church of St. Cuthbert at Worksop, as is mentioned by Rob. Glover (in Geneal. iſtorum Comitum) and Thoreton in his Nottinghamſhire. See Selden, On Titles of Honour, Op. vol. 2. Alſo, Janus Anglorum, on Engliſh Diſtinctions of Honour, vol. 3. and Spelman's Gloſſary, ed. noviſſ.

The title of *Dominus* appeared at firſt ſo inſolent and haughty that Auguſtus and Tiberius would not allow it to be given them. Caligula firſt aſſumed it. Shortly after it was given, not only to emperors, but likewiſe to all governors and courtiers. In France it was long given only to kings; and the epithet of *Senior* to noblemen, equivalent to the Engliſh Ealderman. From *Dominus* was derived *Dam*, which in France was long uſed only of God and the king. At length it became common to all noblemen: but for ſome ages has been reſerved to the female ſex. From *Senior* came *Seigneur*, *Sieur*, *Sire*, and *Meſſire*. In the reigns of Lewis XII. and Francis I. in France *Sire* was a vulgar title; whence our Engliſh *Sir*. *Sire* ſince that time has been appropriated to the French kings. The Franks for many ages took no titles but the names of their manors or reſidence, as of Herſtal, &c. See Glatigny, Oeuvres Poſthumes. Diſcours ſur les titres d'honneur. Paris, 1757.

ſo generous as to beſtow the kingdom of the former which his troops had conquered, on the late prince's two brothers Blechgent and Rithwalag, who ſwore allegiance to Edward. (9) In 1058 the king ſuffered a great loſs by the death of the pious and moſt valiant earl Siward. So great was this ſoldier's paſſion for arms that in his agony he regretted as a misfortune his dying on his bed like a cow, and calling for his armour, expired as ſoon as he had it on. The year before, by the king's orders, he had led an army into Scotland, with which he diſcomfited the uſurper Macbeth, and reſtored Malcolm III. to the throne. In this war, upon receiving news that his ſon was killed in the battle againſt Macbeth, he only aſked whether he was wounded before or behind, and being aſſured that he fell fighting valiantly, and was wounded before, he comforted himſelf, ſaying he wiſhed not a more glorious death for his ſon or himſelf. (10) It is rare for ſo ſtrong an inclination to arms to be under the influence and direction of virtue; which, however, was the character of this brave ſoldier. He was buried in the monaſtery of St. Mary at York. (11) The earldom of Northumberland was given firſt to Toſti, a ſon of the late earl Godwin; and he being ſoon after baniſhed for his oppreſſions and crimes, to Morkard, a grandſon of Leofric, earl of Mercia or Cheſter. The death of Siward was followed by that of Leofric, who was the moſt prudent and religious counſellor of St. Edward, being for his wiſdom the Neſtor of his age, and by his piety a perfect model of chriſtian perfection. His immenſe charities to the poor, the great number of churches which he repaired or built, and the great monaſtery which he founded at Coventry, were public monuments of his zeal and beneficence, which virtues were proved genuine by his ſincere humility and devotion. The exemptions and privileges which his pious and charitable lady Godiva obtained of him for the city of Coventry, have commended their memory to the lateſt poſterity in thoſe parts. (12)

(9) See Echard's Hiſt. of Engl. T. 1. p. 122. and Percy Enderbie's Britiſh and Welſh Hiſtory, p. 215. (10) Brompton in chron. (11) Ibid. (12) See Brompton in chron. and Dugdale's Warwickſhire by Lye.

In the pious and wiſe counſels of this great man, St. Edward who moſt frequently reſided at Iſlip, found his greateſt comfort and ſupport. His ſon Alfgar was made duke of Mercia, but fell ſhort of his father's reputation.

The laws framed by St. Edward were the fruit of his wiſdom, and that of his counſellors. Under the Heptarchy king Ethelbert in 602, and king Wihtred in 696 publiſhed laws or dooms for the kingdom of Kent: Ina in 693 for Weſt-Sex, and Offa about the year 790, for the Mercians. (13) After the union of the Heptarchy from theſe former laws Alfred formed a new ſhort code in 877: Athelſtan, Edmund, Edgar, and Ethelred did the like. Canute added ſeveral new laws. Guthrun, the Daniſh king, who was baptized, and made an alliance with king Alfred, publiſhed with him laws for the Danes who then ruled the Eaſt-Angles and Northumbrians. Edward the Confeſſor reduced all theſe laws into one body, with amendments and additions; which code from this time became common to all England under the name of Edward the Confeſſor's Laws, by which title they are diſtinguiſhed from the poſterior laws of the Norman kings; they are ſtill in force as part of the common law of England, unleſs in things altered by later ſtatutes: *(g)* they conſiſted in ſhort poſitive precepts, in

(13) See theſe laws extant in Sir H. Spelman's Concilia Brit. in Lambard, Saxon Leg. more correct in Wilkins, Conc. M. Britann. See alſo Hicks Diſſ. Epiſt. Wheloc, and Johnſon's Canons.

(g) The laws of Edward the Confeſſor were with great ſolemnity confirmed by William the Conqueror in the fourth year of his reign. (Conc. T. 9. p. 1020, 1024.) Theſe are compriſed in twenty-two articles. It appears by the partiality ſhewn to the Normans that certain clauſes were added by him. Ingulf, at the end of his hiſtory of Croyland, has inſerted fifty other laws of the Confeſſor, merely civil, which are publiſhed by Selden. (Not. in Eadmer. Hiſt. Novor. p. 116, 123.) Theſe were alſo ratified by the Conqueror, who, as Eadmer teſtifies, (Hiſt. Novor. l. 1. p. 29.) afterward introduced in England many Norman laws, though they are not now to be diſtinguiſhed from thoſe of his ſucceſſors. Sir Thomas Craig, in his celebrated Jus Feudale obſerves that the principal ſtatutes of the Engliſh law are borrowed from the uſages of France, and principally of Normandy. (See Journ. des Sçav. 1716. p. 634.) The Conqueror cauſed thoſe of the Confeſſor to be tranſlated into French, in which language he would

which judges kept close to the words of the law, being not reasoned away either by the judges or advocates, says Mr. Gurdon. In them punishments were very mild; scarce any crimes were capital, and amercements and fines were certain, determined by the laws, not inflicted at the will and pleasure of the judges. The public peace and tranquillity were maintained, and every one's private property secured. Not by the rigour of the laws, but by the severity and diligence with which they were executed, and justice administered. Whence Mr. Gurdon says, (14) "This king's religious and just administration was as much or more valued by the people than the text of the laws." It is the remark of the same ingenious author in another place, (15) "Edward the Confessor, that great and good legislator, reigned in the hearts of his people. The love, harmony and good agreement between him, and the great council of the nation, *(b)* produced such a happiness as to be the mea-

(14) History of the Parliament, T. 1. p. 47. (15) Ib. p. 37.

would have causes pleaded. For the Normans were at that time become French both by their language and manners.

The great survey of all the lands, castles, &c. in England was made by the Conqueror in the eighteenth or twentieth year of his reign, and two authentic copies drawn, one of which was lodged in the archives at Westminster, the other in Wincheſter cathedral, as Tho. Rudborne informs us. (Angl. sacra, T. 1. p. 259.) This register or survey, called by the English *The Red Book*, or more frequently *Doms-day Book*, often quotes the usages and survey of Edward the Confessor, as appears from the curious and interesting extract of English-Saxon customs copied from this MS. by Mr. Gale. (Angl. Script. 15. T. 2. p. 759.) Alfred first made a general survey, but this only comprised Shires, Hundreds and Tenths or Tythings. The survey of the Confessor perhaps was of this nature. That of the Conqueror was made with the utmost rigour and such minute accuracy, that there was not a hyde of land, (about sixty-four acres) the yearly revenue or rent whereof, and the name of the proprietor, which were not enregistered, with the meadows, arable land, forests, rivers, number of cattle, and of the inhabitants in towns and villages, &c.

(b) The *Wittena Gemot* or Mycel Synod, that is, Council of the Wites, or Great Council, was the assembly of the States of the Nation. How far its authority extended, or of what persons it was composed, is much controverted. Its name derived from the *Wites*, seems only to imply the great Thanes or lords and governors: yet

Ina,

ſure of the people's deſires in all ſucceeding reigns; the law and government of king Edward being petitioned for, and ſtrenuouſly contended for, by the Engliſh and Norman barons." The ſaint's hiſtorians relate as an inſtance of his extreme lenity and goodneſs, that as he ſeemed one day aſleep in his chamber, he ſaw a ſervant boy come twice and ſteal a conſiderable quantity of money out of a great ſum which Hugoline, the keeper of his privy purſe had left expoſed: and that when the boy

Ina, Egbert, Alfred, Edgar, Canute, &c. in their charters and laws mention the permiſſion, approbation and conſent of the people: which ſome take for an argument in favour of the Commons having had a ſhare in the great aſſembly of the nation. The Conqueror had certainly no council by which he could be controlled in any thing. Nevertheleſs, the ancient ſtatutes concerning the holding the Parliament of England, aſcribed in the preface to Edward the Confeſſor, are there ſaid to have been corrected and approved by the Conqueror. In them is regulated the manner of aſſembling this court in twenty-five articles; but it ſeems not to be doubted but ſeveral of them were added in poſterior reigns after the Conqueror. They are extant in D'Achery's Spicilegium, T. 12. p. 557. Though the name of *Parliament* was new and French, the court was looked upon in the wars of the barons as a reſtoration of the great council of the nation under the Engliſh Saxons, though doubtleſs the form was conſiderably altered. And the little mention that is made of this Wittena Gemot in the Saxon Chronicle, ſeems to indicate that its tranſactions were not then ſo famous. As to the other chief Engliſh-Saxon Courts, the Shire-Gemot or Folk-Mote was held twice a year to determine the cauſes of the county. In it the biſhop and the ealderman preſided; in the abſence of the former an eccleſiaſtical deputy, of the latter the high ſheriff held their places. The Conqueror excuſed the biſhops from aſſiſting at this court: but they had their own court for eccleſiaſtical matters. Every Thane of the firſt claſs had a court, in which he determined matters relating to his vaſſals. This was the original of the *Court Baron* under the Normans, though cauſes which were formerly tried here, for near three hundred years, are reſerved to the king's courts; and thoſe which were judged by the ealderman, or earl or his ſheriff, &c. are long ſince determined by itinerant royal judges. The king preſided in his own court, and in his abſence the chancellor: to this lay appeals from all Shire-Gemots, &c. In this court Alfred condemned to death forty-four judges of inferior courts, convicted of neglect in the adminiſtration of juſtice: though mild in his laws he was rigid in their execution. To this council of the king ſucceeded the court of King's Bench, and Common Pleas. See Lambard, *On the Laws of the Ancient Engliſh*, Selden, Spelman, Somner, Drake, and particularly Squires.

came a third time, he only bad him take care, for Hugoline was coming, who if he caught him, would have him ſeverely whipped, and he would loſe his booty. When Hugoline came in, and burſt into a rage for the loſs, the king bad him be eaſy, for the perſon who had taken the money, wanted it more than they did. Some moderns cenſure this action. But we muſt obſerve that the king doubtleſs took all care that the thief ſhould be made ſenſible of his ſin, and did not imagine he would return to the theft; alſo that he regarded it merely as a perſonal injury which he was always ready to forgive; and that this ſingle *private* inſtance of ſuch a pardon was not imprudent, or would have any influence on the adminiſtration of *public* juſtice. Saints are always inclined to pardon *perſonal* injuries; and in theſe caſes eaſily perſuade themſelves that lenity may be uſed without offending againſt prudence. No prince ſeems to have underſtood better than St. Edward what he owed to the protection of his people, to the laws and to public juſtice; in adminiſtering which he walked in the ſteps of the great king Alfred, and propoſed to himſelf as a model his ſeverity in inſpecting into the conduct of his judges. William the Baſtard, duke of Normandy, came into England to pay a viſit to the king his couſin in 1052, the year before Godwin's death. (*b*)

(*b*) The Norman hiſtorians pretend that St. Edward, ſome ſay on that occaſion, others before he was king, promiſed to ſettle upon him the kingdom of England; others ſay, he gave it him by will. But the whole ſeems a Norman fiction to abate the national prejudices againſt the Conqueror. Why was no ſuch will or promiſe ever produced? How could Edward pretend to make an unprecedented alteration in the ſettlement: and this without ſo much as laying it before the council of the nation? On the contrary, he certainly called over his nephew Edward as his heir in 1057, and thought of no other till Edward's death, which happened the ſame year, as our beſt hiſtorians agree. After his death he treated Edgar with the greateſt affection and diſtinction with no other view: gave him the title of Etheling or Edeling, appropriated to the heir of the crown, or at leaſt to princes of the blood, ſays Speed. Brompton writes that "he loved Edgar as if he had been his own ſon, and thought to leave him the heir of England." (inter 10 Scriptor. p. 946.) The manner in which the ſame author mentions the diſappointment of Edgar, and thoſe who favoured his juſt cauſe, by the uſurpation of Harold,

St. Edward during his exile in Normandy had made a vow to perform a pilgrimage to St. Peter's tomb at Rome, if God ſhould be pleaſed ever to put an end to the misfortunes of his family. When he was ſettled on the throne he began to prepare ſuitable gifts and offerings to make to the altar of the apoſtle, and to put things in order for his journey. For this purpoſe he held a great council, in which he declared his vow, and the obligation he lay under of returning thanks in the beſt manner he was able to the divine clemency, propounded the beſt methods to be taken for ſecuring commerce and the public peace, and affectionately commended all his dear ſubjects to the divine mercy and protection. The whole aſſembly of the governors and chief men of the provinces made ſtrong expoſtulations againſt his deſign. They commended his devotion, but with tears repreſented to him that the kingdom would be left expoſed to domeſtic diviſions and to foreign enemies; and had already before their eyes ſlaughters, civil wars, armies of fierce Danes and every other calamity. The king was moved by their intreaties and reaſons, and conſented that the matter ſhould be referred to Leo IX. who then ſat in St. Peter's chair. Aëlred, archbiſhop of York, and Herman, biſhop of Wincheſter, with two abbots, were diſpatched to Rome on this errand. The pope conſidering the impoſſibility of the king's leaving his dominions expoſed to ſuch grievous dangers and calamities, diſpenſed with his vow upon condition that, by way of commutation, he ſhould give to the poor the ſum he would have expended in his journey, and ſhould more-

Harold, and again by the conqueſt of the Norman, evinces the ſame. (p. 957, 961.) St. Aëlred (alias Ethelred) ſhews clearly this to have been the intention of St. Edward. (l. de Geneal. Regum Angliæ inter 10 Scriptor. T. 1. p. 366.) The ſame may be clearly proved from Turgot, (who lived then in England, was afterward biſhop of St. Andrew's in Scotland, and died at Durham in 1115) alſo from Fordun, and even from the inconſiſtent authors who ſeem to give moſt credit to this idle pretenſion of the Norman, who himſelf relied on no other title than that of conqueſt. Harold indeed, when at ſea he was drove accidentally on the coaſt of France, and was conducted to the duke, promiſed him his intereſt to ſet the crown on his head. Whence the guilt of perjury was complicated with his uſurpation.

over build or repair and endow a monaſtery in honour of St. Peter. King Edward having received this brief, after due deliberation, pitched upon a ſpot where to erect this royal abbey. Sebert, king of the Eaſt-Angles, nephew to St. Ethelbert, upon his converſion, founded the cathedral of St. Paul's in London, and alſo, according to Sulcard, without the walls on the Weſt of that city, a monaſtery in honour of St. Peter called Thorney, where a temple of Apollo is ſaid to have ſtood in the time of the Romans, and to have been thrown down by an earthquake. But, from the ſilence of Bede, Mr. Widmore thinks this little monaſtery was built ſomething later, and by ſome private perſon. It is firſt mentioned in a charter of king Offa, in 785. This monaſtery was called Thorney, and being deſtroyed by the Danes, was reſtored by king Edgar. St. Edward, invited by the ſituation and other circumſtances, repaired and endowed the ſame in a moſt magnificent manner out of his own patrimony, and obtained of pope Nicholas II. the moſt ample exemptions and privileges for it, dated in 1059. (*i*) From its ſituation

(*i*) Weſtminſter-abbey was laſt of all rebuilt in the reign of Henry III. (Widmore, p. 9. and 42.) Sir Chriſtopher Wren complains, that the Norman architects, who had been accuſtomed to work the ſoft Caen ſtone, choſe here ſoft ſtone, like that of Rigate in Surry, which takes in water, and when frozen, ſcales off; whereas good ſtone, like that of Burford in Oxfordſhire, gathers a cruſt, and defends itſelf. Hence theſe walls are much decayed and the ſtones fall off in great ſcales. Even in Henry the ſeventh's chapel, almoſt the fineſt Gothic piece of architecture in the world, the tender Caen ſtone is already eaten by the weather. For the viciſſitude of heat and cold, drought and moiſture, rots materials; whereas timber will bear conſtant moiſture or cold; otherwiſe Venice and Amſterdam would fall. See Mr. Widmore's *Hiſtory of Weſtminſter-Abbey* in 1751; alſo his *Enquiry into the firſt Foundation*. This monaſtery was converted by Henry VIII. into a collegiate church of canons, and in 1541 into an epiſcopal ſee, Thomas Thurley being the ſhort-lived only biſhop. Queen Mary reſtored this abbey to the monks: queen Elizabeth, in 1560, made it a collegiate church, with a dean and twelve prebendaries, beſides a great ſchool, with forty king's or queen's ſcholars. See Dugdale's Monaſtic. T. 1. p. 55. Stow's *Survey of London and Weſtminſter*, from p. 497 to 525. Alſo Maitland, Tanner's Notitia Monaſtic. Widmore's *Hiſtory of Weſtminſter-Abbey*, in 1751. On the profanations committed by the fanatics in this church, ſee *Appendix to the Antiquities of Weſtminſter-Abbey*, p. 6.

King

it was called Weſtminſter, and is famous for the coronation of our kings, and the burial of great perſons, and was at the diſſolution the richeſt abbey in England. William of Malmeſbury, (16) St. Aelred, Brompton, and others relate, that St. Edward, whilſt he reſided in a palace near this church, cured an Iriſhman, named Gillemichel, who was entirely a cripple, and was covered with running ſores. The king carried him on his back, and ſet him down ſound, though Sulcard takes no notice of this miracle. The ſame hiſtorians mention, that a certain woman had a ſwelling in her neck, under her chin, full of corruption and exhaling a noiſome ſmell. Being admoniſhed in a dream, ſhe addreſſed herſelf to the king for his bleſſing. St. Edward waſhed the ulcerous ſore, and bleſſed it with the ſign of the croſs: after which the ſore burſt, and cleanſed itſelf, and the patient was healed. Malmeſbury adds, that it was the conſtant report of ſuch as well knew the life of Edward, that he had healed many of the ſame diſeaſe whilſt he lived in Normandy. Hence was derived the cuſtom of our kings touching for the cure of that ſpecies of ſcrophulous tumour called the king's-evil. Peter of Blois, in 1180, wrote in a letter from the court of Henry II. that the king had touched perſons in this manner. (17) In the records of the tower it appears, that in 1272, Edward I. gave gold medals to thoſe whom he had touched for this diſtemper, as Mr. Becket acknowledges. Queen Elizabeth laid aſide the ſign of the croſs in the ceremony, in which ſhe was imitated by the three ſucceeding kings, though they all continued the practice; and Charles I. in 1650, by a pompous proclamation, invited all who ſtood in need of it, to repair to him, that they might be made partakers of the heavenly gift. (*k*)

(16) L. 2. de Reg. c. 13. (17) Petr. Bleſ. ep. 150. ad Clericos Aulæ regiæ, p. 235. n. 6. See Alford, Annal. ad an. 1062.

King Edward the Confeſſor alſo beſtowed ſeveral eſtates on the epiſcopal ſee of Exeter, which he erected, or rather tranſlated from Crediton and Cornwall, which two ſees he united; and upon the death of Lewin, who was biſhop of them both, he nominated Leofric firſt biſhop of Exeter in 1044, that thoſe churches might not be expoſed to the inſults of pirates. See part of this king's charter for the erection of this ſee in Leland's Itinerary, T. 3. p. 49. 51, 53.

(*k*) That the kings of France cure the Strumæ, or King's-Evil, by their

King Edward reſided ſometimes at Wincheſter, ſometimes at Windſor, or at London; but moſt ordinarily at Iſlip in Oxfordſhire, where he was born. (*l*) Formerly noblemen lived on their eſtates amidſt their tenants and vaſſals, and only repaired to court on certain great feſtivals, or when called by the king upon extraordinary occaſions. Chriſtmas being one of the chief feaſts on which the nobility waited on the king, St. Edward, when the buildings were finiſhed, choſe that ſolemnity for the dedication of the new church at Weſtminſter. The ceremony was performed with great devotion and the utmoſt

their touch with the ſign of the croſs, is confidently affirmed by the bold critic Dr. Thiers, (Tr. des Superſtitions, l. 6. c. 4. p. 106.) though he calls the like notion of the Seventh Son a vulgar error, (ib. p. 107.) which is confirmed by the author of the Remarks (ib.) in the Dutch edition. Guibert of Nogent, in 1100, (l. 1. de Pignor. Sanct. c. 1. p. 331.) tells us, that king Lewis the Big cured the *Strumæ* by his touch with the ſign of the croſs, which it ſeems he had often ſeen him do. He adds, that this king's father Philip loſt that privilege by his crimes; and that he knows that the king of England attempted nothing of that kind. But herein a foreigner may have been miſtaken. William of Nangis ſays, that St. Lewis firſt uſed the ſign of the croſs in touching ſuch diſeaſed perſons; but it appears from Guibert, that he only reſtored the uſe of it. Pope Boniface VIII. in his bull for the canonization of St. Lewis, ſays: "Among other miracles, he conferred the benefit of health upon thoſe that were afflicted with the king's-evil." Philip of Valois cured fourteen hundred of theſe patients. Francis I. touched for this diſtemper at Bologna, in preſence of the pope, in 1515, and whilſt he was priſoner in Spain. No one pretends that all that are touched are cured; for ſeveral are touched more than once, as F. Le Brun remarks, who maintains this privilege to be miraculous. (Hiſt. Critique des Superſtitions, l. 4.) Patritius Armachanus (that is, Janſenius of Ipres) in his furious invective againſt the French, intitled *Mars Gallicus*, acknowledges this privilege in their kings. In England, the learned Bradwardin confidently aſcribes this privilege to Edward III. (De Cauſâ Dei. fol. 39.) Since the Revolution, only queen Anne has touched for this diſtemper. Brompton, in 1198, is ſaid to be the firſt author who openly derives this gift from S. Edward the Confeſſor.

(*l*) Mr. Hearne, our moſt learned and inquiſitive antiquarian, in his edition of Leland's Itinerary, takes notice that the palace of St. Edward at Iſlip ſtood on the north-eaſt ſide, in a place ſtill called *Court Cloſe*, where the remains of a mote, though filled up, are ſtill viſible. At ſome diſtance ſtood his chapel, ſtill in being, though employed to a profane uſe. The font in which St. Edward was baptized at Iſlip, is ſhewn in the gardens of the late Sir George Brown, at Kiddington.

pomp, the biſhop and nobility of the whole kingdom aſſiſting thereat, as Sulcard teſtifies. The king ſigned the charter of the foundation, and of the immunities and privileges granted to this church, to which were annexed the moſt dreadful ſpiritual comminations againſt thoſe who ſhould ever preſume to infringe the ſame. (*m*) Next to the prince of the apoſtles this holy king had a ſingular devotion to St. John Evangeliſt, the great model of

(*m*) The learned Dr. Hickes (in Diſſert. epiſt. p. 64.) pretends that Edward the Confeſſor was the firſt king of England who uſed a ſeal in his charters, ſuch as we find in his charter given to Weſtminſter-abbey kept among the archives of that church, and on one of his diplomas ſhewn in the monaſtery of St. Denys near Paris. This is the origin of the broad ſeal in England. Montfaucon exhibits three or four rough ſeals found on ſome of the charters of the Merovingian kings, the oldeſt of which is one of Theodoric I. (Antiq. de la monarchie Francoiſe, T. 1. p. 191.) The ancient kings of Perſia and Media had their ſeals. (Dan. vi. 17. xiv. 13, 16. Eſther iii. 10.) They are alſo mentioned by prophane authors. The Benedictins in their new French Diplomatique (T. 4. p. 100, &c.) preſent us the prints of the heads or ſeals of all the ancient kings of France, from Childeric, father of Clovis, of the German emperors and kings from Charlemagne, eſpecially from St. Henry II. in the eleventh century, in imitation of the emperors of Conſtantinople; of the kings of Denmark, Bohemia, Hungary, &c. from the twelfth century. Theſe authors prove againſt Hickes, Dugdale, (in his Antiq. of Warwickſhire) &c. that ſeals were uſed by the kings of England before St. Edward, Ethelbert, Edgar, St. Dunſtan, even Offa during the heptarchy. St. Edward brought the more frequent uſe of the royal ſeal from France; yet he often gave charters atteſted by the ſubſcription of many illuſtrious witneſſes, with a croſs to each name, without any royal ſeal; which was the ancient cuſtom, and continued ſometimes to be uſed even after the conqueſt. Menage and the editors of the new Latin Gloſſary of Du Cange, (T. 6. p. 487.) by a groſs miſtake attribute to the Conqueror the firſt uſe of a royal ſeal in England. He only made it more ſolemn and common. Ingulphus, (p. 901.) the Annals of Burton, (p. 246.) &c. are to be underſtood that ſeals were not uſed by particulars before the conqueſt: but they do not compriſe the court: hence we learn the ſenſe of that common aſſertion of our hiſtorians and lawyers that St. Edward was the firſt inſtitutor of the broad-ſeal.

At firſt kings uſed for their ſeal their own image on horſe-back: afterwards great men uſed their arms, when theſe became ſettled and hereditary. About the time of Edward III. ſeals became common among all the gentry. Niſbet and Mackenſie obſerve that they ſerved in deeds without the ſubſcription of any name till this was ordered in Scotland by James V. in 1540; and about the ſame time in England. See Bigland's obſervations on Parochial Regiſters, p. 81.

holy purity and divine charity; and it is related in his life, that he was forewarned by that glorious Evangeliſt of his approaching diſſolution, in recompence of his religious devotion, in never refuſing any juſt and reaſonable requeſt that was made him for the ſake, or in the name of that ſaint. The pious king, by his munificent foundation, hoped to erect a ſtanding monument of his zeal for the divine honour, and of his devotion to the holy apoſtle St. Peter, and to eſtabliſh a ſeminary of terreſtrial angels, by whom a perpetual holocauſt of divine praiſe and love might be paid to God with chaſte affections diſengaged from the world, and all earthly things, for all ſucceeding ages, when he ſhould be no longer on earth to praiſe God here himſelf: alſo by the fervour of many pious ſervants of God he deſired to ſupply the defects and imperfection of his own devotion in the divine love and ſervice. At the ſame time he renewed with the utmoſt fervour the entire oblation, which he had never failed all his life continually to make of his heart, and of all that he had or was to the divine glory, begging he might be made, through the divine mercy, an eternal ſacrifice of love. In theſe diſpoſitions, he ſung with holy Simeon: *Lord, now letteſt thou thy ſervant depart in peace.* Being taken ill before the ceremony of the dedication was over, he haſtened the ſame, and continued to aſſiſt at it to the end. He then betook himſelf to his bed, and by the moſt perfect exerciſes of devotion and the ſacraments of the church, prepared himſelf for his paſſage to eternity. In his laſt moments, ſeeing his nobles all bathed in tears round his bed, and his affectionate and virtuous queen ſobbing more vehemently and weeping more bitterly than the reſt, he ſaid to her with great tenderneſs: "Weep not, my dear daughter; I ſhall not die, but ſhall live. Departing from the land of the dying, I hope to ſee the good things of the Lord in the land of the living." (18) Commending her to her brother Harold, and certain other lords, he declared he left her an untouched virgin. (*n*) He calmly expired on the

(18) Brompton in Chronic. p. 950.

(*n*) St. Edward, in his laſt illneſs, gave a ring which he wore to the abbot of Weſtminſter, as William Caxton, in the reign of Henry VI.

5th of January, in 1066, having reigned twenty-three years, ſix months, and twenty-ſeven days, in the ſixty-fourth year of his age. Never was king more ſincerely or more juſtly regretted by his ſubjects; and to ſee the happineſs of the good Confeſſor's reign revived, was the conſtant and the higheſt object of all the temporal wiſhes of their poſterity for many ſucceeding ages. William the Conqueror, who aſcended the throne in October the ſame year St. Edward died, cauſed his coffin to be incloſed in a rich caſe of gold and ſilver. His queen Edgitha ſurvived the ſaint many years. Ingulf, a learned Norman monk, whom the Conqueror made abbot of Croyland, and who was intimately acquainted with her, very much extols her learning, humility, invincible meekneſs, and extenſive goodneſs towards all ranks. (19) All our hiſtorians give her the ſame great and amiable character. Whence Speed calls her a lady of incomparable piety. When ſhe lay on her death-bed, ſhe aſſured upon oath many that were preſent, that ſhe had lived with king Edward only as a ſiſter, and died a maid. (20) By the Conqueror's order ſhe was buried by St. Edward, and her coffin was covered with plates of ſilver

(19) P. 895. (20) Malmeſb. l. 2. Reg. c. 19.

VI. relates in his MS. Chronicle of England. It is ſaid, in the life of the ſaint, to have been brought to the king by a pilgrim, as an aſſurance of his death being at hand, given in a viſion by St. John Evangeliſt, though this circumſtance was unknown to Sulcard. This ring of St. Edward's was kept ſome time in Weſtminſter-abbey, as a relick of the ſaint, and applied for curing the falling-ſickneſs. In imitation of this, the ſucceeding kings were accuſtomed to bleſs rings on Good-Friday againſt the cramp and the falling-ſickneſs till the change of religion. See Polydore Virgil, (Hiſt. l. 8.) Harpsfield. (Sæc. 11. c. 3.) The late king at arms, the learned and ingenious Mr. Anſtis, (*Rules of the Gart.* T. 2. p. 223.) proves the cuſtom of our kings bleſſing theſe rings on Good-Friday from John of Ipres, in the reign of Edward III. and from ſeveral MSS. accounts of the comptrollers of the king's houſhold. In the chapel of Havering (ſo called from having this ring) in the pariſh of Horn-Church, near Rumford, in Eſſex, (once a hunting ſeat of the king's) was kept, till the diſſolution of abbeys, the ring given by the pilgrim to St. Edward; which Mr. Weaver ſays he ſaw repreſented in a window of Rumford church. The miracles chiefly produced for the canonization of St. Edward, were wrought after his death, but long before the reign of Henry II. not then trumped up to ſerve that occaſion.

and gold. (o) In 1102, the body of St. Edward was found entire, the limbs flexible, and the cloths freſh. Soon after, a certain Norman, whoſe name was Ralph, and who was an entire cripple, recovered the uſe of his limbs by praying at his tomb, and ſix blind men were reſtored in like manner to their ſight: which miracles, with ſome others, being duly proved, the ſaint was canonized by Alexander III. in 1161, (21) and his feſtival began to be kept on the 5th of January. Two years after, a ſolemn tranſlation of his body (which was found incorrupt, and in the ſame condition as formerly) was performed by St. Thomas, archbiſhop of Canterbury, in preſence of king Henry II. and many perſons of diſtinction on the 13th of October; on which day his principal feſtival is now kept. The national council of Oxford, in 1222, commanded his feaſt to be kept in England a holyday. Out of reſpect to the memory of St. Edward, the kings of England to this day, at their coronation, receive his crown, and put on his dalmatic and maniple, as part of the royal robes, though even the crown has been ſince changed, and now only bears St. Edward's name, being made in imitation of his. (22)

St. Edward was a ſaint in the midſt of a court, and in a degenerate age. Such an example muſt convince us, that for any to impute their want of a chriſtian ſpirit and virtue to the circumſtances of their ſtate or ſituation, is a falſe and fooliſh pretence: a proof of which is, that if theſe were changed, they would ſtill remain the ſame perſons. The fault lies altogether in their own ſloth and paſſions. One who is truly in earneſt, makes dangers

(21) See Baron. ad eum ann. Alford Annal. T. 4. p. 101.
(22) Watts in Gloſſario M. Pariſii, p. 282. and the Account of the Regalia.

(o) Underneath St. Edward's chapel was buried, without any monument or inſcription, Maud the moſt holy queen of England, daughter to St. Margaret, and wife to Henry I. and mother to the empreſs Maud married to the emperor Henry V. and mother of our Henry II. Queen Maud walked to church every day in Lent barefoot and bare-legged, wearing a garment of ſackcloth; ſhe likewiſe waſhed and kiſſed the feet of the pooreſt perſons, and gave them alms. The priory of Chriſt Church without Aldgate, and the hoſpital of St. Giles in the Fields were founded by her.

and difficulties a motive of greater vigilance, application, and fervour, and even converts them into the means of his greater ſanctification. Temperance and mortification may be practiſed, the ſpirit of true devotion acquired, and all virtues exerciſed by the divine grace, even in an heroic degree, where a deſire and reſolution does not fall ſhort. From obſtacles and contradictions themſelves the greateſt advantages may be reaped: by them patience, meekneſs, humility and charity are perfected, and the ſoul is continually awaked, and quickened, into a lively ſenſe of her duty to God.

On the same Day.

SS. Faustus, Januarius, and Martialis, MM. Theſe ſaints are called by Prudentius *The three crowns of Cordova*, (1) in which city they, with undaunted conſtancy, confeſſed Jeſus Chriſt before a judge named Eugenius, in the year 304. Firſt Fauſtus, then Januarius, and laſtly Martialis, who was the youngeſt, was hoiſted on the rack. Whilſt they were tormented together, Fauſtus ſaid: "How happy is this union in our ſufferings, which will unite us in our crowns!" Eugenius charged the executioners to torment them without intermiſſion, till they ſhould adore the gods. Fauſtus hearing theſe orders, cried out: "There is one only God, who created us all." The judge commanded his noſe, ears, eye-lids, and under-lip to be cut off, and the teeth of his upper-jaw to be beaten out. At the cutting off each part, the martyr returned thanks to God, and freſh joy ſparkled in his countenance. Januarius was then treated in the ſame manner. All this while Martialis prayed earneſtly for conſtancy whilſt he lay on the rack. The judge preſſed him to comply with the imperial edicts; but he reſolutely anſwered: "Jeſus Chriſt is my comfort. Him I will always praiſe with the ſame joy with which my companions have confeſſed his name in their torments. There is one only God, Father, Son, and Holy Ghoſt, to whom our homages and praiſes are due." The three martyrs being taken from their racks, were condemned to be burnt

(1) Hymn. 4. v. 20.

alive, and cheerfully finiſhed their martyrdom by fire at Cordova in Spain, in the reign of Diocleſian. See their genuine acts in Ruinart, p. 597. and Prudentius l. de Coronis Mart.

Seven FRIAR MINORS, MM. Five Franciſcan miſſionaries having glorified God by martyrdom in Morocco in 1220, on the 16th of January, as has been related on that day; ſeven other zealous prieſts of the ſame Order ſailed to Africa the year following, with the ſame view of announcing Chriſt to the Mahometans. Their names were Daniel, the provincial of Calabria, Samuel, Angelus, Donulus, Leo, Nicholas, and Hugolin. Arriving at Ceuta, they preached three days in the ſuburb of the city, which was inhabited by Chriſtians: after which they went into the town, and preached Chriſt alſo to the infidels. The populace hearing them, immediately took fire, covered them with mire and filth, and carried them before their king, whoſe name was Mahomet. From their rough habits and ſhorn heads he took them for madmen, but ſent them to the governor of the town. By him, after a long examination, they were remanded to the king, who condemned them to be beheaded. They ſuffered with great joy in the year 1221, on the 10th of October; but are commemorated in the Roman martyrology on the 13th. See F. Wadding's Annals of the Order, S. Antoninus, and Chalippe, Vie de S. Francois, l. 4. T. 1. p. 326.

St. COLMAN, M. In the beginning of the eleventh century, the neighbouring nations of Auſtria, Moravia, and Bohemia were engaged againſt each other in implacable diſſenſions and wars. Colman, a Scot, or Iriſhman, and according to Cuſpinian and other Auſtrian hiſtorians, of blood royal, going on a penitential pilgrimage to Jeruſalem, arrived by the Danube from the enemy's country at Stockheraw, a town ſix miles above Vienna. The inhabitants perſuading themſelves that he was a ſpy, unjuſtly tortured him various ways, and at length hanged him on a gibbet, on the 13th of October, in 1012. The double teſtimony of heroic actions of

virtue and of miracles is required before any one is enrolled by the church among the ſaints, as Gregory IX. declares in his bull of the canonization of St. Antony of Padua. Neither miracles ſuffice, without clear proof of heroic ſanctity, nor the latter without the former, ſays that pope; and the ſame is proved by the late Benedict XIV. (1) A fervent ſpirit of compunction and charity, and invincible meekneſs and patience under exquiſite torments and unjuſt ſufferings were an undoubted proof of the ſanctity of the ſervant of God, which was confirmed by the incorruption of his body, and innumerable miracles. Three years after his death his body was tranſlated by the biſhop of Megingard, at the requeſt of Henry marquis of Auſtria, and depoſited at Mark, the capital of the ancient Marcomans, near Moravia. St. Colman is honoured in Auſtria among the tutelar ſaints of that country, and many churches in that part of Germany bear his name. See his life wrote ſoon after his death by Crekenfred, abbot of Mark, publiſhed by Caniſius; alſo Dithmar in Chron. and Leopold VI. marquis of Auſtria, in Chronico de Auſtriæ dynaſtis; Aventinus; Raderus, T. 3. p. 109. and Colgan, Act. SS. Hib. p. 107. n. 12.

St. GERALD, count of Aurillac, or Orilhac, patron of Upper Auvergne, C. This virtuous nobleman was born in 855, and inherited from his parents the moſt tender ſentiments of piety and religion. It being the cuſtom of that age for lords to lead their vaſſals to war in perſon, the art of war was looked upon as a neceſſary part of his education; but a lingering illneſs detained him a long time at home, during which he took ſo much delight in ſtudies, prayer, and holy meditation, that he could never be again drawn into the tumultuous ſcene of a worldly train of life. By rooted habits of perpetual ſtrict temperance and aſſiduous devotion he entered upon a penitential courſe of life. After the death of his parents he gave almoſt the whole revenue of his large eſtate to the poor, reſerving a very ſmall pittance for his own ſubſiſtence: he went meanly clad, in a man-

(1) L. de Canon. Sanct.

ner ſuitable to the auſtere life he had embraced, faſted three days a week, never ſupped, and kept always a very frugal table. He roſe every morning at two o'clock, even in journeys, ſaid the morning part of the divine office, and meditated till ſun-riſe: then he heard maſs, and divided the whole day between the duties of religion and thoſe of his ſtation, devoting a great part of it to prayer and pious reading. He had uſually a good book read to him at table; but after meals, allowed himſelf a little time for relaxation and converſing with his friends, though his diſcourſe turned always upon ſomething ſerious: in his pilgrimages and journeys he always took with him ſome holy prieſts with whom he might pray, and always choſe a lodging next to ſome church. At prayer he appeared quite abſorpt in God. Calling once at the monaſtery of Solemniac, during the long office on Aſcenſion-day, he ſtood unmoved in ſo devout contemplation as never to ſeem to perceive the ſeat and form richly covered that was prepared for him. The monks from his very countenance and attitude learned with what profound ſentiments of adoration, awe and love, we ought to preſent ourſelves before God. He had ſuch an abhorrence of praiſe and flattery that he diſcharged from his ſervice any one who diſcovered any thing that tended to manifeſt his virtue: and if he was a ſlave, ordered him to be chaſtiſed. All miraculous cures which God wrought by his means he moſt carefully concealed. He found great ſatisfaction in viſiting the tombs of St. Martin and other ſaints, being tranſported at the remembrance of the bliſs which their happy ſouls now enjoy in the beatific viſion. Acts of charity to the poor, and of juſtice to his vaſſals, were a great part of his external employments; and it was his chief care to make up all quarrels among them, to exhort all to virtue, and to furniſh them with the beſt means for their ſpiritual inſtruction and advancement. In a ſpirit of ſincere devotion and penance he performed an auſtere pilgrimage to Rome, and after his return founded at Aurillac a great church under the invocation of St. Peter in 884, in the place of that of St. Clement, which his father had built there together with a Bene-

dictin abbey. This monaſtery our ſaint enlarged and enriched, and with great care and ſolicitude procured the moſt perfect obſervances of the Order to be eſtabliſhed in it. He had ſome thoughts of taking himſelf the monaſtic habit, but was diſſuaded by St. Gauſbert, biſhop of Cahors, his director, who repreſented to him that, in the ſtation in which God had placed him in the world, he was able to promote the divine honour to greater advantage in the ſervice of his neighbour, and that he ought to acquit himſelf of the obligations which he owed to others. Seven years before he died he loſt his ſight: in that ſtate of corporal darkneſs his ſoul was employed in contemplating the divine perfections, and the glory of the heavenly Jeruſalem, in bewailing his diſtance from God, and his own ſpiritual miſeries, and thoſe of the whole world, and in imploring the divine mercy. His happy death happened at Cezeinac in Quercy, on the 13th of October, 909. His body was conveyed to Orilhac, and interred in the monaſtery, where it was honoured with many miracles, atteſted by St. Odo of Cluni, and others. His ſilver ſhrine was plundered by the Huguenots in the ſixteenth century, and his ſacred bones ſcattered about, but ſome of them were recovered. This great abbey was ſecularized, and converted into a collegiate church of canons by Pius IV. in 1562, according to Longuerue, (1) not by Pius V. as Piganiol and Baillet have it. The dignity of abbot is preſerved, who is commendatory, and lord of the town and territory, with great prerogatives, but not of the caſtle which belongs to the king. The town of Aurillac was raiſed about the abbey, and has been long the capital of Upper Auvergne. See the life of St. Gerald compiled in four books by St. Odo of Cluni, who died thirty-three years after him, extant in Surius, Biblioth. Cluniac. p. 66. and part in Mabillon, Act. Ben. Sæc. v. with extracts from the Chronicle of Adhemar, and other writers.

(1) Deſcr. de la France, part 2. p. 138.

OCTOBER XIV.

St. CALIXTUS, or CALLISTUS, Pope, M.

See Tillem. T. 2. from St. Optatus, St. Auſtin, and the Pontificals. Alſo Hiſt. des Emper. Moret, named by Benedict XIV. canon of St. Callixtus's church of St. Mary beyond the Tiber, l. de S. Calliſto ejuſque Eccleſia S. Mariæ tranſtyberinæ, Romæ, 1753, folio, and Sandini, Vit. Pontif. p. 43.

THE name of St. Calliſtus *(a)* is rendered famous by the ancient cemetery which he beautified, and which for the great number of holy martyrs whoſe bodies were there depoſited, was the moſt celebrated of all thoſe about Rome. *(b)* He was a Roman by birth, ſucceed-

(a) This name in ſeveral later MSS. is writ Calixtus: but truely in all ancient MSS. Calliſtus, a name which we frequently meet with among the ancient Romans both Chriſtians and Heathens, even of the Auguſtan age. See the inſcriptions collected by Gruter, p. 634. Blanchini, Inſcrip. 36, 191, 217, &c. Boldetti, l. 2. c. 18, &c. Muratori, Theſaurus, &c. The name in Greek ſignifies *The beſt, moſt excellent, or moſt beautiful.*

(b) The primitive Chriſtians were ſolicitous not to bury their dead among infidels, as appears from Gamaliel's care in this reſpect, mentioned by Lucian, in his account of the diſcovery of St. Stephen's relicks: alſo from St. Cyprian, who makes it a crime in Martialis, a Spaniſh biſhop, to have buried children in prophane ſepulchres, and mingled with ſtrangers. (ep. 68.) See this point proved by Mabillon, (Diſſ. ſur les Saints Inconnus, § 2. p. 9.) Boldetti, (l. 1. c. 10.) John de Vitâ, (Theſaur. Antiquit. Benevent. Diſſ. 11. anno 1754.) Bottario, &c. That the catacombs were the cemeteries of the Chriſtians is clear from the teſtimony of all antiquity, and from the monuments of Chriſtianity with which they are every where filled. Miſſon, (Travels through Italy, T. 2. ep. 28.) Burnet, Letters on Italy, James Baſnage, Hiſt. Eccl. (l. 18. c. 5, 6.) Fabricius (Bibl. antiqu. c. 23. n. 10. p. 1035.) ſuſpect Heathens to have been often buried in theſe catacombs. Burnet will have them to have been the *Puticuli*, or burial place of ſlaves and the pooreſt people, mentioned by Horace, (Satyr. 8. & Epod. l. 5. & ult.) Varro, Feſtus, Sextus Pompeïus, Aulus Gellius, &c. But all theſe authors mention the Puticuli to have been without the Eſquiline-gate only, where the aſhes, or ſometimes (if criminals, ſlaves, or other poor perſons who died without friends or money to procure a pile for to burn them, or ſo much as an earthen urn to contain their aſhes) the

ed St. Zephirin in the pontificate in 217 or 218, on the 2d of Auguſt, and governed the church five years and two months, according to the true reading

the bodies of ſuch perſons were thrown confuſedly on heaps in pits, whence the name *Puticuli*. There were probably other ſuch pits in places aſſigned near other highways, which were called Columellæ, Saxa, and Ampullæ. See Gutherius (De Jure Manium, l. 2.) and Bergier. (Hiſt. des Chem. Milit. l. 2. c. 38. & ap. Grævium, T. 10.) The catacombs, on the contrary, are dug on all ſides of the city, in a very regular manner, and the bodies of the dead are ranged in them in ſeparate caverns on each hand, the caverns being ſhut up with brick or mortar. By the law of the twenty-two tables mentioned by Cicero, (De leg. l. 2. c. 23.) it was forbid to bury or burn any dead corpſe within the walls of towns. At Athens, by the laws of Solon, and in the reſt of Greece, the ſame cuſtom prevailed, upon motives partly of wholeſomeneſs, as St. Iſidore obſerves, (l. Etymol.) partly of ſuperſtition. (See the learned canon John de Vitâ loc. cit. c. 11.) At Rome, veſtal virgins, and ſometimes emperors were excepted from this law, and allowed burial within the walls. Every one knows that on Trajan's pillar (that finiſhed and moſt admirable monument) the aſhes of that emperor were placed in a golden urn: which having been long before plundered, Sixtus V. placed there a ſtatue of St. Peter, as he did that of St. Paul on Antoninus's pillar; though the workmanſhip of this falls far ſhort of the former. The heathen Romans burned the corpſes of their dead, and placed the urns in which the aſhes were contained uſually on the ſides of the highways. Cicero mentions (l. 1. Tuſcul. Quæſt. c. 7.) thoſe of the Scipio's, the Servilii, and the Metelli on the Appian road. See Montfaucon. (Antiqu. T. 9, 10. & Suppl. T. 5. & Muſæum Florent.) And on the ancient conſular roads about Rome, Ficoroni (Veſtigia di Roma antica, c. 2. p. 6.); the accurate and judicious Bergier's Hiſtoire des Chemins Militaires des Romains (l. 1. & ap. Grævium, Ant. Rom. T. 10.); and Pratillo, Della via Appia riconoſciuta e deſcritta da Roma ſino a Brindiſi, l. 4. Napoli, 1762.

The catacombs are the ancient cemeteries of the Chriſtians. Thoſe near Naples and Nola are ſpacious, and cut in ſtony ground. See Ambr. Leonius, (Deſcr. Urbis Nolæ, l. 3. c. 2.) Montfaucon, (Diar. Ital. p. 117, 154.) Mabillon, (Iter. Ital. n. 18. & 21.) &c. On thoſe of Florence, ſee Foggini, (De Rom. S. Petri itin. p. 291.) &c. On theſe and others at Milan, and many other places, ſee Boldetti. (Oſſervazioni, &c. l. 2. c. 19. p. 586.) The Roman catacombs are narrow and dark, and except thoſe of St. Sebaſtian and St. Agnes, too low for ſtrangers to viſit with any ſatisfaction, or for perſons to walk in, without often crawling with great difficulty, and the ground (which is too ſoft a mould to ſupport large caverns like thoſe of Naples) is in many places fallen in. Theſe caverns about Rome are ſo numerous, and of ſuch extent, (each ſhooting into ſeveral branches) that they may be called a city under ground. So ſtupendous were the works of the ancient Romans, that their ruins

and

of the moſt ancient Pontifical, compiled from the regiſters of the Roman church, as Henſchenius, Papebroke and Moret ſhew, though Tillemont and Orſi give him

and remains not only aſtoniſh all modern architects that behold them, but quite overwhelm them with amazement, as Juſtus Lipſius obſerves. (De magnit. Rom. c. 11. de Aquaduct.) And Albertus Leander, ſpeaking of Claudius's aqueduct, ſays, to raiſe ſuch a work, the whole world would ſeem now-a-days too weak and unequal to the undertaking. The very ſinks and common ſewers were one of the wonders of the world. In like manner, how the immenſe quantity of earth to form the catacombs was moved, is a juſt ſubject of ſurpriſe. Boldetti, (Oſſervazioni ſopra i cimiteri, c. 2. p. 5.) Bottarius, (Roma Sotter. p. 8.) Mamachi, (Orig. Chriſtian. T. 3. p. 160.) Severani, (De 7 Urbis Eccl. in Eccl. S. Sebaſtiani, p. 421.) &c. doubt not but theſe caverns were firſt dug by the heathen Romans to get ſand and other materials to build the walls and houſes in the city, as their original name implies. This is affirmed in the acts of St. Sebaſtian, (ap. Bolland. ad 20 Jan. l. 23. p. 278.) ſpeaking of SS. Marcus and Marcellianus: *Sepulti ſunt Viâ Appiâ milliario ſecundo ab urbe in loco qui vocatur ad Arenas, quia cryptæ Arenarum illic erant, ex quibus urbis mœnia ſtruebantur.*

The Chriſtians never gave into the cuſtoms either of preſerving the bodies of their dead like the Egyptians, or of burning them with the Romans, or of caſting them to wild beaſts with the Perſians; but, in imitation of the people of God from the beginning of the world, buried them with decency and reſpect in the earth, where, according to the ſentence pronounced by God, they return to duſt, till the general reſurrection. At Rome they choſe theſe caverns or *arenæ* for their burial places, digging lodges on each hand, in each of which they depoſited a corpſe, and then walled up the entrance of that lodge. Boldetti proves the cemetery of St. Agnes to have been enlarged after the reign of Conſtantine: and the ſame is not doubted as to many others. Several inſcriptions on ſepulchres in the catacombs give to the perſons there interred the quality of *foſſores*, or diggers (of cemeteries). See Aringhi, l. 1. c. 13. Boldetti, l. 1. c. 15. Bottarius, T. 2. p. 126. The pagans of Rome burned their dead bodies: which is true not only of the rich, but in general; nor is biſhop Burnet able to produce one contrary inſtance; though ſometimes the corpſe of a criminal or ſlave, who had neither friends nor money, might be thrown into the Puticuli, upon the heads of the aſhes of the others, without the ceremony of being burnt. H. Valeſius, in his notes on Euſebius, p. 186. obſerves, that it is hard to determine at what time the Romans began to leave off the cuſtom of burning their dead; but it muſt have been about the time of Conſtantine the Great, probably when he had put an end to the empire of Paganiſm. The heathens learned of the Chriſtians to bury their dead; and grew at once ſo fond of this cuſtom, that in the time of Theodoſius the younger, as Macrobius teſtifies, (Saturnal. l. 7. c. 7.) there was not a body burnt in all the Roman empire.

only four years and some months. Antoninus Caracalla, who had been liberal to his soldiers, but the most barbarous murderer and oppressor of the people, having

The original names of Catacombs were *Arenarium*, or *Arenariæ*, or *ad Arenas*, that is, Sandpits, as appears in many ancient acts of martyrs: also *Cryptæ* or Caverns, and in Africa *Areæ*; in the Acts of St. Cyprian, and Tertullian (ad Scapul.). It is written *Catatumbæ* in St. Gregory the Great, (l. 3. ep. 30.) as Du Cange observes; but *Catacumbæ* is the usual name. It is not to be met with before the fourth age, but occurs in the Liberian calendar, and was first given to the cemetery of St. Callistus, now of St. Sebastian; afterward to all ancient cemeteries about Rome. The bodies, now only bones and dust, in each lodge, have usually a lacrymatory urn or vessel placed by them: if this be tinged with deep red, and has a red sediment of blood at the bottom, it is a sign of a martyrdom. On the door of brick and mortar with which the lodge was closed, is frequently painted some symbol, as a flower, branch, vine, &c. With this not rarely occurs a name, with dates, or other notices, which are sometimes carved on a marble before the door. (Montfaucon, Diar. Italic. c. 8. p. 118.) That innumerable martyrs were buried in these catacombs is indisputable. The Liberian calendar testifies, that the popes Lucius, Stephen, Dionysius, Felix, Eutychian, and Caius in the third age; and Eusebius, Melchiades, and Julius in the fourth, were deposited in the catacombs or cemetery of St. Callistus: Marcellinus and Sylvester, in that of Balbina; in the list of martyrs, Fabian, Sixtus, and Pontian in the former, or that of Callistus. In the acts and calendars of martyrs many are mentioned to have been deposited in the cemeteries of St. Callistus, Priscilla, Ursus Pileatus, Thraso, Bassilla, &c. In these cemeteries, especially that of St. Callistus, the bodies of many famous martyrs have been discovered, and translated thence: also of many whose names are not found in the calendars; and sometimes mention is made in the inscription of a great number of martyrs together. In the cemetery of Bassilla and St. Hermes were found one of St. Marcella, and five hundred and fifty martyrs; another of St. Ruffinus and one hundred and fifty martyrs. *Marcella et Christi Martyres* CCCCCL. *Ruffinus et Christi Martyres* CL. (ap Aringhi, l. 3. c. 23. & Boldetti, l. 1. c. 44. p. 233.) With this inscription was carved a palm-branch, and with the former two, and between them a crown of two other branches. In the cemetery of St. Agnes was found St. Gordian, with his whole family, martyrs: (ap. Mabill. Iter. Ital. p. 139.) *Hic Gordianus Galliæ nuncius jugulatus pro fide cum familiâ totâ quiescunt in pace. Ysphila* (Boldetti reads it a contraction for Theophila) *Ancilla fecit*, with a palm branch.

That the earthen vials with the red sediment contained blood, appears from the following observations. Leibnitz, after trying this red sediment with various chymical experiments, in a letter to Fabretti, confesses he could find nothing it resembled but a hardened brittle crust

been maſſacred by a conſpiracy, raiſed by the contrivance of Macrinus, on the 8th of April, 217, who aſſumed the purple, the empire was threatened on every

cruſt of congealed blood, which after ſo many ages retains its colour. See the remarks of Fabretti (Inſcript. domeſt. c. 8. p. 556.) and Boldetti. (l. 7. c. 38.) The Chriſtians uſed the utmoſt diligence to gather the blood of the martyrs, and depoſit it with their bodies. They ſucked it up whilſt freſh, with ſponges, off of the wood or ſtones, and they gathered the duſt and ſand which was ſtained, to extract it, as Prudentius witneſſes. (hymn. 11. p. 141.) See the acts of St. Vincent in Ruinart, &c. Hence ſometimes a ſponge or cloths ſtained with blood are found in ſuch vials. See Boldetti (ib.) and Mamachi. (T. 1. p. 462.) Such vials have ſometimes an inſcription upon them, *Sang.* or *Sa. Saturnini*, &c. (ib.) and are ſometimes found where a clear inſcription atteſts the martyrdom. A vial of this kind was fixed on the ſepulchre of St. Primitius in the Oſtorian, now called Oſtrian cemetery, with this inſcription: *Primitius in pace qui poſt multas anguſtias fortiſſimus martyr et vixit annis P. M. XXXVIII. Conjugi ſuo perdulciſſimo benemerenti fecit.* (Boldetti, l. 1. c. 14. p. 51. Mamachi, T. 1. p. 462.) With great devotion and care the faithful preſerved the blood of the martyrs. See Boldetti, l. 1. c. 26. ad c. 39. F. Lupi, in his curious and learned diſſertation (De Epitaphio S. Severæ, p. 31.) ſhews, that the primitive Chriſtians endeavoured to recover all the drops of the martyr's blood, that the funeral might be *entire*, as Prudentius ſays of St. Hippolytus. (hymn. 2.)

Nec jam denſa ſacro quidquam de corpore ſylva
Obtinet, aut plenis fraudat ab exequiis.

St. Ambroſe mentions the blood of SS. Vitalis and Agricola, doubtleſs in a vial found with their bodies, (Exhort. ad Virg.) and the ſame of SS. Gervaſius and Protaſius. Hence the Congregation of Indulgences and Relicks declared in 1668, that veſſels tinged with blood accompanied with palm-branches ought to be regarded as marks of the relicks of a martyr. (ap. Papebr. ad 20 Maii, & Mabillon Diſſ. cit. § 4. p. 23.) Mabillon doubts not but ſuch veſſels of blood alone are aſſured marks. (ib.)

Chriſtians from the beginning often viſited out of devotion the tombs of the martyrs, and in the times of perſecution often concealed themſelves in theſe catacombs, and aſſembled here to celebrate the divine myſteries. Whence the perſecutors forbid them to enter the cemeteries, as the judge proconſul declared to St. Cyprian, (in actis, p. 11.) and the prefect of Egypt to St. Dionyſius of Alexandria. (ap. Euſ. l. 7. c. 11.) See alſo Euſ. l. 9. c. 2. Tertullian, (ad Scapul. c. 3.) and ſeveral inſcriptions importing this in Boldetti, (l. 1. c. 11.) Mamachi, (T. 3. p. 162.) and chiefly Bottarius againſt Burnet. (Roma Sotter. T. 1. p. 12.)

That the catacombs were known to be filled with the tombs of *innumerable* martyrs, and devoutly viſited by the Chriſtians in the early ages of chriſtianity, is inconteſtable from the teſtimonies of St.

ſide with commotions. Macrinus beſtowed on infamous pleaſures at Antioch that time which he owed to his own ſafety, and to the tranquillity of the ſtate, and gave an

Jerom, St. Paulinus, and Prudentius. St. Jerom mentions (in c. 40. Ezech. T. 5. p. 980. ed. Ben.) that, "when he was a boy, and ſtudied at Rome, he was accuſtomed on Sundays to viſit in a round the ſepulchres of the apoſtles and martyrs; and frequently to go into the *cryptæ*, which are dug in the earth to a great extent, and have on each hand bodies of the dead like walls, and with their darkneſs ſtrike the mind with horror," &c. It is clear he went not thither to play, as Baſnage anſwers to this authority, (Hiſt. de l'Egl. l. 18. c. 6. n. 8.) but to perform an exerciſe of religion and piety, as all others clearly expreſs this practice. St. Paulinus ſays, that the tombs of the martyrs here contained could not be numbered. (Poem. 27. in Nat. 13. S. Paulin.)

Hic Petrus, hic Paului proceres; hic martyres omnes,
Quos ſimul innumeros magnæ tenet ambitus urbis,
Quoſque per innumeras diffuſo limite gentes,
Intra Romuleos veneratur eccleſia fines.

[See S. Paulinus in Nat. 11. publiſhed by Muratori, Anecd. Lat.]

Prudentius (hymn. 11. on St. Hippolytus) deſcribes the catacombs: (v. 1. &c. p. 278. ed. Delph. Paris, 1687.)

Haud procul extremo culta ad pomœria vallo,
Merſa latebroſis crypta patet foveis, &c.

[At length, v. 53, &c.]

He mentions that he himſelf viſited theſe holy places, and (in the cemetery of St. Cyriaca, a lady who built it, and was buried in it in the Veran field, on the left-hand of the road to Tibur, a mile from Rome) he ſaw the body of St. Hippolytus, with an altar by it, on which prieſts celebrated and diſtributed the divine myſteries: on the wall of the chapel was a picture repreſenting the martyrdom of the ſaint, and among other circumſtances, the faithful gathering his ſcattered relicks, and with cloths and a ſpunge ſucking up his blood on the briars and ground. He ſays in the ſame hymn, that the bodies of many martyrs lay there without names, titles, or inſcriptions, and that he ſaw the bodies of ſixty depoſited together, whoſe names were only known to Chriſt:

Innumeros cineres Sanctorum Romulâ in urbe
Vidimus. ——————
Plurima litterulis ſignata ſepulchra leguntur
Martyris aut nomen, aut epigramma aliquod.
Sunt et multa tamen tacitas claudentia tumbas
Marmora, quæ ſolum ſignificant numerum, &c.

He adds (ib. v. 188.) that on the ſolemnities of particular martyrs which were kept by the people, all Rome, and the neighbouring provinces went to adore God at their tombs, kiſſing their relicks.

Feſtivals

opportunity to a woman to overturn his empire. This was Julia Mœsa, ſiſter to Caracalla's mother, who had two daughters, Sohemis and Julia Mammæa. The lat-

Feſtivals could not be kept for all martyrs, as Mamachi takes notice, T. 1. p. 471. The numberleſs tombs of other anonymous martyrs are celebrated by this pious and elegant father in his hymn on St. Laurence, v. 540. From the cuſtom of kiſſing, and praying at the entrance of the tombs of the martyrs came the expreſſion of viſiting their *limina* or threſhold, which has been particularly uſed of the tombs of SS. Peter and Paul.

Apoſtolorum et Martyrum
Exoſculantur limina.
[Prudent. hymn. 2. v. 516.]

The bodies of many celebrated martyrs have been from time to time tranſlated from the catacombs; yet new vaults are frequently diſcovered. Burnet acknowledges that often in the extent of a whole mile no relicks are found; for no notice is taken of thoſe which neither inſcriptions nor other marks ſhew to have been martyrs. That only Chriſtians were buried in theſe places is proved by Mabillon, Boldetti, &c. for the faithful never made uſe of any but their own cemeteries, when it was in their power ſo to do. If the bodies of SS. Vitalis and Agricola were interred among the Jews, and the aſhes of SS. Neſtablus and Zeno were mingled with thoſe of aſſes, (Soz. l. 5. c. 8.) this was owing to the malice of the perſecutors. A ſtone is mentioned by Montfaucon to have been found in one of the catacombs with the heatheniſh inſcription *Diis Manibus*: and I ſaw on one in St. Sebaſtian's *D. M.* but it is evident that Chriſtians ſometimes made uſe of ſtones which they took from broken old monuments of idolaters, as appears by croſſes or other chriſtian ſymbols and inſcriptions on other parts of the ſame, as I obſerved in ſeveral in Rome, in a great muſæum or repoſitory at Verona, &c. in the ſame manner as the porphyry urn of Agrippa, taken from the porch of the Pantheon, is now placed over the tomb of Clement XII. in the Corſini chapel in the Lateran church. Fabretti thinks *D. M.* was often uſed by Chriſtians for *Deo Magno*. (Inſcr. c. 8. p. 564.) Scipio Maffei (Muſ. Veron. p. 178) produces a chriſtian epitaph with *Deo Magno*. In Muratori (Inſcr. T. 4. p. 1878.) we have an epitaph certainly of a Chriſtian with *D. M.* and ſeveral ſuch occur; in which it is more reaſonable to ſuppoſe it meant *Deo Magno*: yet in ſome that are undoubtedly Chriſtian it is *Diis Manibus*, which muſt be ſome old heatheniſh ſtone made uſe of by a Chriſtian. There is at leaſt no danger of ſuch being miſtaken for martyrs, as biſhop Burnet pretends. In the ancient ſepulchres of Chriſtians the inſcriptions expreſs faith in one God or Chriſt, or of a reſurrection by the words *peace*, *ſleeping*, or the like. They are frequently adorned with ſymbols of their faith, as a fiſh, &c. an emblem of Chriſt, (ſee Anſelm Coſtadoro, monk of Camoldoli, Diſſ. del Peſce ſimbolo di Gieſu Chriſto, edit. an. 1750.) the figures of Adam and Eve, emblems of our returning to duſt,

ter was mother of Alexander Severus, the former of Bassianus, who being priest of the sun, called by the Syrians Elagabal, at Emesa in Phœnicia was surnamed

dust, and figures of other patriarchs or prophets of the old law, especially of Noe, and his ark, or a dove, emblems of baptism.

The monogram of Christ's name in a cross is much older than Constantine, who is no where said to have invented, but only to have employed it in the Labarum, &c. It is found on the sepulchre of St. Marius, martyr under Adrian, of St. Alexander under Antoninus, of St. Laurence, and St. Hermes, both in the cemetery of Priscilla, of St. Primitius, of St. Caius pope, &c. (ap. Fabretti, Inscript. & Boldetti, Osserv.) That this monogram had been used by heathens was a mistake of Casalius (De Vet. Sac. Christian. rit. c. 11.) and Fortunius Licetus, (De reconditis antiquorum lucernis) which James Basnage warmly adopted (Hist. des Juifs, l. 3. c. 23. & Hist. de l'Egl. l. 18. c. 6. T. 2.); for in the coin of Decius to which they appeal, the mark differs widely, and is a contraction for three Greek letters: in that of Ptolemy of Cyrene, Bottarius finds nothing like it, (T. 1. p. 154.) It seems a mark for thunder, such as is found in others, (ap. Ciampini, T. 2. Vet. Mon. p. 72.) at least it differs widely from this monogram. See Georgi, (Diss. de Monogrammate Christi) Bottari, (loc. cit. p. 153.) Cuper (Notat. in Luc. Cæcil. c. 44. p. 501. ed. nov. Paris. Op. Lactant.) and Mamachi, (T. 3. p. 67.) also Menckenius, a Lutheran. (Diatribe de Monogram.) Christ is often represented in these ancient monuments under a carved or painted figure of a lamb with or without a cross on his head; (see Bosius, Boldetti, Buonarroti, Ciampini, &c.) but more frequently under that of a shepherd carrying the lost sheep on his shoulders, an emblem of his mercy towards sinners, and of the efficacy of repentance. Tertullian, a Montanist, mentions this emblem for the encouragement of sinners carved on chalices by the catholics. (l. de Pudicit. c. 7. & 10.) See Orsi, Diss. de capital. crim. absolutione per tria priora Eccl. Sæcula, c. 4. p. 115. This figure was very frequently used especially by penitents, (and such all Christians are by their profession) and is found on ancient vessels, earthen urns, sepulchral lamps and gems. See many examples in Aringhi, T. 1. Bottarius, T. 1. & 2. Boldetti, Muratori, Gruter, Ciampini, Buonarroti, Peter Sanctes Bartholus, De Lucern. par. 3. tab. 28. &c.

In the paintings in the vials, lamps and other monuments found in these cemeteries, images of SS. Peter and Paul frequently occur. See Ciampini, Vet. Monum. c. 22. Blanchini, (Prolus. in T. 3. Anastas.) Bosius, Aringhi, Bottarius, Boldetti, l. 1. c. 39. Buonarroti, De fragmentis Vitrorum, Tab. 10. & sequ. De Mozzis, canon of Florence, Hist. SS. Cresci and Sociorum. Florentiæ, 1710. p. 79. Foggini, De Rom. S. Petri itin. Exerc. 20. p. 543. In these St. Paul is generally painted on the right hand, because that is the left to the eye of the spectator. To these images Eusebius is thought to allude when after relating the martyrdom of the apostles at Rome, he says, "The monuments which yet subsist in the cemeteries there [at Rome]

Heliogabalus. Mœsa being rich and liberal, prevailed for money with the army in Syria to proclaim him emperor; and Macrinus quitting Antioch, was defeated

Rome] confirm this history." (Hist. l. 2. c. 25. p. 83. ed. Cantabr.) St. Austin mentions the images of SS. Peter and Paul with Christ in the middle, in some churches, (l. 1. de Consensu Evang. c. 10. T. 3. par. 2 p. 8.) St. Paul is always painted bald, and with a longer beard. Their long garment is tied on or joined on the breast with a button; but in some pictures they hold it fast together with their right hand. The custom of painting these apostles on earthen or glass vessels is mentioned by St. Jerom: *In cucurbitis vasculorum quas vulgo faucomarias vocant, solent apostolorum imagines adumbrari.* (in c. 4. Joan. T. 3. p. 1492.) In the vials and paintings of these cemeteries are found the images of Justus, Demas and Timothy, disciples of St. Paul; of SS. Laurence, Vincent, Abdon and Sennen, Hippolytus, &c. See Aringhi, Boldetti, Buonarroti, Mamachi, &c. St. Laurence is painted in the cemetery of pope Julius, in a cloak, holding a book and a cross, (ap. Aringhi, T. 2. p. 354.)

Among other symbols represented in these places, a stag was an emblem of a christian's thirst after Christ, a palm-branch of victory, see Boldetti, Muratori, Marangoni, Bottari, Lupi, &c.: a ship, of the church: see Foggini, loc. cit. c. 20. p. 484. Hier. Alexander, Diss. de Navi Ecclesiam referentes Symbolo; John Lami, l. De eruditione Apostolorum. c. 4. p. 51. edit. an. 1738; and Scipio Maffei, Osserv. litt. Veron. T. 5. p. 23, edit. 1739: an anchor, of hope, also of constancy, &c. On these and others see the senator Buonarroti, Osserv. sopra alcuni Frammenti di vasi antichi de vetro; Boldetti, Osservationi sopra i cimiteri; Marangoni, Cose Gentilesche ad uso delle Chiese; Bottari, Sculture e Pitture sacre estratte dai cimiteri di Roma, edit. an. 1737; Fabritti, Inscript. Domest.; Bosius and Aringhi, Roma Subterr. On the catacombs see also Bolland. T. 2. Febr. in St. Soterem, p. 389. Mabillon, &c. These remarks seemed necessary to rectify several mistakes of Burnet, Misson, Spanheim, James Basnage, &c. and serve to illustrate several passages in the Acts of Martyrs. Mabillon (Diss. sur le Culte des Saints inconnus) takes notice, that the symbols of a dove, a sheep, an olive, a vine, a palm, an anchor or the like, which may denote certain virtues, are no proofs of martyrdom nor sanctity; nor are they looked upon as such at Rome. The same pious and learned author shews, from authorities and examples, that the utmost caution is to be taken to prevent mistakes, and that doubtful relicks are to be decently buried rather than distributed; and he proves from the decrees of Urban VIII. and Innocent XII. in 1691, that relicks distinguished by certain proofs of martyrdom, of saints otherwise unknown, though the sacristan gives them a name, are not to hold the same rank with other relicks; insomuch that an office is never allowed for such saints, unless by a special grant on some extraordinary occasion, on which see Bened. XIV. De canoniz SS. par. 2. c. 27. n. 18. p. 278, 279.

The

and ſlain in Bithynia in 219, after he had reigned a year and two months, wanting three days. Heliogabalus, for his unnatural luſts, enormous prodigality and

The principal catacombs or ancient cemeteries of Rome are, that of St. Priſcilla within the city, where ſtands the church of St. Pudentiana, Virgin, not far from that of her ſiſter St. Praxedes. This Priſcilla is ſaid to have been mother of St. Pudens whoſe houſe where St. Peter lodged, is believed to have been this church of St. Pudentiana between the Viminal and Quirinal hills. That ad Urſum Pileatum, (ſo called from ſome ſign or ſtreet) now St. Bibiana's church, on the Eſquilin hill. There is another of the ſame name, afterward called of SS. Abdon and Sennen, on the road to Porto. That on the Vatican hill, where is the tomb of SS. Peter and Paul, on the Aurelian way. On the Aurelian way, half a mile from the Aurelian gate called alſo Janiculenſis, was that of St. Calepodius, now a church of St. Pancras; that of St. Julius, pope; that of St. Felix, pope; that of Lucina, two miles from the gate of St. Pancras. On the way to Porto, that of Pontianus, afterward Ad Urſum Pileatum, and of SS. Abdon and Sennen, &c. On the way to Oſtia, a ſecond called of Lucina; that of Anaſtaſius Ad Aquas Salvias or Ad Guttam jugiter manantem: that of St. Cyriacus. On the Ardeatin way that of St. Calliſtus, (reaching to the Appian where was its moſt eminent part.) See Boldetti, p. 550. thoſe of St. Petronilla or of SS. Nereus and Achilleus; of St. Balbina, and of St. Damaſus, theſe two lying towards the Appian way. On the Appian way, thoſe of Prætextatus, or St. Sixtus, of St. Calliſtus, (the principal part of St. Sebaſtian's two miles from Rome, at which church is the great entrance into this catacomb,) of St. Zephyrin, of St. Soteris, V. of St. Urban, &c. On the Latin way of Apronianus, of SS. Gordian and Epimachus, &c. On the Lavican way, of Caſtulus; of Tiburtius, afterward of St. Helena, empreſs, (whoſe Mauſolæum was erected there, now in a portico belonging to the Lateran baſilic,) or Inter duas Lauros. On the Preneſtin or Paleſtrin way, out of the Eſquilin or Lavican or Paleſtrin gate, of the Acqua Bulicante. On the Tiburtin way, of St. Cyriaca; of St. Hippolytus. On the Nomentan way of St. Agnes where that holy virgin was firſt interred two miles from the Viminal gate, now called Pia; this is the moſt ſpacious catacomb next to St. Sebaſtian's: that ad Nymphas (ſo called from waters there): of St. Alexander's: of St. Nicomedes, &c. On the New Salarian way, of SS. Saturninus and Thraſo: of SS. Cryſanthus and Daria: of Oſtriano (built by one of the Oſtorian family): of Priſcilla (different from that within the city, and probably founded by a different lady of this name): of St. Sylveſter: of St. Hilaria, &c. On the Old Salarian way, that ad Clivum Cucumeris: of St. Hermes or St. Baſſilla, &c. On the Flaminian way, of St. Valentin, or St. Julius, pope: of St. Theodora, &c. There are others; ſome at a conſiderable diſtance from Rome; one diſcovered on the Flaminian way, ſeveral miles from Rome. See Boldetti, l. 2. c. 18. Boſius and Aringhi, Roma Subterr.

Mabillon

gluttony, and mad pride and vanity, was one of the moſt filthy monſters and deteſtable tyrants that Rome ever produced. He reigned only three years, nine

Mabillon obſerves, (loc. cit. p. 153.) that in the firſt ages of the church the faithful turned their faces toward the Eaſt at prayer; built churches ſo that the high altar and head of the church was eaſtwards, the riſing ſun being a ſymbol of the reſurrection. They alſo buried the faithful with their feet turned towards the Eaſt (the rituals of late ages ſay, towards the altar in the chapel in which they are buried, or towards the high altar, if in the church yard or body of the church). Adamnan and Bede deſcribe the ſepulchre of Chriſt, that he was interred with his ſacred feet towards the Eaſt. Haymo (Hom. in die Paſchæ) confirms the ſame, adding that his right hand was turned towards the South, and his left hand towards the North. From his ſepulture Chriſtians have made this their common rule in their burials: alſo that at the laſt day they might riſe facing the riſing ſun, as an emblem of the reſurrection. The Roman Ritual publiſhed by Paul V. in 1614, preſcribes that prieſts be buried with their heads towards the altar, to face the people. The dioceſs of Rheims and ſome others retain the old cuſtom of making no diſtinction between prieſt and laity in this reſpect, but bury all with their feet turned towards the altar.

We learn from antient chronicles, and from the Pontificals publiſhed by Anaſtaſius, Blanchini, Vignoli, &c. that Calliſtus made the cemetery which reached to the Appian way. But by this we are to underſtand that he only enlarged and adorned it; for it exiſted before his time, as is obſerved by Aringhi, Rom. Subter. T. 1. l. 3. c. 11. Papebroke, Analect. de SS. Petro et Paulo, n. 37. p. 437. T. 5. Junij; Onuphrius Panvinus, Tr. de Ritu ſepel. mort. & Cœmeter. c. 12. n. 4. l. de 7. urb. eccleſ. item in Epitom. Rom. Pont. p. 5. &c. Cardinal Baronius, Annal. Blanchini, Not. in Anicet. T. 2. p. 115, &c. and this obſervation is ſupported by the authority of the Pontificals of Vignoli, in indiculo int. cit. cod. MSS. Blanchini, T. 1. p. 4. Beſides there were three of the predeceſſors of Calliſtus buried in that cemetery; viz. Anicetus, Soter, and Zephyrinus. It now goes under the name of the catacomb of St. Sebaſtian, who was firſt buried there, and is patron of the church ſituate at the entrance of it. This is one of the ſeven principal churches of Rome: it was magnificently rebuilt in 1612 by cardinal Scipio Borgheſe, who placed in it reformed Ciſtercians, known in France by the name of Feuillants. The pious and learned cardinal Bona, who died at Rome in 1674, was abbot of it. The church is adorned with fine paintings, and enriched with many relicks; amongſt others, thoſe of St. Sebaſtian, St. Fabian, and St. Calliſtus. It is three miles from the gate of St. Sebaſtian, formerly called Capena, from an ancient city of Latium, twelve miles from Rome. In the church we read an inſcription, ſetting forth, "that 174,000 holy martyrs, and 46 illuſtrious biſhops, were buried in the cemetery of Calliſtus:" and from this ſome authors think that forty-ſix popes were buried there. But we can pronounce with certainty

months, and four days, being aſſaſſinated on the 11th of March, 222, by the ſoldiers, together with his mother and favourites. Though he would be adored with

tainty of ſixteen, viz. Anicetus, Soter, Zephyrinus, Anterus, Pontianus, Fabian, Lucius, Stephen, Sixtus, Eutychian, Caius, Euſebius, Melchiades, (who are mentioned in the Pontificals of Vignoli and Blanchini,) Urban, Denis, and Cornelius (according to the Pontifical of Anaſtaſius); for though Urban was depoſited in the cemetery of Præextatus, it belonged to that of Calliſtus, as Bloſius and other authors obſerve. To the above-mentioned popes we are to add the apoſtle ſaint Peter.

Prudentius, Hym. 11. v. 53. St. Paulinus, Poem. 27. nat. 13. &c. ſay that the multitude of martyrs buried in the catacombs was *innumerable:* but we are not therefore to infer, that none but martyrs were buried in them; for they were common to all the faithful, as is proved by Onuphrius Panvinus, l. de cœmeter. c. 11. Scacchus, de not. et ſign. ſanctitatis, ſect. 9. Bened. XIV. de Canoniz. T. 4. part. 2. c. 26. n. 6. &c. Sometimes catechumens are found, as appears from certain inſcriptions. See the Diſſertation of Moretti on St. Calliſtus, c. 4. p. 97. Mazochi, Ep. ad ill. D. Georgi, an. 1745. Mabillon, de Cultu SS. ignot. &c. From what we have ſaid, it is evident that the faithful admitted none but their brethren into thoſe catacombs, which they revered as ſacred places containing the bodies of the ſaints who reign with Chriſt.

In that of Calliſtus there is an ancient altar of ſtone, which according to a popular opinion, belonged to that holy pope. But Fonſeca obſerves that it was rebuilt ſince the pontificate of St. Sylveſter; the altars before that period being ſtone-tables, of which ſome are yet ſeen in Rome. Ancient monuments make no mention of the decree attributed to this pope, for having the altars made of ſtone; for ſuch were common at that time. In the firſt ſix ages the altars were hollow underneath, conſiſting of a plank, or board, ſupported on pillars, under which the bodies of martyrs were depoſited. See Bocquillon, ſur la liturg. p. 24. & ſur S. Calliſt. Fonſeca, de Baſil. S. Laur. in Damaſo, c. 8. p. 51. The throne of the ancient popes, which was in the ſubterraneous chapel of the ſame catacomb, (Onuph. Panvin. de 7. Eccl. c. 4. p. 96.) was removed to the church of the knights of St. Stephen of Piſa. See Boldetti, l. 1. c. 10. p. 37. and Fonſeca, loc. cit. p. 50.

Chriſtians in the primitive ages were ambitious to be buried near the tombs of the martyrs, hoping for this devotion to be aſſiſted by their prayers, and deſiring to riſe in their glorious company at the laſt day. In the ſixth and ſeventh centuries very holy men and newly baptized children were allowed burial with the martyrs in churches: which was afterward extended to others, and tolerated by the biſhops, though the very words of the Conſecrations of churches and cemeteries ſhew the firſt to be properly for the living, the latter for the dead. Moreover too great a multitude of burials in churches in large cities breaks the pavements, and diſfigures the buildings: but, moreover,

his new idol the ſun, and in the extravagance of his folly and vices ſurpaſſed if poſſible Caligula himſelf, yet he never perſecuted the Chriſtians. His couſin-german and ſucceſſor Alexander, ſurnamed Severus, was for his clemency, modeſty, ſweetneſs, and prudence, one of the beſt of princes. He diſcharged the officers of his predeceſſor, reduced the ſoldiers to their duty, and kept them in awe by regular pay. He ſuffered no places to be bought, ſaying: "He that buys muſt ſell." Two maxims which he learned of the Chriſtians were the rules by which he endeavoured to ſquare his conduct. The firſt was: "Do to all men as you would have others do to you." The ſecond, That all places of command are to be beſtowed on thoſe who are the beſt qualified for them: though he left the choice of the magiſtrates chiefly to the people, whoſe lives and fortunes depend on them. He had in his private chapel the images of Chriſt, Abraham, Apollonius of Tyana, and Orpheus, and learned of his mother Mammæa to have a great eſteem for the Chriſtians. It reflects great honour on our pope, that this wiſe emperor uſed always to admire with what caution and ſolicitude the choice was made of perſons that were promoted to the prieſthood among the Chriſtians, whoſe example he often propoſed to his officers and to the people, to be imitated in the election of civil magiſtrates. (1) It was in his peaceable reign that the Chriſtians firſt began to build churches, which were demoliſhed in the ſucceeding perſecution. Lampridius, this emperor's hiſtorian tells us, that a certain idolater putting in a claim to an oratory of the Chriſtians, which he wanted to make an eating houſe of, the emperor adjudged the houſe to the biſhop of Rome, ſaying it were better it ſhould ſerve in any kind to the divine worſhip, than to gluttony, in being made a cook's ſhop. To the debaucheries of Heliogabalus St. Calliſtus oppoſed faſting and tears, and he every way promoted

(1) Lamprid. in Alex.

moreover, where the graves are not deep, or the vaults ill cloſed, it ſenſibly infects the air. See Haguenot, Prof. en medecine a Montpellier, Memoire ſur le danger des inhumations dans les egliſes, an. 1748.

exceedingly true religion and virtue. His apoſtolic labours were recompenſed with the crown of martyrdom on the 12th of October, 222. His feaſt is marked on this day in the ancient martyrology of Lucca. The Liberian calendar places him in the liſt of martyrs, and teſtifies that he was buried on the 14th of this month in the cemetery of Calepodius, (*c*) on the Aurelian way, three miles from Rome. The Pontificals aſcribe to him a decree appointing the four faſts called Ember-days; which is confirmed by ancient Sacramentaries, and other monuments quoted by Moretti. (2) He alſo decreed, that ordinations ſhould be held in each of the Ember Weeks. (*d*) He founded the church of the Bleſſed Virgin Mary beyond the Tiber. In the calendar publiſhed by Fronto le Duc he is ſtyled a confeſſor: but we find other martyrs ſometimes called confeſſors. Alexander himſelf never perſecuted the Chriſtians: but the eminent lawyers of that time, whom this prince employed in the principal magiſtracies, and whoſe deciſions are preſerved in Juſtinian's Digeſtum, as Ulpian, Paul, Sabinus and others, are known to have been great enemies to the faith, which they conſidered as an innovation in the commonwealth. Lactantius informs us (3) that Ulpian bore it ſo implacable a hatred, that, in a work where he treated On the Office of a Proconſul, he made a collection of all the edicts and laws which had been made in all the foregoing reigns againſt the Chriſtians, to incite the governors to oppreſs them in their provinces. Being himſelf

(2) Moretti de S. Calliſto, Diſq. 1. p. 67. and Claudius Sommierus, T. 1. Hiſt. Dogmaſticæ S. Sedis, l. 2. p. 159. (3) Lactant. Inſtit. l. 5. c. 11.

(*c*) We learn from the martyrologies of Bede, Ado, &c. that Calepodius, a prieſt full of zeal, was attached to the ſervice of the Roman church under the pontificate of Calliſtus, and having baptized a great number of illuſtrious pagans he was martyred with many others of the faithful. Calliſtus, who took the care of his burial, was ſhortly after interred by his ſide. He is honoured on the 10th of May.

(*d*) From St. Peter to St. Sylveſter, we read of no other pope holding Ordinations but in the month of December. See Vignoli, lib. Pontif. &c.

prefect of the prætorium he would not fail to make uſe of the power which his office gave him, when upon complaints he found a favourable opportunity. Hence ſeveral martyrs ſuffered in the reign of Alexander. If St. Calliſtus was thrown into a pit, as his Acts relate, it ſeems probable that he was put to death in ſome popular tumult. Dion (4) mentions ſeveral ſuch commotions under this prince, in one of which the prætorian guards murdered Ulpian their own prefect. Pope Paul I. and his ſucceſſors, ſeeing the cemeteries without walls and neglected after the devaſtations of the barbarians, withdrew from thence the bodies of the moſt illuſtrious martyrs, and had them carried to the principal churches of the city. (5) Thoſe of SS Calliſtus and Calepodius were tranſlated to the church of St. Mary beyond the Tiber. Count Everard, lord of Ciſoin or Chiſoing, four leagues from Tournay, obtained of Leo IV. about the year 854, the body of St. Calliſtus, pope and martyr, which he placed in the abbey of Canon Regulars which he had founded at Ciſoin fourteen years before; the church of which place was on this account dedicated in honour of St. Calliſtus. Theſe circumſtances are mentioned by Fulco, archbiſhop of Rheims, in a letter which he wrote to pope Formoſus in 890. (6) The relicks were removed ſoon after to Rheims for fear of the Normans, and never reſtored to the abbey of Ciſoin. They remain behind the altar of our Lady at Rheims. Some of the relicks however of this pope are kept with thoſe of St. Calepodius, martyr, in the church of St. Mary Traſtevere at Rome. (7) A portion was formerly poſſeſſed at Glaſtenbury. (8) Among the ſacred edifices which, upon the firſt tranſient glimpſe of favour, or at leaſt tranquillity that the church enjoyed at Rome, this holy pope erect-

(4) Dio. l. 80, &c. (5) See Baron. ad an. 761. Diplom. Pauli I. & Greg. IV. Anaſtaſ. Bibl. &c. (6) Flodoard. Hiſt. Rhem. l. 4. c. 1, 6. (7) See this evidently demonſtrated from the Decretal of Calliſtus II. in 1123, to Peter cardinal of the title of St. Mary Traſtevere. Alſo from Innocent II. and III. &c.; and the archives of that church in Moretti, T. 1. p. 254. (8) Monaſt. Anglic. T. 1. p. 6.

ed, the moſt celebrated was the cemetery which he enlarged and adorned on the Appian road, the entrance of which is at St. Sebaſtian's, a monaſtery founded by Nicholas I. now inhabited by reformed Ciſtercian monks. In it the bodies of SS. Peter and Paul lay for ſome time, according to Anaſtaſius, who ſays that the devout lady Lucina buried St. Cornelius in her own farm near this place: whence it for ſome time took her name, though ſhe is not to be confounded with Lucina who buried St. Paul's body on the Oſtian way, and built a famous cemetery on the Aurelian way. Among many thouſand martyrs depoſited in this place, were St. Sebaſtian whom the Lady Lucina interred, St. Cecily, and ſeveral whoſe tombs pope Damaſus adorned with verſes.

In the aſſured faith of the reſurrection of the fleſh, the ſaints in all ages down from Adam were careful to treat their dead with religious reſpect, and to give them a modeſt and decent burial. The commendations which our Lord beſtowed on the woman who poured precious ointments upon him a little before his death, and the devotion of thoſe pious perſons who took ſo much care of our Lord's funeral, recommended this office of charity: and the practice of the primitive Chriſtians in this reſpect was moſt remarkable. Julian the Apoſtate writing to a chief prieſt of the idolaters, deſires him to obſerve three things, by which he thought Atheiſm (ſo he called Chriſtianity) had gained moſt upon the world, namely, "Their kindneſs and charity to ſtrangers, their care for the burial of their dead, and the gravity of their carriage." (9) Their care of their dead conſiſted not in any extravagant pomp, *(e)* in which the Pagans far outdid them (10), but in a modeſt religious gravity and reſpect

(9) Julian. Aug. ep. 49. ad Arſacium. (10) See Moreſtellus, *Pompa Feralis, ſive Juſta Funebria Veterum*, ap. Grævium, Antiq. Roman. T. 12. and Gutherius, *De Jure Manium*, ibid.

(e) What can be more abſurd than by unſuitable, pompous, feathered pageantry, by dainty feaſts and intemperance, and by lying flattering epitaphs, to ſeek the gratification of a fooliſh vanity from the grave itſelf, the utmoſt humiliation of human nature? In funerals whatever does not tend to awake in us a lively hope, or other ſentiments

which was moſt pathetically expreſſive of their firm hope of a future reſurrection, in which they regarded the mortal remains of their dead as precious in the eyes of God, who watches over them, regarding them as the apple of his eye, to be raiſed one day in the brighteſt glory, and made ſhining luſtres in the heavenly Jeruſalem.

ments of religion, and to excite ſerious reflections on virtue, the knowledge of ourſelves and eternity; whatever does not breathe an air of modeſty, gravity and ſimplicity, and ſuitable to chriſtian piety and mourning, is out of character, if not ſhocking to good ſenſe and humanity. The Chriſtian funerals which ſo ſtrongly affected the infidels, and appeared awful and edifying to a moſt impious Heathen ſcoffer and apoſtate, tempered and enlivened the gravity of a religious mourning with the moſt tender and heavenly devotion, and ſolemn rites expreſſive of a firm faith in a divine Redeemer, and an aſſured hope of immortality. The ancients were ſparing and modeſt in their epitaphs: theſe ſeldom preſent more than neceſſary names and dates. The moſt elegant ages of wit and taſte confined them to a modeſt line or two. Had ſtatues been formerly as cheap at Athens or Rome as pompous monuments and inſcriptions are now-a-days, an honeſt Roman or Greek would have thought them rather a diſgrace to his name than an honour. Cuſtom has taught us to ſuſpect the marble of lying flattery, attributing to men after their death the names at leaſt of virtues which they never poſſeſſed whilſt they were living. That monument perpetuates the memory of a man's virtues on earth, which he raiſes to himſelf by his actions and exploits, and which by the example of his life he engraves on the hearts of thoſe who come after him: whoſe ſingle name is the moſt glorious epitaph, and whoſe valour and virtues men know and proclaim without a flattering marble prompter. Our artiſts and men of genius ſeem to diſcover a great dearth of invention or ignorance of the noble examples and emblems of all virtues, in which the ſcriptures, and the myſteries and rites of our holy religion are moſt fruitful, ſince ſepulchral monuments even in churches begin to be adorned with whole groups of heathen deities. They are meant as emblems of virtues: but may not ſome ſtranger be led into miſtakes who ſees the croſſes, images of the patriarchs and apoſtles, and ſuch like ornaments baniſhed, to make room for the figures of Pallas, Mars, Mercury, Apollo and the like monſters; and this ſometimes perhaps where Bacchus, Venus or Adonis might with juſtice (with what propriety I do not ſay) challenge the chief places of honour?

ON THE SAME DAY.

St. DONATIAN, Biſhop of Rheims, and Patron of Bruges, C. He was the ſeventh biſhop of Rheims, and died about the year 389. Charles the Bald having beſtowed the relicks of this ſaint on Baldwin whom he had created earl of Flanders, to hold of him that rich province as a fief, in 863, the earl depoſited them in the church of Bruges, which thereupon took the title of St. Donatian's, being before called our Lady's. It was made a biſhop's cathedral in 1559. See Flodoard, *in Hiſt. Rhem.* Marlot, *Hiſt. de Rheims*, c. 1. Ant. Sanders *Hagiogr. Flandr.* p. 133. Molan. & Miræus.

St. BURCKARD, firſt Biſhop of Wurtzburg, in Latin Herbipolis, in Franconia, C. St. Boniface ſtanding in need of fellow labourers powerful in words and works in the vaſt harveſt which he had on his hands, in Germany, about the year 732, invited over from England St. Lullus and St. Burckard, who ſeem by this circumſtance to have come from the kingdom of Weſt-Sex: they were both perſons of an apoſtolic ſpirit. St. Boniface conſecrated St. Burckard with his own hands the firſt biſhop of Wurtzburg in Franconia, where St. Kilian had preached the word of life, and ſuffered martyrdom about fifty years before. This whole country was by his miniſtry converted to Chriſt. Exceſſive fatigues having in ten years time exhauſted his ſtrength, with the conſent of king Pepin, and by the approbation of St. Lullus (St. Boniface being gone to preach in Friſeland) he reſigned his biſhopric to Megingand, a monk of Fritzlar, and diſciple of St. Wigbert, in 752. Retiring into a ſolitude in that part of his dioceſs called Hohenburg, he ſpent the remaining part of his life with ſix fervent monks or clergymen in watching, faſting and inceſſant prayer. He died on the 9th of February, 752, and was buried near the relicks of St. Kilian at Mount St. Mary's, or Old Wurtzburg where he had built a monaſtery under the invocation of St. Andrew. Hugh biſhop of Wurtzburg, chancellor to the emperor Otho IV. au-

thorized by an order of pope Benedict VII. about the year 983, made a very ſolemn tranſlation of his relicks; the 14th of October, the day on which this ceremony was performed, has been regarded as his principal feſtival. Out of veneration for his ſanctity king Pepin, in 752, declared the biſhops of Wurtzburg dukes of Franconia with all civil juriſdiction. The emperor Henry IV. alienated ſeveral parts of Franconia, but the biſhops of Wurtzburg retain the ſovereignty of this extenſive dioceſs, though it was much larger before St. Henry II. erected the biſhopric of Bamberg. The life of St. Burckard is written by an anonymous author above 200 years after his death; and again from uncertain memorials by Egilward, a monk of Wurtzburg. See Fabricius, I. *Salutaris Lux Evangelii toti orbi exoriens, ſive Notitia Hiſtorica & Geographica propagatorum per orbem Chriſtianorum Sacrorum*, c. 19. p. 419. Eyring, *Diſſ. de Ortu et progreſſu religionis Chriſt. in Franciâ Orientali*, edit. Lipſiæ, 1704. Ignat. Groppius, a Benedictin, *Scriptores Rerum Wircerburg.* p. 489 (edit. 1741), and Hanſizius, a Jeſuit, *German. Sacra*, T. 2.

St. DOMINIC, ſurnamed LORICATUS, C. The ſeverity with which this fervent penitent condemned himſelf to penance for a fault into which he was betrayed without knowing it, is a reproach to thoſe who after offending God with full knowledge, and through mere malice, yet expect pardon without conſidering the conditions which true repentance requires. Dominic aſpired from his youth to an eccleſiaſtical ſtate, and being judged ſufficiently qualified was promoted to prieſt's orders: on which occaſion his parents had made a ſimoniacal ſtipulation with the biſhop, to whom they had made a handſome preſent. The young clergyman coming ſoon after to the knowledge of this crime, condemned by the divine law, and puniſhed with the ſevereſt penalties and cenſures by the canons of the church, was ſtruck with remorſe, and could never be induced to approach the altar or exerciſe any ſacerdotal function. In the deepeſt ſentiments of compunction he immediately entered upon a courſe of ri-

gorous penance. In a deſert called Montfeltre amidſt the Appennine mountains a holy man called John led a moſt auſtere life in continual penance and contemplation, with whom, in eighteen different cells lived ſo many fervent diſciples who had put themſelves under his direction. Amongſt them no one ever drank wine, or eat fleſh, milk, butter or any other white meats. They faſted every day with only bread and water, except on Sundays and Thurſdays: had a very ſhort time allowed them for reſt in the night, and ſpent their time in manual labour and aſſiduous prayer. Their ſilence was perpetual, except that they were allowed to converſe with one another on Sunday evenings between the hours of Veſpers and Compline. Severe flagellations were uſed among them as a part of their penance. Dominic after ſpending ſome time in an hermitage at Luceolo, repaired to this ſuperior, and begged with great humility to be admitted into the company of theſe anchorets, and having obtained his requeſt by the extraordinary auſterity of his penance gave a ſenſible proof how deep the wound of ſorrow and compunction was, with which his heart was pierced. After ſome years, with the leave of his ſuperior he changed his abode with a view to his greater ſpiritual improvement in 1042, retiring to the hermitage of Fontavellano at the foot of the Appennine in Umbria, which St. Peter Damian then governed according to the rule of St. Bennet, which it changed, in the ſixteenth century, for that of Camaldoli. The holy abbot who had been long accuſtomed to meet with examples of heroic penance and all other virtues, was aſtoniſhed at the fervour of this admirable penitent. Dominic wore next his ſkin a rough iron coat of mail from which he was ſurnamed *Loricatus*, and which he never put off but to receive the *diſcipline*, or voluntary penitential flagellation.

The penitential canons by which a long courſe of moſt ſevere mortifications was enjoined penitents for grievous ſins, began about that time to be eaſily commuted, through the indulgence of the church, out of condeſcenſion to the weakneſs of penitents, among whom few had courage to comply with them in ſuch a

manner as to reap from them the intended advantage. Being therefore found often pernicious rather than profitable to penitents, they were mitigated by a more frequent conceſſion of indulgences, and by ſubſtituting penitential pilgrimages, cruſades undertaken upon motives of virtue for the defence of Chriſtendom, or other good works. It then became a practice of many penitents to ſubſtitute this kind of voluntary flagellation, counting three thouſand ſtripes whilſt the perſon recited ten pſalms, for one year of canonical penance. Thus the whole pſalter accompanied with fifteen thouſand ſtripes was eſteemed equivalent to one hundred years of canonical penance. Dominic, out of an ardent ſpirit of mortification, was indefatigable in this penitential practice; which however, draws its chief advantage from the perfect ſpirit of compunction from which it ſprings. If in ſickneſs he was ſometimes obliged to mingle a little wine with his water, he could never be induced to continue this cuſtom after he had recovered his health, even in his old age. St. Peter after an abſence of ſome months once aſked him, How he had lived? To which Dominic replied with tears: "I am become a ſenſual man." Which he explained by ſaying, that in obedience, on account of his bad ſtate of health, he had added on Sundays and Thurſdays a little raw fennel to the dry bread on which he lived. In his laſt ſickneſs his ſpirit of penance far from being abated, ſeemed to gather ſtrength. The laſt night of his life he recited Matins and Lauds with his brethren, and expired whilſt they ſung Prime, on the 14th of October, 1060. See his life written by his ſuperior and great admirer St. Peter Damian, l. 1. ep. 19. Alſo compiled at large, with ſeveral diſſertations, by Mr. Tarchi, printed at Rome, an. 1751.

OCTOBER XV.

St. TERESA, Foundreſs of the Reformation of the Barefooted Carmelites, Virgin.

The life of St. Tereſa, written by herſelf, holds the firſt place in the church among books of this kind after the Confeſſions of St. Auſtin, ſays Baillet. The French tranſlation of this work publiſhed by Abbé Chanut in 1691 is far preferable to that which was the laſt production of D'Andilly in his old age in 1670, and to that of F. Cyprian in 1657. The ſaint finiſhed this work in 1562, twenty years before her death: ſhe afterward added to it a relation of the foundation of her convent at Avila. In this book we have the hiſtory of her life to the reformation of her Order, with an account of the viſions, &c. ſhe received during the three firſt years ſhe was favoured with ſuch graces: thoſe which ſhe continued frequently to receive from that time to the end of her life were never publiſhed by her, except ſome things through the channel of perſons whom ſhe conſulted. The hiſtory which ſhe wrote of her Foundations furniſhes us, however, with a continuation of her life till within two years or a year and a half before her death. F. Ribera, a Jeſuit, well known by his learned comments on the twelve Leſſer Prophets, the Epiſtle to the Hebrews, and the Apocalypſe, who had been ſometimes confeſſarius of the ſaint, wrote her life with great care and fidelity. The ſame was alſo written ſoon after by Didacus Yepes, biſhop of Tarragona, confeſſor to king Philip II. and ſometimes to St. Tereſa, with whom he frequently converſed and correſponded during the ſpace of fourteen years. See alſo the epiſtles of St. Tereſa publiſhed by biſhop Palafox in four Tomes. We have her own life and her other works, except her letters, tranſlated into Engliſh by Mr. Abr. Woodhead, in two vols. 4to. 1669. Alſo an abſtract of her own Life and Foundations by R. C. in 1757. Her life is compiled in French by M. de Villefort.

A. D. 1582.

THE humble relation which St. Tereſa has left us of her own life, in obedience to her confeſſors, is the delight of devout perſons, not on account of the revelations and viſions there recorded, but becauſe in it are laid down the moſt perfect maxims by which a ſoul is conducted in the paths of obedience, humility and ſelf-denial, and eſpecially of prayer and an interior life. St. Tereſa was born at Avila in Old Caſtile, on the 28th of March 1515. Her father Alphonſus Sanchez of Ce-

peda was a gentleman of a good family, and had three children by a firſt wife, and nine by a ſecond. The name of the latter was Beatrice Ahumada, mother to our ſaint, another daughter and ſeven ſons. Don Alphonſus delighted much in reading good books, with which he was well ſtocked; he was alſo very charitable to the poor, compaſſionate to the ſick, and tender towards his ſervants; remarkable for his ſtrict veracity, modeſty and chaſtity, and very averſe from detraction and ſwearing. Our ſaint's mother likewiſe was very virtuous, ſuffered much from frequent ſickneſs, and died happily at the age of three and thirty, when Tereſa was twelve years old. By the means of the pious inſtructions and example of her parents, God inclined the tender heart of Tereſa from her infancy to his ſervice. Being only ſeven years old ſhe took great pleaſure in reading the lives of the ſaints, and other pious books, in which ſhe ſpent much time with a little brother called Rodrigo, who was near of the ſame age. They were much amazed at the thought of eternity, and learned already to deſpiſe all that paſſes with time. With feeling ſentiments they uſed to repeat often together: "For ever, for ever, for ever;" and admiring the victories of the ſaints, and the everlaſting glory which they now poſſeſs, they ſaid to one another: "What! for ever they ſhall ſee God." The martyrs ſeemed to them to have bought heaven very cheap by their torments; and after many conferences together on this ſubject, they reſolved to go into the country of the Moors, in hopes of dying for their faith. They ſet out privately with great fervour, praying as they went that God would inſpire them with his holy love, that they might lay down their lives for Chriſt: but upon the bridge over the Adaja, near the town, they were met by an uncle, and brought back to their mother who was in the greateſt frights and had ſent to ſeek them. They were chid by their parents for their unadviſed project, and Rodrigo laid all the blame on his ſiſter. Tereſa continued the ſame courſe, and uſed often to ſay to herſelf: "O Eternity! Eternity! Eternity!" She gave to the poor all the alms ſhe could, though this was very little: and

ſtudied to do all the good works in her power. The ſaint and the ſame little brother formed a deſign to become hermits at home, and built themſelves little hermitages with piles of ſtones in the garden, but could never finiſh them. Tereſa ſought to be much alone, and ſaid very long prayers with great devotion, eſpecially the Roſary; for her mother inſpired her tender ſoul with a ſingular devotion to the Bleſſed Virgin. She had in her room a picture of our Saviour diſcourſing with the Samaritan woman at the well, with which ſhe was much delighted, and ſhe often addreſſed thoſe words to our Saviour with great earneſtneſs: "Lord, give me of that water;" meaning that of his grace and holy love. In the twelfth year of her age, upon the death of her mother, in great grief, ſhe threw herſelf upon her knees before a picture of the Bleſſed Virgin, and beſought her, with many tears, that ſhe would vouchſafe to be her mother. The ſaint adds, that this action which ſhe did with great ſimplicity, ſhe thought afterward very profitable to her; and found the Bleſſed Virgin favourable to her in all her requeſts, and looked upon herſelf as much indebted to her interceſſion for the great mercy by which God was pleaſed to bring her back to a ſenſe of her duty after ſhe had begun to go aſtray. She aggravates exceedingly her own malice, by which ſhe had been ungrateful to ſo great and ſo early favours ſhe had received from God in her tender age; ſhe never ceaſed to grieve that ſhe ſhould have ever defiled the tabernacle of her heart, in which he was to dwell for ever, and to thank his goodneſs for having called her back into the path of her duty, begging that he would be pleaſed to conduct her ſoul to eternal ſalvation.

The moſt dangerous ſnare into which ſhe fell was that of idle books, and vain company. Romances, (*a*) or

(*a*) Romances are ſo called, becauſe in the firſt invention of ſuch compoſitions, whilſt other writings in France continued ſtill to be publiſhed in Latin, theſe fictitious hiſtories of imaginary adventures were the firſt compoſitions that were committed to writing in the vulgar language called *Romanciere*, when the Latin began to be corrupted among the common people. Rivet, (*Hiſt. Liter.* T. 6 & T. 7. pref. p. 66.) his continuator (T. 9. p. 19.) and Henault, (*Hiſt. Chron. de la Fr.* T. 1.)

fabulous hiſtories of knight-errantry, were at that time much in faſhion in Spain. Tereſa got hold of ſome ſuch books a little before her mother died, and began to

T. 1.) prove that this kind of books was firſt produced in the tenth century, two hundred years before Fleury, Calmet, and the laſt hiſtorian of the city of Paris date their original. Such compoſitions are extremely pernicious both to morals and to true literature. In them the laws neither of order or method, nor of truth or probability are uſually obſerved. Thoſe few that are wrote with ſome degree of elegance and ſpirit, are yet generally very defective in theſe particulars, and tend to deſtroy all true taſte in ſtudies, being quite different from the parables and fables under which the ancients ſometimes couched moral precepts, to render them more agreeable, and the better to ſtrike the ſenſes. Secondly, Romances, by ſubſtituting falſehood for true hiſtory, and a fooliſh idle amuſement inſtead of ſolid inſtruction, deſtroy in the mind that laudable thirſt after truth which the author of nature imprinted in it, and inſpire a baneful love of trifles, vanity, and folly. A third moſt pernicious effect of ſuch reading is, that inſtead of forming, it perverts and depraves the heart, poiſons the morals, and excites the paſſions, which it is the great buſineſs of a Chriſtian to reſtrain. This is true even of thoſe writings of this kind which ſeem leaſt dangerous, ſince ſuch fictions only pleaſe by inſenſibly flattering vanity, pride, ambition, and the like criminal inclinations. If this be ſo with regard to thoſe Romances, which by ſome perſons in the world are called innocent, what cenſures ſhall we find harſh enough for the generality of ſuch compoſitions which are filled with ſcenes and intrigues of love, and tend to awake, cheriſh, and entertain the moſt dangerous of the paſſions. St. Tereſa writes thus of herſelf (c. 2.): "This fault (of reading Romances) failed not to cool my good deſires, and was the cauſe of my falling inſenſibly into other defects... I was ſo enchanted with the extreme pleaſure I took herein, that methought I could not be content if I had not ſome new Romance in my hands. I began to imitate the mode, to take delight in being well dreſſed, to take great care of my hands, to make uſe of perfumes, and to affect all the vain trimmings which my condition permitted. Indeed my intention was not bad; for I would not for the world, in the immoderate paſſion which I had to be decent, give any one an occaſion of offending God; but I now acknowledge how far theſe things, which for ſeveral years appeared to me innocent, are effectually and really criminal." Theſe empoiſoned lectures change all the good inclinations a perſon has received from nature and a virtuous education; they chill by little and little pious deſires, and in a ſhort time baniſh out of the ſoul all that was there of ſolidity and virtue. By them young girls on a ſudden loſe a habit of reſervedneſs and modeſty, take an air of vanity and gallantry, and make ſhew of no other ardour than for thoſe things which the world eſteems, and which God abominates. They eſpouſe the maxims, ſpirit, conduct, and language of the paſſions, which are there artfully inſtilled under various diſguiſes,

read them much more after her death, though always unknown to her father, who would have been highly provoked. About that time a certain couſin-german, a worldly young woman, addicted to vanity, and fond of

guiſes, and what is moſt dangerous, they cloak all this irregularity with the appearances of civility, and an eaſy, complying, gay humour and diſpoſition. Let all young perſons avoid this dangerous ſnare, laid to entrap their innocence. "Let them not be hurried away with this diſmal torrent," ſays St. Auſtin, (*Conf.* l. 1. c. 16.) "which drags along the children of Eve into that vaſt and dangerous ſea, out of which even they ſcarce can eſcape and ſave themſelves who paſs over upon the wood of the croſs of Chriſt:" that is, by a penitential chriſtian life of mortification, modeſty, and devotion.

St. Tereſa writes of the danger of vain or bad company as follows (c. 2.): "I had ſome couſin-germans who came frequently to my father's houſe. He was very circumſpect to forbid all entrance to any but to them; and would to God he had uſed the ſame caution as to them alſo; for I now ſee the danger there is, when one is in an age proper to receive the firſt ſeeds of virtues, to have commerce with perſons who knowing the vanity of the world, entice others to engage themſelves therein.... Were I to give counſel to parents, I would warn them to be well adviſed what perſons frequent their children in that age; becauſe the bent of our corrupt nature bears us rather to bad than to good. I found this by myſelf: for I made no profit of the great virtue of one of my ſiſters, who was much elder than myſelf; whereas I retained all the evil example which a relation gave me who haunted our houſe." She afterwards ſays: "I am ſometimes ſeized with aſtoniſhment when I conſider the evils that come from bad company." She laments that the familiarity ſhe had with a vain female couſin, and one other perſon who lived in the ſame folly, ſo changed her, as to leave no ſign of former impreſſions of virtue. What would St. Tereſa have ſaid of herſelf, had ſhe ever frequented balls, aſſemblies, and public dancings, in which the fleſh and the devil aſſault the minds and hearts of young people by all the ways whereby vice can be inſtilled into them, and where a general conſpiration of all the allurements and charms of the ſenſes enervate the ſoul, and flatter its ſeveral paſſions? St. Chryſoſtom exhorting parents to keep their children at a diſtance from ſuch places, and to teach them to fly them as a plague, the poiſon whereof is mortal to their ſouls, ſays: "Surely when we ſee a ſervant bearing about a lighted torch, we ſeriouſly forbid him to carry it into places where there is ſtraw, hay, or ſuch combuſtible matter, for fear when he leaſt thinks of it, a ſpark ſhould fall into it, and ſet fire to the whole houſe. Let us uſe the ſame precaution towards our children, and not carry their eyes to ſuch places. If ſuch perſons dwell near us, let us forbid our children to look upon them, or to have with them any commerce or converſation; leſt ſome ſpark falling into their ſouls ſhould cauſe a general conflagration, and an irreparable damage."

reading ſuch books, began to viſit her, and by her converſation wrought ſuch a change in Tereſa, that forgetting the greateſt part of her former devotions, ſhe ſpent ſeveral hours both of the day and night in reading romances with great pleaſure. She began at the ſame time to curl and trim her hair, to uſe perfumes, to love fine clothes, and the like, out of a deſire of pleaſing others, though without any bad intention; for ſhe would not for the world have given to any one an occaſion of offending God. She continued ſome years without imagining there was in this any ſin; but ſhe afterwards found it was a great one. None but this kinſwoman and ſome other near relations were allowed by the father to viſit his daughter: but even theſe proved dangerous company to her; and ſhe liſtened to them with pleaſure in their diſcourſe on vanities, toys, and follies, never criminal, yet not good. Thus ſhe gradually fell off from her fervour during three months. Her father perceived her to be much changed, and her devotion cooled. She laments grievouſly this her dangerous fall, and from her own fatal experience earneſtly conjures all parents to watch over their children, that they may never fall into idle, vain, and dangerous company, or ſuch books; for if ſhe had not daſhed againſt theſe two rocks, ſhe thinks ſhe ſhould have always increaſed in fervour, inſtead of falling back. Ribera, from his ſtricteſt examination of the ſaint, aſſures us, that ſhe could not be thought to have incurred the danger of any mortal ſin; for this reading and company, though very dangerous, did not appear to her any more than an innocent amuſement; ſo that her ſimplicity extenuated the fault. Biſhop Yepez (1) makes this evident from what the ſaint herſelf acknowledges, (2) notwithſtanding her inclination to exaggerate this offence: ſaying, that though ſhe was delighted with agreeable converſation and diverſions, ſhe had always an extreme horror of any open evil; but ſhe expoſed herſelf to the danger, and therefore condemns herſelf ſo ſeverely, attributing her preſervation from falling down the precipice to God's pure

(1) Ribera, l. 1. c. 8. Yepez, part. 1. c. 3. & 5. (2) Her own life, c. 2, &c.

mercy and assistance in preserving in her heart a great sense of the honour of virtue. She indeed says, (3) that notwithstanding her confessors judged nothing in these actions could have amounted to the guilt of a mortal sin, she afterward understood them to have been mortal sins: where she expresses her own apprehensions. For those vanities and books were dangerous occasions of greater evils than she was aware of. When she fell into these faults she confessed them, for she always confessed during the lukewarm period of her life all known venial sins, as she assures us. After her perfect conversion, her timorous conscience and vehement compunction made her speak of these sins in stronger terms than her confessors approved; and she testifies that she desired to say much more on this subject to publish to the whole world her ingratitude against God, had they not forbid her. Her father took notice that her devotion was much cooled, and not being able handsomely to forbid this vain relation his house, he placed his daughter, who was then fifteen years of age, in a very regular convent of Austin nuns in Avila, where many young ladies of her quality were educated. Teresa found a separation from her companions grievous; but as her attachments proceeded only from the natural affectionate disposition of her heart, they were soon forgot, and a secret sentiment of honour and of her reputation made her disguise this repugnance. From the precaution which her father had taken, she saw that her fault had been greater than she imagined, and began severely to condemn herself for it. The first eight days in the convent seemed tedious to her; but having by that time forgot her former amusements, and broken the ties she had contracted in the world, she began to be pleased with her new situation. A devout nun, who was mistress of the pensioners, used frequently to instil into her mind serious reflections on virtue, and repeated often to her that dreadful truth: *Many are called, but few are chosen.* By the discourse and counsels of this servant of God, Teresa recovered her fervour, and earnestly recommended herself to the prayers of the nuns that God would place her in that

(3) Her own life, c. 2. and 5.

ſtate in which ſhe might be likely to ſerve him beſt: though ſhe had not then the courage to deſire to be a nun herſelf; for the thoughts of a perpetual engagement affrighted her.

After a year and half ſpent in this convent, the ſaint fell dangerouſly ſick, and her father took her home. When ſhe had recovered her health ſhe went to ſee her eldeſt ſiſter in the country, who tenderly loved her; and calling to ſee an uncle, her father's brother, was detained by him ſome time. His name was Peter Sanchez of Cepeda: he was a widower, and a very diſcreet and pious man. He lived retired in the country, where he employed his time in his devotions, and in reading good books. He gave ſeveral to Tereſa to read, and his diſcourſe was moſt commonly of God, and of the vanity of the world. When ſhe returned to her father's houſe, ſhe began for ſome time to deliberate with herſelf about embracing a religious ſtate of life. She at firſt thought the convent of the Auſtin nuns, where ſhe had lived, too ſevere, and was inclined to chooſe a houſe in which ſhe had a particular great friend; by which circumſtance ſhe afterward feared ſhe had then more regard to the ſubtle gratification of a ſecret ſenſual ſatisfaction and vanity, than to the greater ſpiritual advancement of her ſoul. After a violent fever at home (for ſhe had often bad health) ſhe was determined, by reading St. Jerom's epiſtles, to become a nun. Her father would by no means give his conſent; but ſaid, that after his death ſhe might diſpoſe of herſelf as ſhe pleaſed. The ſaint fearing from former experience ſhe might again relapſe, though ſhe felt an exceſſive ſevere interior conflict in leaving her dear father, went privately to the convent of the Incarnation, of the Carmelite nuns, without the walls of Avila, where her great friend, ſiſter Jane Suarez, lived, though at that time ſhe ſays ſhe ſought only the good of her ſoul, making no account at all of reſt or eaſe. Upon her taking the habit, God changed the dryneſs under which ſhe had laboured for ſome time into an extreme tenderneſs of devotion, and all her religious obſervances gave her great delight. Whilſt ſhe was ſweeping the houſe, or employed in other

ſuch actions, the remembrance that ſhe had formerly ſpent thoſe hours in dreſſing herſelf, or in other vanities, overwhelmed her heart with ſuch an extraordinary joy as amazed her. But during her noviciate ſhe felt many ſevere interior trials, notwithſtanding her conſtant great contentment in this ſtate. She made her profeſſion with extraordinary fervour in November, 1534, in the twentieth year of her age. A ſickneſs, which ſeized her before her profeſſion, increaſed very much on her after it, with frequent fits of fainting and ſwooning, and a violent pain at her heart, which ſometimes deprived her of her ſenſes. Phyſicians finding no remedy for her extraordinary caſe, her father got her removed out of her convent, in which the law of incloſure was not then eſtabliſhed. Siſter Jane Suarez bore her company, and ſhe remained partly at her ſiſter's in the country, and partly at Bazeda, almoſt a year in the hands of certain able phyſicians. Their medicines ſerved only to increaſe her diſtempers, inſomuch that for the ſpace of three months ſhe ſuffered ſuch exceſſive torments, with a continual burning fever, that her ſinews began to ſhrink up, and ſhe could take no reſt, either day or night. She was alſo oppreſſed with a profound ſadneſs of mind. Her father, after this, cauſed her to be brought to his own houſe, where the phyſicians gave her over; for her diſtempers had then terminated in an hectic fever, and her ſharp pains never left her, and afflicted her all over from head to foot. God, however, gave her incredible patience: and ſhe was much comforted by reading the book of Job, with St. Gregory's Morals, or Commentary, and had often in her mouth ſome of the aſpirations of holy Job which expreſſed his reſignation to God. She at length, in Auguſt, 1537, lay near four days in a trance, or lethargic coma, during which time it was expected that every moment would be her laſt. It being once imagined that ſhe was dead, a grave was dug for her in the convent, and ſhe would have been buried, if her father had not oppoſed it, and teſtified that he ſtill perceived in her body certain ſymptoms of life. Through exceſs of pain ſhe had bit her tongue in many places, when out of her ſenſes; and for a conſider-

able time ſhe could not ſwallow ſo much as a drop of water without almoſt choaking. Sometimes her whole body ſeemed as if the bones were disjointed in every part, and her head was in extreme diſorder and pain. She could neither ſtir hand, nor foot, nor head, nor any other part, except, as ſhe thought, one finger of her right hand. She was ſo ſore, that ſhe could not bear any one to touch her in any part, and ſhe had often a great loathing of all food. Her pains being ſomewhat abated, ſhe ſo earneſtly deſired to return to her monaſtery, that ſhe was carried thither, though her body ſeemed reduced to ſkin and bone, and worſe than dead, through the pain ſhe endured. She continued thus above eight months, and remained a cripple near three years.

The ſaint endured theſe ſufferings with great conformity to the holy will of God, and with much alacrity and joy. Under theſe afflictions ſhe was much helped by the prayer which ſhe had then begun to uſe. When, in the beginning of this ſickneſs, ſhe was taken out of her convent, and ſoon after carried into the country, her devout uncle Peter put into her hands a little book of F. Oſſuna, called *The Third Alphabet*, treating on the prayer of recollection and quiet. Taking this book for her maſter, ſhe applied herſelf to mental prayer, according to the manner preſcribed in it, was favoured with the gift of tears, and of the prayer of *Quiet* (in which the ſoul reſts in the divine contemplation, ſo as to forget all earthly things); and ſometimes, though not for a longer ſpace than an *Ave Maria* at a time, ſhe arrived at the prayer of *Union*, in which all the powers of the ſoul are abſorpt in God. However, for want of an experienced inſtructer, ſhe made little progreſs, was not able to hold any diſcourſes in her underſtanding, or to meditate without a book, her mind being immediately diſtracted. Yet ſhe was wonderfully delighted with this holy meditation, and received a heavenly light, in which ſhe ſaw clearly the nothingneſs of all earthly things, looked upon the whole world as under her feet, and beneath the regard of a ſoul, and pitied all perſons who vainly purſue its empty bubbles. The paralytic diſorder in which her fevers, violent head-achs, and convul-

ſions and contractions of her ſinews had terminated, began ſo far to be abated, that ſhe was able to crawl upon her hands and feet. After three years ſuffering ſhe was perfectly reſtored to her health; and ſhe afterward underſtood that ſhe had received of God this favour and many others, through the interceſſion of the glorious St. Joſeph, which ſhe had humbly and earneſtly implored. (4) She declares, that ſhe trembled exceedingly, and praiſed and thanked the divine mercy with all the powers of her ſoul, as often as ſhe remembered that "God might have bereaved her of life, when ſhe was in a dangerous ſtate: and I think," ſays ſhe, "I may ſafely add a thouſand times, though I be blamed by him who commanded me to uſe moderation in the recital of my ſins. I have diſguiſed them enough. I beſeech him for God's ſake that he will not extenuate my faults; for by them the great goodneſs of God is more manifeſted, ſince he ſo long beareth an unfaithful ſoul. Praiſe be to Him for ever. May he rather annihilate me, than that I ſhould ever hereafter ceaſe to love himſelf." (5) Her confeſſor, by whoſe order ſhe wrote, knew her great propenſity to magnify her faults; for which reaſon he gave her this charge. If when ſhe was arrived at the moſt perfect purity of heart and divine love ſhe could diſcern ſuch faults and dangers in her ſoul, at a time whilſt ſhe ſeemed already a ſaint in the eyes of men, and received the gift of ſupernatural prayer, and other eminent virtues, how much ought we to fear in our lukewarm ſtate, and excite ourſelves to watchfulneſs and compunction? St. Tereſa attributes the good opinion which others then had of her to her own cunning and hypocriſy, though ſhe acknowledges that ſhe was never deſignedly guilty of any diſſimulation, having always abhorred ſuch a baſeneſs. Two great means by which ſhe preſerved her ſoul from many difficulties and ſnares were, her conſtant and tender charity and goodneſs towards all perſons, by which ſhe always gained the eſteem and good-will of all thoſe with whom ſhe lived or converſed; ſecondly, an extreme dread and abhorrence of the leaſt ſhadow of detraction, inſomuch that no one durſt in the leaſt re-

(4) Her own life, c. 6. (5) Ib. c. 5.

flect on any other perſon in her preſence, and from her infancy ſhe had had this rule always before her eyes, in diſcourſing of others to ſpeak of them in the ſame manner ſhe would deſire others ſhould ſpeak of her.

Who ought not always to tremble for himſelf, and excite himſelf by humility and holy fear to watch continually with the utmoſt attention over his own heart, to apply himſelf with his whole ſtrength to all his duties, and with the greateſt earneſtneſs to call in Omnipotence to his aſſiſtance, ſince this holy virgin, after receiving ſo many favours from God, fell again from her fervour and devotion? Her prudence and other amiable qualifications gained her the eſteem of all that knew her. An affectionate and grateful diſpoſition inclined her to make an obliging return to the civilities which others ſhewed her. And finding herſelf agreeable to company, ſhe began to take delight in it, by which ſhe loſt that love of retirement which is the ſoul of a religious or interior life, and in which ſhe had been accuſtomed to ſpend almoſt her whole time in prayer and pious reading. By an irregular cuſtom of her convent ſhe ſeemed authorized to indulge this dangerous inclination, and ſpent much time in converſing with ſeculars at the grate or door of the monaſtery, and ſhe contracted an intimacy with one whoſe company was particularly dangerous to her. Such converſation, beſides a great loſs of time, diſſipated her mind, and infuſed earthly affections and inclinations, which do infinite miſchief to a ſoul whoſe affections are or ought to be ſpiritual, and expoſe her to the utmoſt dangers. Tereſa therefore began to neglect mental prayer, and even perſuaded herſelf that this was a part of humility, as her diſſipated life rendered her unworthy to converſe ſo much or ſo familiarly with God by mental prayer. So ſubtle is the devil in his ſnares, knowing that no virtuous perſon can be deceived but under the appearance or cover of good. Tereſa alſo ſaid to herſelf there could be no danger of ſin in what ſo many others did, more virtuous than ſhe was, who received frequent viſits of ſecular perſons in the parlour. The remonſtrances which a ſenior nun made to her on the impoſſibility of reconciling ſo much diſſi-

pation of mind and worldly converſation with the ſpirit and obligations of a religious life, were not ſufficient to open her eyes.

One day, whilſt ſhe was converſing at the gate with a new acquaintance, ſhe ſeemed to ſee our Lord, who repreſented himſelf to the eyes of her ſoul with much rigour in his countenance, teſtifying that her conduct diſpleaſed him. She took this for the effect of imagination, and being much importuned to it, ſtill perſuaded herſelf, by the example of others, that there could be no harm in ſo much exterior converſation, and that no damage reſulted from it to her ſoul. She grievouſly accuſes herſelf of this fault, and of her blindneſs in ſhutting her eyes to many warnings and inſpirations, by which ſhe ought to have been made ſenſible of ſo great an evil, which ſhe conjures all religious perſons to beware of. Her father had been induced by her, when ſhe firſt learned the uſe of mental prayer, to apply himſelf earneſtly to it, as to the great means of acquiring all perfect interior virtues, and within five or ſix years he was much improved by that holy exerciſe. He often called to ſee her, and to converſe with her on ſpiritual things. He thought ſhe aſſiduouſly converſed with God, as ſhe had formerly done, when ſhe had lived a year or more in that ſtate of diſſipation, having left off mental prayer, contenting herſelf with only vocal, of which ſhe ſays: "This was the greateſt and worſt temptation that ever I had; for by this means I ran headlong upon my own ruin." (6) At length finding her father's miſtake, ſhe diſabuſed him, telling him ſhe no longer uſed mental prayer, for which ſhe alleged the frequent infirmities to which ſhe was ſubject. But ſhe adds: "This reaſon of bodily weakneſs was not a ſufficient cauſe to make me give over ſo good a thing, which requires not corporeal ſtrength, but only love and cuſtom. In the midſt of ſickneſs the beſt of prayer may be made: and it is a miſtake to think that it can only be made in ſolitude." Her father, out of the good opinion he had of her, looked upon her excuſe as juſt, and pitied her, becauſe ſhe had enough to do to be able to attend the choir,

(6) From her own life, c. 7.

In 1539, ſhe ſuffered a great affliction in the loſs of her good father, whom ſhe always loved with the moſt dutiful and tender affection. Though ill herſelf, ſhe went out of her monaſtery to aſſiſt him in his laſt ſickneſs, and ſtrained very hard to do him all the ſervice, and procure him all the comfort ſhe was able. Giving great praiſe to the divine mercy for him, ſhe has left us an edifying account of his preparation for his laſt paſſage; and mentions the deſire which he had to leave this world, and the good advice he gave to his children, and all that were about him, whom he charged earneſtly to recommend his ſoul to God, faithfully to ſerve him themſelves, and to have conſtantly before their eyes that all this world muſt come to an end. He added with many tears how much he was grieved at the heart for not having ſerved God with greater fervour. His ſickneſs began with a very grievous pain in the ſhoulders. St. Tereſa told him, that ſince he had been much devoted to the myſtery of our Saviour carrying his croſs, he would do well to conceive, that Chriſt in his great mercy had been pleaſed to give him a feeling of ſome part of that ſuffering. With this conſideration he was ſo much comforted, that he mentioned his pain no more, nor did he ever let fall the leaſt word of complaint. He expired whilſt he was ſaying the creed. His confeſſor, F. Vincent Barron, or Varron, a learned and pious Dominican friar, whom Tereſa at that time alſo made uſe of, took pains to make her underſtand that her ſoul was in a dangerous way, and that ſhe muſt not fail to make uſe of mental prayer. She therefore began to uſe it again, in the twenty-fourth year of her age, and from that time never left it. Yet for a long time ſhe continued ſtill to purſue her amuſements of worldly diſſipation, and receiving viſits at the grate, as if ſhe had a mind to reconcile two contraries, which are ſo much at enmity with one another: a ſpiritual life and ſenſual paſtimes, or the Spirit of God and that of the world. The uſe ſhe made of prayer made her ſee theſe faults: yet ſhe had not courage to follow God perfectly, or entirely to renounce ſecular company. Deſcribing the ſituation of her divided ſoul at that time, ſhe ſays, that ſhe neither

enjoyed the ſweetneſs of God, nor the ſatisfactions of the world: for amidſt her amuſements the remembrance of what ſhe owed to God gave her pain; and whilſt ſhe was converſing with God in prayer, worldly inclinations and attachments diſturbed her. Yet God was pleaſed often to viſit her in her devotions with ſweet conſolation; and to beſtow upon her great favours, even in that very time of her life when ſhe offended him moſt, namely, by her frequent amuſing converſations with ſeculars, contrary to the recollection and ſpirit which her ſtate required.

This goodneſs of God towards her, notwithſtanding her ſloth and rebellions, was to her a ſubject of continual aſtoniſhment, and a motive of the ſtrongeſt love and moſt feeling gratitude. "Hence," ſays ſhe, "proceeded my tears, together with a grievous indignation which I conceived againſt myſelf, when I conſidered what a wretched creature I was; for I ſaw that I was ſtill upon the point of falling again, though my purpoſes and deſires of amendment (as long as thoſe favours laſted) ſeemed to be firm and ſtrong. I ſhould be glad that all ſuch perſons as may read this account of my proceedings ſhould abhor me, ſeeing my ſoul ſo obſtinate and ungrateful towards him who had vouchſafed me ſo great favours. And I wiſh I could get leave to declare the multitude of times that I failed in my obligation to God in this number of years, becauſe I was not ſupported by the ſtrong pillar of mental prayer. I paſſed through this tempeſtuous ſea almoſt twenty years, between theſe fallings and riſings, though I roſe very imperfectly, ſince I ſo ſoon relapſed." Theſe relapſes are meant of thoſe venial ſins and imperfections which ſtopped her progreſs in the divine ſervice. She adds, that as ſhe was obliged to write this account with exact and entire truth, ſhe muſt acknowledge that within this term there were many months, and perhaps a whole year, that ſhe gave herſelf much to prayer, without relapſing into vain amuſements; but becauſe ſhe remembered little of theſe good days, ſhe believed they were few; though few days paſſed in which ſhe had not given a conſiderable time to mental prayer: and the worſe ſhe was in health, the

more her ſoul was united to God, and ſhe procured that thoſe who were with her might be ſo too, and they ſpoke often of God. Thus, out of twenty-eight years which had paſſed when ſhe wrote this, ſince ſhe began to employ herſelf diligently in mental prayer, except that one year in which ſhe laid it aſide, ſhe ſpent more than eighteen in this ſtrife. Biſhop Yepez aſſures us from his own knowledge of the ſaint's interior, and demonſtrates from her own words, (7) that ſhe paſſed theſe eighteen years in frequent trials of ſpiritual dryneſs, intermingled with intervals of heavenly conſolation in prayer; and that theſe faults and dangers which ſhe continually deplores and extremely exaggerates, conſiſted chiefly in ſerious entertainments with affectionate viſitants, to which the ſweetneſs of her temper, and the goodneſs of her heart, inclined her, and which her confeſſors at that time approved and recommended, though ſhe diſcovered them to be obſtacles to her ſpiritual perfection and prayer. She conjures every one for the love of God to be aſſiduous in endeavouring to obtain and cheriſh the ſpirit of prayer, and adds the moſt pathetic exhortations that no one deprive himſelf of ſo great a good, in which nothing is to be feared, but much to be deſired. By mental prayer we learn truly to underſtand the way of heaven; and this is the gate through which God conveys himſelf and his graces and favours into our ſouls. "No body ever made choice of God for a friend, whom his Divine Majeſty did not well requite for his pains. For mental prayer is a treaty of friendſhip with God, and a frequent and private communication with him, by whom we know we are beloved." And they who love him not yet, muſt force themſelves to be much in his company by prayer, and paſs on through this gate till they arrive at his love. "I do not ſee how God can come to us," ſays the ſaint, "or enrich us with his graces, if we ſhut the door againſt him. Though he is infinitely deſirous to communicate himſelf to us with all his gifts, he will have our hearts to be found diſengaged, alone, and burning with a deſire to receive him. O joy of the angels, my Lord, and my God, I can-

(7) Her own life, c. 5.

not think of converſing with you without deſiring to melt like wax in the fire of your divine love, and to conſume all that is earthly in me by loving you. How infinite is your goodneſs, to bear with, and even careſs thoſe who are imperfect and bad; recompenſe the ſhort time they ſpend with you, and upon their repentance, blot out their faults! This I experienced in myſelf. I do not ſee why all men do not approach you, to ſhare in your friendſhip. Even the wicked, whoſe affections have no conformity to your ſpirit, ought to approach you, that they may become good, even though they at firſt abide with you ſometimes with a thouſand diſtractions, as I did, &c. Since our Lord ſuffered ſo wicked a creature as myſelf ſo long a time, and all my miſeries were redreſſed by this means of prayer, what perſon, how wicked ſoever, can find any thing to fear in this exerciſe? For how wicked ſoever any perſon may have been, he will never have been ſo bad as I was, after having received ſuch great favours from our Lord, &c." (8) The ſaint ſays, that during the time of her moſt ſlothful diſpoſitions, ſhe was never tired with hearing ſermons, though ever ſo bad; but that ſhe was a long time before ſhe perfectly underſtood that all endeavours are good for nothing, unleſs firſt we ſtrip ourſelves entirely of *all* confidence in ourſelves, and place it wholly in God alone. This foundation of a ſpirit of prayer is ſeldom ſufficiently laid; ſo apt is pride imperceptibly to perſuade us that there is ſomething in us of ſtrength, or by which we deſerve the divine compaſſion.

After twenty years thus ſpent in the imperfect exerciſe of prayer, and with many defects, the ſaint found a happy change in her ſoul. One day going into the oratory, ſeeing a picture of our Saviour covered with wounds in his paſſion, ſhe was exceedingly moved, ſo that ſhe thought her very heart was ready to burſt. Caſting herſelf down near the picture, and pouring forth a flood of tears, ſhe earneſtly beſought our Lord to ſtrengthen her, that ſhe might never more offend him. She had long been accuſtomed every night before ſhe compoſed herſelf to reſt, to think on our Lord's prayer in the gar-

(8) Her own life, c. 8.

den, and bloody ſweat, and was particularly affected with that myſtery. From this time ſhe made the ſufferings of Chriſt the ordinary object of her interior converſation with him during the day and night. Being particularly devoted to St. Mary Magdalen, ſhe was delighted to place herſelf in ſpirit with her at the feet of Jeſus, earneſtly beſeeching her Redeemer not to deſpiſe her tears. She always found particular comfort in thoſe ſaints, who, after having been ſinners, were converted to our Lord, hoping that by their means he would forgive her, as he had done them. Only this reflection diſcouraged her, that he called them but once, and they returned no more to ſin, whereas ſhe had ſo often relapſed; which afflicted her to the very heart, but the conſideration of the love our Lord bore her, made her always confide entirely in his mercy. St. Auſtin who was an admirable penitent, and the patron of the firſt nunnery in which ſhe had lived, was one of thoſe ſaints towards whom ſhe was moſt tenderly affected. In reading his Confeſſions, in the twentieth year of her age, ſhe applied to herſelf that voice by which his converſion was wrought, in ſo lively a manner as to remain for a conſiderable time even diſſolved as it were in tears, with very great affliction and anguiſh; and ſhe prayed with the greateſt earneſtneſs that our Lord would hear her cries, have regard to ſo many tears, and have compaſſion on her miſeries. From that time ſhe withdrew herſelf more than ever from all occaſions of vain amuſements and diſſipations, and gave her time more entirely to the exerciſes of compunction and divine love. The ſaint had ſcarce formed her reſolution of ſerving God perfectly, when he vouchſafed to viſit her ſoul with new and extraordinary conſolations and favours, regaling her with heavenly ſweetneſs in great abundance: for ſhe tells us, he did not require as in others that ſhe ſhould have diſpoſed herſelf for ſuch favours, but only that ſhe was content to receive them. "I never preſumed," ſays ſhe, "to deſire that he ſhould give me ſo much as the leaſt tenderneſs of devotion: I begged only for grace never to offend him, and for pardon of my paſt ſins; and I never durſt deliberately deſire any ſpiritual

delights. It was an infinite mercy that he would ſuffer me to appear in his preſence. . . Only once in my whole life, being in great ſpiritual dryneſs, I deſired him to afford me ſome little ſpiritual comfort; but as ſoon as I reflected what I had done, I was filled with confuſion, and the grief I felt for my want of humility, obtained for me that which I had preſumed to beg." The ſaint before ſhe gives an account of the ſupernatural favours ſhe had received, conjures her confeſſor Garzia de Toledo (by whoſe order, and to whom ſhe wrote this relation) entirely to conceal all ſhe ſays on that head, and publiſh only her ſins, imperfections and the indifferent actions of her life. (9)

Deſcribing the ſtate of her ſoul with regard to her manner of prayer, ſhe ſays ſhe began to conſider Chriſt as preſent in her ſoul, in the ſame manner as ſhe had been accuſtomed to do after communion: thus ſhe entertained herſelf with him in her ordinary actions, and in mental prayer. From the twentieth year after ſhe had firſt applied herſelf to this exerciſe, ſhe made little uſe of interior diſcourſing or reaſoning to inflame her affections; the intuitive conſideration of any motive or object immediately raiſing in her heart the moſt ardent acts of divine love, thankſgiving, compunction or earneſt ſupplications. *(b)* The tenderneſs of her love,

(9) c. 10.

(b) Supernatural paſſive prayer is infuſed ſo totally by the Holy Ghoſt as not to have the leaſt dependance upon human induſtry or endeavours, though it requires certain remote diſpoſitions in the ſoul. It compriſes the prayer of *Quiet* or Recollection and that of *Union*; of both which St. Tereſa often ſpeaks. In the former, a ſoul is ſo perfectly ſhut up within herſelf, that is, in her own faculties, as to receive no impreſſions from without, the avenues of the ſenſes and imagination, by which external objects ſeek to preſs in upon her, being at that time ſtopped: by which means ſhe converſes entirely with God alone, being wholly employed on him by contemplation and love. St. Tereſa calls this prayer of *Quiet*, Myſtical Theology, becauſe it is the firſt degree of ſupernatural paſſive prayer, which is the object of Myſtical Theology. She ſays that in it God ſuſpends or ſtops the operation of the intellect, (c. 12. p. 65.) by which term ſhe means, that he repreſents to the intellect ſupernatural and divine things, and pours into it a clear heavenly light, by which it ſees them in a ſingle or intuitive view, without diſcourſing, reaſoning

and her feeling ſenſe of her own wants formed her a prayer without ſtudied or choſen words, or long reaſoning and reflection in meditation. St. Tereſa ſays ſhe

ſoning or painful application, and this ſo ſtrongly that it is not able to turn away its attention, or think of any thing whatever. Nor does this operation ſtop in the intellect; the aforeſaid light paſſes from the mirror of the underſtanding to the will, which converts it with itſelf into a fire. Hence the underſtanding is ſtrongly fixed on the object which it ſees, and is aſtoniſhed beyond expreſſion at this clear ſight; and the will burns with the love of the ſame object; the memory remaining idle, becauſe the ſoul being entirely filled with the object that is preſent to her, admits at that time no other. The ſaint calls this elevation or ſuſpenſion *ſupernatural*, becauſe in it the ſoul is paſſive much more than active, though under this operation ſhe produces acts of adoration, love, praiſe, &c. St. Tereſa lays down two important rules with regard to this and other degrees of paſſive prayer; that no one muſt ever deſire them, nor uſe any efforts to obtain them. For ſuch efforts would be in vain, the operation being ſupernatural; and they would leave the ſoul cold, without devotion, and under the dangerous influence of a deceitful imagination or illuſion. Secondly, ſuch deſires or efforts would always be a preſumption or want of humility. "This edifice," ſays the ſaint, (c. 12.) "being founded on humility, the nearer a ſoul approaches to God, the more muſt this virtue grow in her. If it be not ſo, the whole fabric will fall to ruin." (c. 12.) From this prayer of Quiet ariſes ſometimes a moſt delicious repoſe of the powers of the ſoul, which then ſeems to herſelf to want nothing, and would willingly do nothing but love. This repoſe of the ſoul commonly laſts but a little while, as St. Tereſa remarks. (Ed. Ang. nov. p. 51. vet. p. 309, vol. 1.)

The ſecond and more ſublime paſſive prayer is that of *Union*. By this term is not meant an union of the preſence or place, by which God is preſent to all creatures: nor that of ſanctifying grace, by which every juſt man is partaker of the friendſhip of God: nor that of actual love of God, which agrees to ſouls in all acts of the divine love. But this myſtical union is that of the powers, or of the underſtanding and will, which by their vital actions are cloſely united to God. For the intellect, diveſted of all corporeal images, is penetrated with the clear light and infinite brightneſs of the divine wiſdom, and the will is cloſely joined to God by the moſt ardent love, which is like a fire conſuming all earthly affections. In this ſtate the ſoul is diſſolved in tenderneſs and ſweetneſs, and being as it were reduced to nothing falls into the abyſs of eternal love, in which being dead to itſelf it lives only to God, knowing and feeling nothing but love, with inexpreſſible joy and pleaſure, which manifeſts itſelf even in the body, which almoſt faints away, and loſes all its ſtrength. The ſoul ſhuts her eyes without intending it, and if ſhe opens them again, ſcarce ſees any thing with them. St. Tereſa experienced this

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had been before accuſtomed to feel often a tender heavenly ſweetneſs in her devotions; but at this time her ſoul began to be frequently raiſed by God to the ſu-

union at firſt of very ſhort continuance, but it always left a wonderful light which the infinitely bright ſun had poured into her underſtanding, and ſhe found her ſoul as it were quite melted with ſweet and ardent love. Afterward it was very long if this ſuſpenſion of the powers continued half an hour, nor is it eaſy during the time for a perſon to know how long it laſts. The ſaint being at a loſs how to expreſs what paſſes within the ſoul on ſuch occaſions, heard our Lord ſay to her: "She annihilates and loſes herſelf to paſs more perfectly into me. It is no longer ſhe that lives, but I live in her. And as ſhe comprehends not what ſhe hears, it is as if hearing ſhe did not hear." She adds, that thoſe who had experienced this, would underſtand ſomething of it; but ſhe was not able to ſay any thing clearer to expreſs it. The fruits of this prayer are moſt ardent deſires, heroic reſolutions, an abhorrence and clear knowledge of the vanity of the world, and this in a more ſublime manner than in the foregoing degrees. Above all, her humility is much more perfect: for the ſoul here ſees manifeſtly the exceſs and infinite magnificence of the divine goodneſs and mercy, her own entire inability to do the leaſt thing towards deſerving it, and her utter unworthineſs and baſeneſs. As when the ſun caſts its full light into a chamber, every mote becomes viſible, ſo the ſoul in this prayer has ſo diſtinct and full a view of all her miſeries, that ſhe ſeems even incapable of any vain glory. (c. 19.) The manner of this perfect union is, according to St. Teresa, pretty uniform: but its effects vary, and it is often accompanied with many other heavenly communications and interior inebriations of ſpirit, on which Richard of St. Victor, Dionyſius the Carthuſian, Ruſbrochius, Thauler, Happius and others have treated at large: but their language can only be underſtood by thoſe who have ſome experience in thoſe matters.

This ſupernatural paſſive prayer is called Myſtical Theology, which has no affinity with the Poſitive or Scholaſtic; it neither conſiſts in ſtudy, nor tends to acquire knowledge, but to improve divine love. Though it be not obtained by human induſtry, it requires certain conditions as diſpoſitions in the ſoul; chiefly a great purity of heart, and diſengagement of the affections from earthly things, with the mortification of the ſenſes and the will, and a rooted habitual renunciation, and crucifixion of ſelf-love, of the gratifications of ſenſe, human conſolations, vain amuſements, unprofitable converſation and all ſuperfluous curioſity. The ſoul muſt alſo be prepared for this grace by the moſt ardent deſire always to advance, a moſt profound and ſteady humility, great love both of interior and exterior ſolitude and ſilence, aſſiduous mental prayer and conſtant recollection with the practice of frequent and fervent aſpirations. See card. Bona, (Via compendij ad Deum, c. 4.) Thomas a Jeſu, (De div. Orat. l. 4.) Dionyſius the Carthuſian, (l. de Fonte lucis.) Gerſon (de Myſtica Theolog.)

blimer degrees of ſupernatural paſſive prayer. For ſhe obſerves, that the ſervants of divine love, in which they chiefly advance by prayer, arrive not on a ſudden at

Theolog.) Richard of St. Victor, (l. de Præpar. ad Contempl.) St. Francis of Sales, (On the Love of God) &c.

The means above-mentioned lead a ſoul to true chriſtian virtue: they form the path to an interior life. We learn from the moſt eminent contemplatives ancient and modern, and from the moſt experienced directors, that God in his tender mercy, like the good father in the parable of the prodigal ſon, ſometimes regales the ſoul of a penitent ſinner with the ſweetneſs of his love and heavenly banquet, that by this earneſt ſhe may learn more perfectly to deplore her ingratitude and infidelities againſt ſo gracious a God, and be encouraged to ſerve him with her whole ſtrength. He afterwards tries her by ſevere exterior and interior afflictions, as perſecutions, pains, ſpiritual dryneſs, deſolation, anguiſh of mind and anxious ſcrupuloſity and fears, in order to aſſiſt her in the perfect crucifixion and purgation of her ſenſes, affections and powers. He uſually again viſits her with his ſweet conſolations, of which mention is ſo often made in the lives and writings of devout perſons, in the promiſes of Chriſt himſelf, in the pſalms and other divinely inſpired books. The uſe of theſe comforts conſiſts in infuſing a clearer light to enable the ſoul to deſpiſe earthly things and diſcern her own imperfections, in kindling in her affections a great flame of holy love, and in producing in her a more perfect knowledge of herſelf, and a ſincere humility. The ſoul which pleaſes herſelf in theſe favours, or applies herſelf to conſider them, loſes that fear which is the anchor of her ſafety, forgets the Giver (to whom alone ſhe ought with the greateſt compunction and love to raiſe all her thoughts and affections) and abuſes his gifts to her own deſtruction. Theſe favours are often withdrawn for a trial: and a ſingle ſenſual delight, or inordinate affection of the will ſuffices often to deprive a ſoul of this ſpiritual grace. The more ſublime gifts of paſſive prayer God beſtows on few, and on them, in general, rarely. St. Bernard upon thoſe words: *The king hath brought me into his wine cellar*, (Cantic.) ſpeaking of this prayer, this ſanctuary of the great king, in which he enters with few whom he hides for that hour from the world; this place of quiet; this viſion which does not affright, but cheriſh; does not weary, but calm; does not bring cravings or diſtractions, but pacifies, and fully ſatisfies, ſays of himſelf: "But, alas! the hour is rare, and the duration ſhort." *Sed heu! rara hora, et parva mora.* (Serm. 23. in Cant. n. 17.) And again: (Serm. 85. ib. n. 13.) "O ſweet commerce! but the moment is ſhort, and the experience rare. Some one may aſk what this is, to enjoy the Divine Word. Let him ſeek one who has experienced it. Or if that happineſs were granted me, do you think I can explain what is unſpeakable? . . . It is one thing that paſſes between my ſoul and God, and another between you and me. That I could feel, but could not utter. . . . If you

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the higheſt degree of prayer. True love is a precious gift, and the ſoul muſt be more and more prepared and diſpoſed as ſhe advances. The gift of prayer and an

are deſirous to know what it is to enjoy the Word, prepare for him, not your ear, but your ſoul. The tongue cannot expreſs this; yet grace teaches it. It is concealed from the prudent and the wiſe, and is revealed to little ones. Humility is a great and ſublime virtue which obtains what is not taught; which acquires what cannot be learned, &c."

With regard to paſſive prayer, the learned Boſſuet and other prelates, aſſembled at Iſſy in 1695, to examine certain errors of Quietiſm, declare: (art. 21.) "The prayer of the ſingle preſence of God, or Pure Faith, or of Quiet, and other extraordinary degrees of prayer, even thoſe that are paſſive, approved by St. Francis of Sales and other ſpiritualiſts received by the church, cannot be rejected." (art. 22.) "Without any of theſe degrees of prayer a perſon may become a very great ſaint:" (art. 23.) "To reduce the interior ſtate or perfection, and purification of a ſoul to theſe extraordinary degrees of prayer, is a manifeſt error." The interior life and the perfection of a ſoul conſiſts in the crucifixion of the old man with his vices and irregular deſires; in the fervour and purity of charity, humility, and all other virtues in the heart, and in the moſt perfect diſpoſition to do every thing that is moſt pleaſing to God, and to do nothing that can diſpleaſe him. Paſſive prayer is a means to this ſtate, but not a neceſſary means. Few attain it, partly becauſe God confers it rarely, and partly becauſe there are few truly devout and ſpiritual perſons, or who have the courage ſtrenuouſly to deny and mortify themſelves ſo as to ſubdue their paſſions, and purify their affections from all inordinate attachments, and very few learn truly and perfectly to know and humble themſelves, which condition God uſually requires in theſe favours. Hence Bartholomew a Martyribus obſerves, that, "This gift is ſooner and more ſublimely conferred on ſimple ideots who have no other care than to work their ſalvation in fear and trembling, and to pleaſe God, than on great and learned theologians, unleſs theſe have given themſelves up with their whole hearts to the ſtudy of humility." (Compend. Docum. Spirit. par. 2. c. 3. § 3.) Which is alſo the remark of Richard of St. Victor, (Præp. ad Contempl.) Card. Bona, Boudon, &c. Extraordinary favours in prayer are never to be deſired, this deſire generally ariſing from preſumption, and expoſing ſouls to moſt dangerous illuſions of their own imagination and pride, or of the devil. If God beſtows them, they are to be received with gratitude and fear. A ſoul under them muſt ſo much the more abhor her own infidelities, and admire and love the divine goodneſs: muſt the more perfectly fear and diſtruſt herſelf, as St. Tereſa ſtrongly inculcates: (c. 18. and 19.) muſt never ſpeak of ſuch favours, unleſs it be neceſſary for advice; and even ſhudder at the thought of any one imagining her worthy of ſuch a privilege, which ſhe knows herſelf moſt unworthy of. She muſt not afterward

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interior life have difficulties to be overcome, which coſt much to fleſh and blood, eſpecially in the beginning or firſt ſteps by which a ſoul is prepared to receive it.

St. Tereſa diſtinguiſhes four degrees in mental prayer. In the firſt, the ſoul applies herſelf to holy meditation, for which a calm ſtate of mind, and a retired place are neceſſary, and the life of Chriſt one of the firſt and moſt important ſubjects. No ſtate of dryneſs or difficulties from diſtractions muſt make a perſon lay it aſide: he is not to ſeek his own ſatisfaction, and ought to be content with humbling himſelf before God, and knowing that his divine majeſty regards the deſire of our hearts to love him, and knows and compaſſionates our miſeries and weakneſs more than we ourſelves can do. We muſt be willing to bear our croſs, to pay as well as to receive: and the ſaint ſays (10) ſhe afterward experienced that one hour of conſolations abundantly paid even in this life for all the croſſes ſhe had ſuſtained. Our deſire ought to be ever to acquieſce in the will of God, to rejoice in carrying our croſs with our Lord, and ſincerely to acknowledge ourſelves infinitely unworthy to be admitted into the divine preſence, much more to receive the leaſt drop of the dew of his conſolations, which only the pure exceſs of his infinite goodneſs could ever beſtow on the moſt unworthy of his creatures, out of mere condeſcenſion to their weakneſs, which engages him by theſe ſenſible careſſes to overcome their obſtinacy, and draw them to his love. St. Tereſa aſſigns the ſecond degree of prayer to be that of *Quiet*, in which the powers of the ſoul are recollected, but not abſorpt in God, the will or affections being ſtrongly captivated in God, and employed in acts of love, and the underſtanding and memory aiding ſome little the will to en-

(10) c. 11.

dwell much on the remembrance, which muſt ariſe from a complacency in herſelf, and be a diſguiſed pride. To be admitted to weep at the feet of Jeſus is too great an honour and mercy; let a ſoul humble herſelf here. Sublime favours ſhew not her ſanctity or deſert, but a greater condeſcenſion in God to her weakneſs: and ſhe muſt dread the thought of ever looking upon them as any way due to her, or of others judging her highly favoured by God.

joy this its ſovereign good and quiet, though the will is ſo taken up in God as not to regard or be diſtracted by the concurrence of theſe powers. This ſtate is accompanied with an exceeding great interior comfort or delight, the powers of the ſoul are applied without labour or pains (ſo that this prayer never wearies how long ſoever it continues) and often tears flow with joy, of their own accord, or without being procured. (11) The intellect here may ſuggeſt certain humble ſilent reflections of thankſgiving, love or the like, which increaſe the flame of the will; but if the intellect raiſes too great a tumult, or the will ſtrives to ſilence or recollect it, or the memory or imagination, this quiet is loſt and vaniſhes. This recollection or quiet in the exerciſe of divine love inſpired and produced by the ſpirit of God, differs infinitely from a pretended quiet of the will which human induſtry may ſtrive to produce in it; but which is without any effect or ſublime operation; it quickly expires, and is ſucceeded by great dryneſs in the affections. The devil ſometimes by working upon the imagination endeavours to imitate the viſits of the Divine Spirit; but an experienced ſoul eaſily diſcovers his illuſions, as St. Tereſa remarks; for he leaves the mind diſturbed, not calm as the Holy Ghoſt always does: neither does he leave any impreſſion of profound infuſed humility (but generally an inclination to pride), nor any ſtrong diſpoſitions to virtue, nor great ſpiritual light in the underſtanding, nor ſteady reſolution or conſtancy in virtue: which are the effects of heavenly viſitations, as the ſaint remarks. (12) The third degree of prayer ſhe calls the Repoſe of the ſoul: it is the prayer of *Union* in which the ſoul overflows with incomparably greater joy, ardour and delight in the divine love than in the former; ſhe conſumes herſelf in the moſt ſublime affections of love and praiſe, as St. Tereſa explains at large, and is not inactive, as the falſe myſtics or Quietiſts pretended, though ſhe knows not at all how ſhe acts. (13) The fourth degree of prayer diſtinguiſhed by her is a more perfect union of all the powers of the ſoul, ſuſ-

(11) c. 14. Way of Perfection, c. 25, 28, 33. (12) c. 15. p. 87. (13) c. 16.

pended and abſorpt in God, as ſhe explains at large. (14) This is accompanied with ſo great interior joy and delight, that the ſaint aſſures us, a ſingle moment would be even in this life a ſufficient recompence for all the pains we can have undergone. (15) St. Tereſa diſtinguiſhes the prayer of Union, in which her ſoul was able to reſiſt the divine operation, from a rapture or ecſtaſy in which it could not reſiſt, and in which her body loſt all the uſe of its voluntary functions, and every part remained in the ſame poſture, without feeling, hearing, or ſeeing at leaſt ſo as to perceive it; though ſhe ſays, on ſuch occaſions the ſoul knows ſhe is in a rapture, whilſt ſhe is by the moſt ardent love raviſhed in God. Theſe raptures continue ſometimes for hours, though not all that time in the ſame degree. In them the ſoul ſees in a wonderful and clear manner the emptineſs of earthly things, the greatneſs and goodneſs of God, and the like. Though before ſhe ſaw nothing in herſelf but deſires of ſerving God, in a rapture ſhe beholds herſelf covered with ſpots, defects and faults, for the ſmalleſt are clearly viſible in a bright beam of divine light, darting in upon her: ſhe ſees that ſhe is all miſery and imperfection, and cries out: *Who ſhall be juſtified before thee?* As the veſſel which ſeemed before clear in a cryſtal glaſs, appears full of atoms if it be placed in the beams of the ſun: ſo this divine ſun by darting its bright beams upon the ſoul, ſets before her eyes all her imperfections and ſins as ſo many hideous ſpots. At this ſight ſhe is confounded and humbled on one ſide beyond expreſſion, and on the other aſtoniſhed at the greatneſs and goodneſs of God, and tranſported in an ecſtaſy of love and adoration. St. Tereſa mentions that having ſuffered two raptures in the church which could not eſcape the obſervation of others, ſhe prayed that this might no more happen to her in public, and from that time it had not when ſhe wrote: but this was not long after. She ſays ſhe was ſometimes raiſed from the ground in prayer, though ſhe endeavoured to reſiſt it. (16)

(14) c. 18, 19. See the Note, or the authors there referred to.
(15) c. 18. p. 103. (16) c. 20.

St. Tereſa, after having exerciſed herſelf twenty years in mental prayer, began to withdraw herſelf from the converſation of ſecular perſons and other occaſions of diſſipation and little faults which ſhe exceedingly exaggerates, and was favoured by God very frequently with the prayer of Quiet, and alſo with that of Union, which latter ſometimes continued a long time with great improvement of her ſoul, and with exceſſive heavenly joy and love. The examples of certain women who had been miſerably the dupes of a deluded imagination and of the devil, much terrified her; and though ſhe was perſuaded her favours were from God, ſhe was ſo much perplexed with theſe fears that ſhe reſolved to take advice: and ſhe conſulted ſo many perſons, though obliging them to ſecrecy, that the affair was divulged abroad to her great mortification and confuſion. The firſt perſon to whom ſhe opened herſelf was a gentleman of the town, named Francis of Salſedo, a married man, who for thirty-eight years had practiſed mental prayer with great aſſiduity, and with his virtuous lady, who concurred with him in his great charities, faſts and other exerciſes of piety, was an example of virtue to the whole country. This gentleman introduced to her Dr. Daza, a learned and virtuous prieſt; and after an examination from what ſhe declared of herſelf, both judged her to be deluded by the devil, ſaying, ſuch divine favours were not conſiſtent with a life ſo full of imperfections as ſhe expoſed hers to be. Her alarms being increaſed by this deciſion, the gentleman adviſed her to ſpeak with one of thoſe firſt Fathers of the Society of Jeſus, who were lately come into Spain, and were eminent for their manner of prayer, and their experience in virtue and an interior life. This gentleman (to whom the ſaint ſays ſhe owed her ſalvation and her comfort) bad her not be diſcouraged, becauſe ſhe was not delivered from all her imperfections in one day; for God would do it by little and little, and ſaid that he himſelf had remained whole years in reforming ſome very light things. By the means of certain friends one of theſe Fathers of the Society viſited her, to whom ſhe made a very careful general confeſſion, in which with the confeſſion of her ſins,

ſhe gave him an account of all the particulars through the courſe of her whole life relating to her manner of prayer, and her late extraordinary favours. The Father aſſured her theſe were divine graces: but told her ſhe had neglected to lay the true foundation of an interior life by the practice of an univerſal ſelf-denial and mortification, by which a perſon learns to govern his ſenſes, ſubdue entirely his paſſions, and cut off all inordinate attachments in the heart. That ſpiritual builder attempts to raiſe an edifice of devotion upon a quickſand, who does not begin by laying the foundation by humility and that ſpirit of compunction and practice of general ſelf-denial which being joined with a life of prayer will be a crucifixion of the Old Man, and a reformation of the affections of the ſoul. By the advice of this confeſſor St. Tereſa made every day a meditation on ſome part of our Lord's paſſion, and ſet herſelf heartily to practiſe ſome kinds of penance which were very inconſiſtent with her weak health; for on pretence of her great infirmities ſhe had thought little of any other mortifications than ſuch as were general. By the prudent order of the ſame ſervant of God, though he judged her extraordinary guſts in prayer to be from God, ſhe endeavoured for two months to reſiſt and reject them. But her reſiſtance was in vain; and when ſhe laboured the moſt to turn herſelf from heavenly communications, our Lord overwhelmed her moſt abundantly with them. St. Francis Borgia, at that time commiſſary general of the Jeſuits in Spain, coming to Avila, was deſired to ſpeak to the ſaint, and having heard her account of her prayer and ſtate he aſſured her without heſitation that the ſpirit of God was the author of her prayer; commended her reſiſtance for a trial during the two months paſt, but adviſed her not to reſiſt any elevations if our Lord was pleaſed to viſit her ſo in prayer, provided ſhe had no hand in endeavouring to procure them: and he preſcribed her greater mortifications than ſhe had hitherto undertaken.

Her confeſſor being called away, ſhe choſe another of the Society of Jeſus. This was F. Balthaſar Alvarez du Paz, a very ſpiritual man, who through ſevere interior

trials during the ſpace of twenty years, arrived at the perfection of holy contemplation and an interior life. (c) This excellent director took notice of certain immortifications in the conduct of St. Tereſa, contrary to her perfect ſanctification, eſpecially in her remaining ſtill ſenſible to the ſatisfaction of ingenious, witty and learned converſation, of which he put her in mind. Her anſwer was, that ſhe had hoped her motive in it had been always for the beſt, and that it ſeemed a kind of ingratitude in her entirely to deny herſelf to certain friends. He told her ſhe would do well to beg of God that he would direct her to do what was moſt pleaſing to him, and for that purpoſe to recite every day the hymn, *Veni, Creator Spiritus*. She did ſo for a conſiderable time, and one day whilſt ſhe was reciting that hymn ſhe was favoured with a rapture, in which ſhe heard theſe words, which were ſpoken to her in the moſt interior part of her ſoul: "I will not have thee hold converſation with men, but with angels." She was exceedingly amazed at this voice, which was the firſt ſhe heard in that manner: from that time ſhe renounced all company but what buſineſs or the direct ſervice of God obliged her to converſe with. (17) The ſaint had afterward frequent experience of ſuch interior ſpeeches after raptures, and explains how they are even more diſtinct and clear than thoſe which men hear with their corporal ears, and how they are alſo operative producing in the ſoul the ſtrongeſt impreſſions and ſentiments of virtue, and filling her with an aſſurance of their truth, and with joy and peace; whereas all the like illuſions of the devil leave her much diſquieted and diſturbed and produce no good effects, as ſhe experienced two or three times (18). The ſaint earned theſe

(17) Her own life, c. 24. (18) c. 25.

(c) See his edifying life written by the venerable ſervant of God, F. Lewis de Ponte. Alſo an account of his manner of prayer in F. Baker's *Sancta Sophia*. F. Balthaſar Alvarez was born in 1533: admitted among the Jeſuits in 1555: was rector at Medina del Campo: then procurator of the province of Caſtile in 1571: afterward rector at Salamanca, maſter of novices, and in 1576 rector at Villagarcia: then viſitor of Arragon: after his viſitation he was nominated provincial of Peru, but this deſtination being changed was made provincial of Toledo, in which office he died in 1580.

great heavenly comforts by ſevere ſufferings: or rather God purified and improved her ſoul in his love and all virtues both by his ſweeteſt conſolations and the ſharpeſt trials. She ſays of herſelf under the name of a third perſon what follows: "I know one who for theſe forty years (ſince God hath vouchſafed to honour her with ſpecial favours) hath not paſſed one day without anguiſh and various kinds of ſufferings, beſides ſickneſſes and great fatigues." (19) Whilſt F. Balthaſar Alvarez was her director ſhe ſuffered grievous perſecutions, for three years, and during two of them extreme interior deſolation of ſoul intermixed with gleams of ſpiritual comfort and favours. (20) It was her earneſt deſire that all her heavenly communications ſhould be kept ſecret: but they were become the common ſubject of diſcourſe in every converſation, and even in the public ſchools, and ſhe was every where cenſured and ridiculed as an enthuſiaſt or hypocrite: her confeſſor was perſecuted on her account. Six religious men of note who had been her friends, after a conference on this ſubject decided that ſhe ſeemed deluded by the devil, and prevailed on F. Balthaſar to go with them to her, and to order her not to communicate ſo frequently (which was her greateſt ſupport and comfort) not to live ſo ſtrictly retired, and not to prolong her meditations beyond the time preſcribed by the rule of her houſe. Her very friends reviled and ſhunned her as one who had a communication with the devil, and ſome ſtuck not to call her a devil. F. Balthaſar indeed bad her be of good courage; for if ſhe was deluded by the devil, he could not hurt her, provided ſhe laboured only to advance in charity, patience, humility and all virtues. One day the ſaint, after having ſuffered a long and grievous deſolation and affliction of ſpirit, ſuddenly fell into a rapture, and heard a voice interiorly ſaying to her: "Fear not, daughter; for it is I, and I will not forſake thee: do not fear." (21) Her mind was inſtantly quieted and compoſed, and filled with light; her ſoul was drowned in heavenly ſweetneſs and joy, and being endued with ſtrength and courage,

(19) St. Tereſa, Caſtell. animæ. Manſ. 6. (20) Her own life, c. 25. Yepez, c. 12. p. 86. (21) Her own life, c. 25.

ſhe challenged the devils, making no more reckoning of them than of ſo many flies, and ſaying to herſelf that God whoſe ſervant ſhe deſired to be, is all-powerful, and under his protection nothing could hurt her; and as ſhe pretended and deſired no other thing than to pleaſe him, ſhe joyfully met all ſufferings and renounced all eaſe and contentment if ſhe could only be ſo happy as to accompliſh in all things his holy will.

A confeſſor whom the ſaint made uſe of once during the abſence of F. Balthaſar, told her that her prayer was an illuſion, and commanded her when ſhe ſaw any viſion, to make the ſign of the croſs, and to inſult the viſion, as of a fiend. The ſaint aſſures us, that theſe viſions and raptures carried with them their own evidence and demonſtration, ſo that whilſt they continued, it was impoſſible for her to harbour the leaſt doubt but they were from God. Nevertheleſs, ſhe knew them to be ſubordinate to the ordinary means which God has eſtabliſhed to conduct our ſouls to him: and as all pretended viſions muſt be falſe and condemned which ſhould contradict the ſcripture or the authority of the church, ſo no ſuch viſions can exempt us from any duty towards the church or others; for God never derogates by private revelations from his general laws and eſtabliſhed rules. Therefore in ſimplicity ſhe obeyed this order of her confeſſor; and the ſaint aſſures us that Chriſt himſelf in ſeveral viſions approved her conduct in ſo doing. (22) She adds, that in theſe viſions to uſe ſome exterior action of ſcorn was a terrible thing to her, as ſhe could not poſſibly believe but that it was God. "And I beſought our Lord," ſays ſhe, "with much inſtance to free me from being deceived; and this I did continually, and with abundance of tears. I begged it alſo by the prayers of SS Peter and Paul; becauſe as I had my firſt viſion on their feſtival, our Lord told me they would take ſuch care of me, that I ſhould not be deceived. Accordingly, I have often ſeen very clearly theſe two glorious ſaints my very good patrons, upon my left hand. But this making ſigns of ſcorn when I ſaw the viſion of our Lord, gave me exceſſive pain and trouble. For when I ſaw him preſent be-

(22) Ib. c. 26, and 29.

fore my eyes, it was impoſſible for me to believe it was the devil.... That I might not be perpetually croſſing myſelf, I took a croſs into my hands, and this I did almoſt always. I uſed not the ſigns of ſcorn often; for this afflicted me too much, and I remembered the affronts which the Jews put upon our Lord; and I humbly beſought him to pardon me, ſince I did this in obedience to thoſe whom he had appointed in his own place.... He bid me not be troubled at it, for I did well in obeying them; but he ſaid he would bring them to underſtand the truth;" which they afterward did. "When they forbad me the uſe of mental prayer, our Lord appeared angry at it, and bad me tell them this was tyranny. He alſo gave me reaſons to know that this was not the devil. Once when I held in my hand the croſs which was at the end of my beads, he took it into his hand; and when he gave it me again, it appeared to be of four great ſtones, incomparably more precious than diamonds.... A diamond is but a counterfeit in compariſon of theſe. They had the five wounds of our Lord engraved upon them after a moſt curious manner. He told me I ſhould always ſee this croſs ſo from that time forward, and ſo I did: for I no longer ſaw the matter of which the croſs was made, but only thoſe precious ſtones; though no other ſaw them but myſelf. When I was commanded to uſe this reſiſtance to thoſe favours, they increaſed much more, and I was never out of prayer. Even whilſt I ſlept I was uttering amorous complaints to our Lord, and his love was ſtill increaſed in me. Nor was it in my power to give over thinking on him, and leaſt of all when I endeavoured at it. Yet I obeyed as well as I could, though I was able to do little or nothing in that reſpect. Our Lord never freed me from obeying them: yet he gave me all aſſurance that it was he, and inſtructed me what I ſhould ſay to them.... There grew in me ſo impetuous a love of God, that I found myſelf even dying through a deſire to ſee him (my true life), nor did I know how or where to find this life, but by death, &c." (23) Biſhop Yepez informs us, (24) that

(23) Ib. c. 29. (24) C. 14. p. 109.

this croſs fell afterward into the hands of the ſaint's ſiſter, Jane of Ahumada, who died at Alva; and he relates ſome miracles wrought by it. Pope Gregory XV. in the bull of the canonization of St. Tereſa, commends this example of her obedience as the teſt of her ſpirit, and of her viſions, &c. "By the command of her confeſſors ſhe humbly ſhewed marks of contempt under the viſions of our Lord, not without a great recompence of her obedience.... She was wont to ſay, that ſhe might be deceived in diſcerning viſions and revelations; but could not in obeying ſuperiors," ſays this pope.

Though after two years ſpent in frequent interior deſolation, the viſits of the Holy Ghoſt reſtored her interior peace with great ſweetneſs and ſpiritual light, which diſpelled her former darkneſs, ſhe continued to ſuffer a whole year longer a perſecution from her friends, which ſeemed general. F. Balthaſar Alvarez, who was a ſpiritual man, but exceeding timorous, durſt not oppoſe the torrent, or decide with confidence that the Holy Ghoſt was the author of the wonderful operations in her prayer, though he continued to hear her confeſſions, which ſcarce any other perſon in the country would have done; and he comforted her, ſaying, that ſo long as ſhe improved herſelf in virtue, the devil could do her no prejudice. She had learned to be ſo perfectly dead to herſelf, that with regard to herſelf ſhe was not the leaſt concerned what the whole world ſaid or did concerning her; but the judgment of others as to her ſtate gave her ſtill frequent great alarms and fears, which contributed both to purify her ſoul, and to prove more clearly her ſpirit of prayer. In 1559, St. Peter of Alcantara, commiſſary-general, and viſitor of the Franciſcans, coming to Avila, converſed ſeveral days with St. Tereſa. Few ſaints ſeem to have been more experienced in an interior life, or better verſed in the ſupernatural gifts of prayer than this holy man. He diſcovered in Tereſa the moſt certain marks of the wonderful graces of the Holy Ghoſt, expreſſed great compaſſion for her ſufferings from the contradictions and ſlanders even of good men and learned doctors, and publicly declared, that, except the truths of holy faith, nothing appeared to him more evident

than that her ſoul was conducted by the ſpirit of God; but he foretold her that ſhe was not come to an end of her perſecutions and ſufferings. The authority of this glorious ſaint, the reputation of whoſe judgment and ſanctity gave his confident deciſion the greateſt weight, turned the ſtream exceedingly in favour of the holy virgin. It is not to be expreſſed what comfort and advantage ſhe received from the converſation of this holy man, who ſtrongly recommended her defence and direction to F. Balthaſar, at that time her ordinary confeſſor, though he was ſhortly after removed to another place. After the trials already made, and the judgment paſſed by St. Peter of Alcantara, not only F. Balthaſar, but many other perſons of the greateſt piety, learning, and authority declared confidently that the marks and reaſons were moſt clear and convincing, that, in her ecſtaſies and prayer, ſhe was conducted in a ſupernatural manner by the Divine Spirit. In her life, written by herſelf, we have a general account of the wonderful things ſhe experienced. She ſometimes ſuffered interior trials of darkneſs in the mind, and great anguiſh of ſoul, joined with extreme pain of bodily ſickneſs, ſo that the powers of her ſoul ſeemed on ſome occaſions ſuſpended through exceſſive ſorrow, almoſt as they were uſually in raptures through exceſs of joy. For theſe afflictions God made her very ample amends; for they were always followed with a great abundance of favours, and her ſoul ſeemed to come out of them like gold more refined and pure out of the crucible, to ſee our Lord within herſelf. Then thoſe troubles appeared little, which before ſeemed inſupportable, and ſhe was willing to return again to ſuffer ſtill greater tribulations and perſecutions; for all in the end bring more profit, though the ſaint ſays ſhe never bore her's as ſhe ought. Beſides interior troubles and temptations, ſhe ſometimes met with exterior afflictions, and frequently ſaw devils in hideous figures: but ſhe drove them away by the croſs or holy-water; and when the place was ſprinkled with holy-water they never returned. (25) One day whilſt ſhe was in prayer, ſhe had a viſion of hell, in which ſhe ſeemed in ſpirit to be

(25) c. 31.

lodged in a place which ſhe had deſerved, that is, into which the vanities and dangerous amuſements of her youth would have led her, had ſhe not been reclaimed by the divine mercy. Nothing can be added to the energy with which ſhe deſcribes the pain ſhe felt from an interior fire and unſpeakable deſpair; the thick darkneſs, without the leaſt glimpſe of light, in which ſhe knew not how, ſhe ſays, one ſees all that can afflict the ſight: from torturing diſcontent and anguiſh, the diſmal thought of eternity, and the agony of the ſoul by which ſhe is her own executioner, and tears herſelf, as it were, to pieces, of which it is too little to ſay that it ſeems a butchering and a rending of herſelf. The ſaint ſays, that in compariſon of theſe pains all torments of this world are no more than pictures, and burning here a trifle in reſpect of that fire. This was but a repreſentation of thoſe torments; yet ſhe ſays that after this viſion all things ſeemed eaſy to her in this life, in compariſon of one moment of thoſe ſufferings. She continued ever after moſt heartily to thank God for having mercifully delivered her, to weep for ſinners, and to compaſſionate the blindneſs of ſo many who ſwallow down, as if they were nothing, even moſt grievous ſins, which, though ſhe had been moſt wicked, ſhe had by the divine mercy always ſhunned, as murmuring, detraction, covetouſneſs, envy, and the like. (26)

If the various proofs by which it pleaſed God to try Tereſa ſerved only to purify her virtue, the heavenly communications with which ſhe was favoured gave her a new luſtre. In her ecſtaſies revelations were imparted to her, with viſions, and other great favours, all which ſerved continually to humble and fortify her ſoul, to give her a ſtrong diſreliſh of the things of this life, and to enflame her with the moſt ardent deſires of poſſeſſing God. In raptures ſhe was ſometimes elevated in the air, of which ſhe gives the following deſcription. (27) Having ſaid that the ſoul has a power of reſiſting in the prayer of Union, but not in raptures in which her ſoul was abſolutely carried away, ſo that ſhe could not ſtop it, ſhe adds: "Sometimes my whole

(26) c. 32. (27) c. 20.

body was carried with it, ſo as to be raiſed up from the ground, though this was ſeldom.... When I had a mind to reſiſt theſe raptures, there ſeemed to me ſomewhat of ſo mighty force under my feet, which raiſed me up, that I know not what to compare it to.... All my reſiſtance availed little; for when our Lord hath a mind to do a thing, no power is able to ſtand againſt it.... The effects of this rapture are great. Firſt, the mighty power of the Lord is hereby made manifeſt; for when he is pleaſed, we are no more able to detain our bodies than our ſouls: we are not maſters of them, but muſt, even againſt our will acknowledge that we have a ſuperior, that theſe favours come from him, and that of ourſelves we are able to do nothing at all: and a great impreſſion of humility is made on the ſoul. Further I confeſs it alſo produced in me a great fear (which at firſt was extreme) to ſee that a maſſy body ſhould be thus raiſed up from the earth. For though it be the ſpirit which draws it after it, and though it be done with great ſweetneſs and delight (if it be not reſiſted), yet our ſenſes are not thereby loſt; at leaſt I was ſo perfectly in my ſenſes, that I underſtood I was then raiſed up. There alſo appears hereby ſo great a majeſty in him who can do this, that it makes even the hair of the head to ſtand on end; and there remains in the ſoul a mighty fear to offend ſo great a God. Yet this fear is wrapped up in an exceſſive love, which the ſoul conceives afreſh towards him, whom ſhe finds to bear ſo great a love to ſuch wretched worms as we are. For he ſeems not content with drawing the ſoul to himſelf, but he will needs draw up the very body too, even whilſt it is mortal, and compounded of ſo filthy an earth, as we have made it by our ſins. This favour alſo leaves in the ſoul a wonderful diſengagement from all the things of this world. In raptures of the ſpirit alone there ſeems a total looſening of the ſoul from all things, as it concerns the ſpirit. But here it ſeems that alſo the body partakes of this diſengagement. And it breeds ſuch a new averſion and diſguſt of the things of this world, that it makes even our life much more painful to us," &c.

Biſhop Yepez relates, (28) that the ſaint, when ſhe was prioreſs of the convent of St. Joſeph at Avila, as ſhe was going to receive the communion at the hands of the biſhop Don Alvarez of Mendoza, was raiſed in a rapture higher than the grate through which (as is uſual in nunneries) ſhe was to receive the holy communion; of which alſo ſiſter Mary Baptiſt, prioreſs of Valladolid, was an eye-witneſs with others. Likewiſe Bannes, a very learned theologian of the Order of St. Dominic, whoſe name is famous in the ſchools, and who was for ſome time confeſſor of St. Tereſa, teſtified that the ſaint one day, in public, as ſhe was raiſed in the air in the choir, held herſelf by ſome rails, and prayed thus: "Lord, ſuffer not, for ſuch a favour, a wicked woman to paſs for virtuous." He mentions other inſtances in the public choir; but ſays, that at her earneſt requeſt, this never happened to her in public during the laſt fifteen years of her life. Richard of St. Victor (29) teaches, that raptures ariſe from a vehement fire of divine love in the will, or from exceſſive ſpiritual joy, or from a beam of heavenly light darting upon the underſtanding. We learn from St. Tereſa, that theſe three effects of an external grace uſually concur in raptures. She ſays, the faculties or powers of the ſoul are loſt by being moſt ſtraightly united to God, ſo that ſhe thought ſhe neither ſaw, nor heard, nor perceived any thing about her; but this was only for a very ſhort ſpace during the higheſt part of ſome raptures: during the reſt of the rapture, the ſoul, though ſhe can do nothing of herſelf as to the exterior or the voluntary motions of the body, underſtands and hears things as if they were ſpoken from afar off. When ſhe returns to herſelf, her powers continue in ſome degree abſorpt ſometimes for two or three days. In theſe raptures a ſoul clearly ſees, and as it were feels how perfectly a nothing all earthly things are: how groſs an error, and abominable a lye it is, to give the name of honour to what the world calls ſo: real honour being built on truth, not on a lye. A like idea ſhe has of the vanity and folly of the love of money, and of the baſeneſs of earthly pleaſures; and ſhe learns that nothing is really true but what con-

(28) Yepez, c. 15. p. 117. (29) l. 5. de Contempl. c. 5.

duces to virtue, and makes no account of any thing which brings us not nearer to God. The greatneſs and goodneſs of God, the exceſs of his love, the ſweetneſs of his ſervice, and ſuch other great truths are placed in a great light, and made ſenſibly manifeſt to her: all which ſhe underſtands with a clearneſs which can be no way expreſſed: the impreſſion whereof remains afterwards in the ſoul. In the rapture ſhe acquires alſo a liberty and dominion, which reſults from her perfect diſengagement from creatures, upon which ſhe looks down, as raiſed above them, and above herſelf; and ſhe is filled with confuſion that ſhe ſhould have been ſo miſerable as to have ever been entangled by them. She looks back upon her former blindneſs with amazement; and conſiders with compaſſion the miſery of thoſe who ſtill remain in the like. But no effects of a rapture are ſo remarkable or profitable as the clear ſight which the ſoul receives in it of her own imperfections, baſeneſs, and nothingneſs; together with the moſt profound ſentiments of humility, and on the other ſide, a great knowledge of the goodneſs, majeſty and boundleſs power of God, with the moſt ardent love and deſires of ſpeedily poſſeſſing him for ever. (30) Hence St. Tereſa, when her ſoul was deeply wounded, and totally inflamed as it were by a ſpark falling from the immenſe fire of the love our Lord bore her, often repeated, with incredible earneſtneſs, that verſe: *As the hart panteth after the fountains of water ſo panteth my ſoul after thee, O God.* (31) Among the viſions which the ſaint had of the joys of heaven, in one ſhe ſaw her parents in bliſs; (32) in others, much greater ſecrets of that glorious kingdom were ſhewn her, at which ſhe remained amazed, and was ever after exceedingly moved entirely to deſpiſe all things below; but ſhe found it impoſſible to give any deſcription of the leaſt part of what ſhe ſaw, the brightneſs of the ſun being mean and obſcure in compariſon of that light, which no human imagination can paint to itſelf, nor any of the other things which ſhe then underſtood, and that with a ſovereign delight, all the ſenſes enjoying a ſuperior de-

(30) Her own life, c. 20, 21, 22. 33. (31) ib. c. 29. Pſ. xlii. 1.
(32) Her own life, c. 28.

gree of ſweetneſs which cannot be declared. She remained once about an hour in that condition, and our Lord ſhewing moſt admirable things, ſaid to her: "See what they loſe who are againſt me: do not forbear to tell them of it." "But, O Lord," ſaid the ſaint, "what good will my telling do them, whom their own malice blindeth, unleſs though giveſt them light?" She adds, that the contempt of this world, and the deſires of heaven with which theſe viſions inſpired her, could not be declared. "Hence alſo," ſays ſhe, "I loſt the fear of death, of which I had formerly a great apprehenſion." Such was the value ſhe learned to ſet upon the glory and happineſs of loving and praiſing God in his eternal kingdom, that for the leaſt degree of increaſe in it, ſhe ſhould have been moſt willing to ſuffer all that can be imagined to the end of the world, though to her, who deſerved hell, the loweſt place in heaven would be an infinite and moſt undeſerved mercy.

She ſometimes ſaw the myſtery of one God in three perſons in ſo clear and wonderful manner, as much comforted and amazed her: ſometimes Chriſt in the boſom of his Father, and frequently his humanity in its glorified ſtate ſo beautiful and delightful, that ſhe comprehended that to behold one glorified body, eſpecially the adorable humanity of Chriſt, would alone be a great felicity. (33) She often heard his Majeſty ſay to her with demonſtration of great love: "Thou ſhalt now be mine, and I am thine." She was favoured with many viſions in the holy Euchariſt: and ſometimes with apparitions of the Bleſſed Virgin, St. Joſeph, and other ſaints; and frequently of angels of different orders ſtanding near her, though ſhe did not know their orders; for they never told her this. One of theſe viſions ſhe deſcribes as follows: (34) "I ſaw an angel very near me, towards my left ſide, in a corporal form (which is not uſual with me; for though angels are often repreſented to me, it is only by the intellectual viſion). This angel appeared rather little than big, and very beautiful: his face was ſo inflamed that he ſeemed to be one of thoſe higheſt angels called ſeraphims, who ſeem to be all on fire with divine love.

(33) c. 28. (34) c. 29.

He had in his hand a long golden dart, and at the end of the point methought there was a little fire: and I conceived that he thruſt it ſeveral times through my heart, after ſuch a manner that it paſſed through my very bowels; and when he drew it out, methought it pulled them out with it, and left me wholly enflamed with a great love of God." She ſays that this wound cauſed a great pain in her ſoul, which alſo affected her body: but this extremity of pain was accompanied with exceſſive delight, and whilſt it continued, ſhe went up and down like one tranſported, not caring to ſee or ſpeak, but only to burn and be conſumed with that pain, which was a greater happineſs to her than any that can be found in created things. The ſaint's deſire to die, that ſhe might be ſpeedily united to God, was tempered by her ardent deſire to ſuffer for his love: and the exceſs of his love for her, and of the comforts which he ſo often afforded her, made her eſteem it as of no account that ſhe ſhould deſire to ſuffer afflictions for his ſake. And ſhe writes: "It ſeems to me there is no reaſon why I ſhould live but only to ſuffer; and accordingly this is the thing which I beg with moſt affection of God. Sometimes I ſay to him with my whole heart: Lord, either to die, or to ſuffer, I beg no other thing for myſelf. It comforts me alſo to hear the clock ſtrike: for ſo methinks I draw a little nearer to the ſeeing of God; ſince one hour more of my life is paſt." (35) The ſaint mentions ſeveral inſtances of perſons of remarkable virtue, ſome in a ſecular, others in a religious ſtate, of her own nunnery, and of ſeveral other Orders, whoſe ſouls ſhe ſaw in viſions freed from purgatory through the prayers of devout perſons, and carried up to heaven, ſeveral hours or days after their departure; though their penitential and holy lives, their patience in long illneſſes, their great regularity in their convent, and their tears, humility, and compunction at their death, which edified all who knew them, had perſuaded her they would be admitted ſtraight to glory. Beſides the particular inſtances ſhe relates, ſhe adds ſhe had ſeen the ſame of many others. "But among all the ſouls which

(35) c. 40.

I have ſeen, I have not known any one to have eſcaped purgatory, except three, F. Peter of Alcantara, a religious man of the Order of St. Dominic (F. Peter Ivagnez), and a Carmelite friar." (36) She was given to underſtand that this laſt was exempted from purgatory by the indulgences granted to thoſe of his Order, he having been a *religious man*, and having faithfully obſerved his profeſſion; "which," ſays ſhe, "I ſuppoſe was ſignified to me to imply, that more is required to make a religious man than the wearing of the habit," namely, the ſpirit and faithful obſervance of his rule. Spiritual graces require this condition. All theſe viſions and raptures tended exceedingly to the ſpiritual improvement of the ſaint in humility, divine love, and all other virtues. By them ſhe was advertiſed of all her failings, and made continually more and more courageous, and perfect in the practice of all virtues; ſhe learned that it is a miſery, and a ſubject of patience, to converſe in the world, to behold the comedy or puppet-ſhew of this life, and to be employed in complying with the neceſſities of a mortal body by eating and ſleeping, which captivate the mind, and are the occupation of our baniſhment from God. When ſhe once grieved that all her Spaniſh pious books were taken from her, our Lord ſaid to her: "Let not this trouble thee: I will give thee a living book." (37) This ſhe experienced by mental prayer, and his heavenly communications. She learned by theſe raptures great heavenly myſteries, ſecrets, and things to come, which ſhe foretold; and as ſhe aſſures us, not the leaſt tittle of what was thus revealed to her, ever failed to come to paſs, though at the time of her revelation and prediction all appearances were contrary. She mentions that God, through her prayers, brought ſeveral ſinners to repentance, and granted great graces to many others, as ſhe learned by revelations. Alſo, that at her earneſt requeſt he reſtored ſight to one that was almoſt quite blind, and health to ſome others labouring under painful and dangerous diſtempers. (38)

(36) c. 38. (37) c. 27. (38) c. 39.

The account which this ſaint has drawn up of theſe viſions, revelations and raptures, carries with it the intrinſic marks of evidence. It is not poſſible attentively to peruſe it, and not be convinced of the ſincerity of the author, by the genuine ſimplicity of the ſtyle, ſcrupulous nicety and fear of exaggerating the leaſt circumſtance, making what might be doubtful appear certain, or in the leaſt advancing any thing which might be falſe, or allowing any thing to conjectures: alſo by her unfeigned humility, which makes her ſpeak every where againſt herſelf, omit nothing that could tend to her diſgrace, magnify the leaſt faults of her life, according to the apprehenſions of her pure and timorous conſcience, and leave every where the ſtrongeſt impreſſions of her guilt, though ſhe was commanded by her confeſſor not to exceed moderation in ſpeaking of her ſins; and though, as biſhop Yepez (who was thoroughly acquainted with her, and knew her whole life) obſerves, could ſhe have inſtanced in any other ſins in particular, ſhe would certainly have been more explicit; and ſhe was obliged to acknowledge that God had preſerved her from detraction, envy, impurity, and the like vices The ſaint aſſures us, that ſhe may be deceived, but would not lye in the leaſt point, and would rather die a thouſand times. (39) Her doctrine is called by the church, in the prayer of her feſtival, *heavenly*, is conformable to the ſpirit of the ſaints, and highly approved by the moſt experienced proficients in divine contemplation. All acknowledge that the moſt ſecret *adyta* of the ſanctuary are here laid open, and the moſt abſtruſe maxims which experience alone can teach, but no words utter, are explained with greater perſpicuity than the ſubject ſeemed capable of bearing; and this was done by an illiterate woman,-*(d)* who wrote alone without the aſſiſt-

(39) Caſtle of the Soul, Manſ. 4. c. 2. p. 271.

(d) St. Tereſa wrote her own life, out of obedience to F. Garzia of Toledo, a Dominican friar of great reputation, at that time commiſſary of the Indies, and her confeſſarius, who with Don Franciſco Soto del Salazar, one of the inquiſitors, afterward biſhop of Salamanca, adviſed her to conſult concerning her viſions, &c. the holy prieſt

ance of books, without ſtudy, or acquired abilities, who entered upon the recital of the divine favours with ſentiments of humility, and reluctance, ſubmitting every

prieſt John of Avila, the great preacher in Andaluſia, as biſhop Yepez informs us, and therefore to ſend him an exact relation of her life. (part 1. c. 21. p. 172. and part 2. l. 3. c. 18. p. 150.) Sending the copy to this confeſſarius, ſhe intreats him to keep it ſecret, and get it tranſcribed before it was ſhewn to Dr. D'Avila, that it might not be preſented to him in her hand-writing, leſt ſhe ſhould be diſcovered. Dr. D'Avila, the moſt learned and experienced maſter of an interior life, then reſiding at Montiglia in Andaluſia, having peruſed the ſaint's relation, returned an anſwer worthy his prudence, piety and erudition, extant among his letters. He is careful, in the firſt place, to cheriſh the humility of the author; declares that her raptures had the marks of the ſpirit of God; that viſions repreſented in the imagination (under corporal images) or ſeen by corporal eyes, are more doubtful than thoſe that are purely intellectual: he adviſes the former to be ſhunned as much as poſſible (but not treated with contempt, unleſs it be certain they are cauſed by an evil ſpirit); and will have a perſon to pray that God conduct him rather by the plain beaten road. If the viſions continue, increaſe humility and ſpiritual profit, and infuſe peace and inward ſatisfaction, and the words that are ſpoken are conformable to ſound doctrine, there is no cauſe for ſhunning them. But the perſon muſt never rely upon his own judgment. He ſays, God gives ſometimes to ſinners very delicious reliſhes of himſelf, as he had ſeen: that viſions are given not becauſe perſons are the moſt perfect, but ſometimes that the bad may be made good. "Though," ſays he, "theſe be good, others may be intermingled by the devil, and therefore one muſt always be ſuſpicious. Since holineſs conſiſts only in having an humble love of God and our neighbour, we ought to place our whole ſtudy in getting true humility, and the love of our Lord. It is expedient not to adore the viſions, but Chriſt in heaven, and to conſider the viſion only as an image to conduct the mind to him." He exhorts her to go on in her way, but ever with a ſuſpicion of thieves; and recommends above all things the knowledge of herſelf, charity, and the love of penance and the croſs. St. Lewis Bertrand, who then lived at Valentia, alſo approved the book of her life, and her ſpirit, by a letter which was printed with his life, ſays F. Gracian (long the aſſiſtant of St. Tereſa) in his Treatiſe on her books. When Dominic Bannes was the confeſſor of St. Tereſa, he obliged her to enlarge this work; and through his hands it was preſented to the Spaniſh inquiſition, by which, after a rigorous examination, it was much commended; and cardinal Quiroga, archbiſhop of Toledo, grand inquiſitor of Spain, in a letter to the ſaint upon that ſubject, begged he might be her humble chaplain. It was printed after the death of the ſaint at the charges of the Spaniſh inquiſition: the original in the ſaint's hand-writing was placed in the library of the Eſcurial, in a rich

thing without reſerve to the judgment of her confeſſor, and much more to that of the church, and complaining that by this taſk ſhe was hindered from ſpinning. The circumſtances and the manner of the narration in each part furniſh a chain of corroborating proofs in favour of the work: and as Mr. Woodhead obſerves, (40) her frequent pertinent digreſſions, the devotions, ejaculations, and colloquies with our Lord, which ſhe every where interſperſes from her habit of prayer, the prolix parentheſes, and the iterated apologies for theſe ſurpriſes of herſelf, ſhew that neither her matter nor her method were pre-deſigned. The heroic ſentiments and practice of all the moſt ſublime virtues, with which this book is interſperſed in every page, ſuffice alone to evince that what is here written could not be founded on chimerical illuſions, or be the effect of a heated imagination. In the raptures and viſions of this ſaint we admire indeed the divine goodneſs in his infinite condeſcenſion; but what we ought chiefly to conſider and ſtudy herein are the great leſſons of virtue which we meet with in the relation of theſe miraculous favours, and in the wonderful example of this ſaint.

How perfectly ſhe excelled in obedience appears from this circumſtance, that on all occaſions ſhe preferred this virtue to her revelations, ſaying, in them ſhe might be deceived by the devil, but could not in obedience. In founding her convents, and many other things, when ſhe had received a command from Chriſt, ſhe availed not herſelf hereof, but waited till by the rules of obedience ſhe was authoriſed to execute the divine commiſſion, depending however ſtedfaſtly on Him who promiſed or commanded the undertaking, that he would carry the ſame by the regular means into execution; in which ſhe was never diſappointed. F. Balthaſar Alvarez ſaid of her: "Do you ſee Tereſa of Jeſus? What ſublime graces has ſhe received of God! yet ſhe is like

(40) Pref. to his Tranſ.

rich caſe, the key of which king Philip II. carried about with him. Her other works were printed in Spain in 1587, and ſhortly after tranſlated into Italian, Latin and French.

the moſt tractable little child with regard to every thing I can ſay to her." She called obedience the ſoul of a religious life, the ſhort and ſure road to perfect ſanctity, the moſt powerful means to ſubject our will perfectly to that of God, and to overcome our paſſions, and which is the ſacrifice of our whole lives to God. "I eſteem it a greater grace," ſaid ſhe, "to paſs one day in humble obedience, putting forth ſighs to God from a contrite and afflicted heart, than to ſpend ſeveral days in prayer. Is it nothing great to abandon in ſome ſenſe the enjoyment of God, in order to do his will manifeſted to us in obedience? . . Long prayer will not advance a ſoul at a time when ſhe is called to obedience, &c." (41) She uſed often to repeat: "Obedience is put to the teſt in different commands." All murmuring, excuſes, or delays ſhe condemns as contrary to obedience. As for her own part, even when ſuperior, ſhe ſtudied by many contrivances to obey others, and always obeyed her confeſſor as ſhe would have done God himſelf.

A deſire moſt perfectly to obey God in all things, moved her to make a vow never with full knowledge to commit a venial ſin, and in every action to do what ſeemed to her moſt perfect. A vow which in perſons leſs perfect would be unlawful, becauſe it would be an occaſion of tranſgreſſions. Humility, the root of true obedience, and the fruitful parent of other virtues, was that in which ſhe placed her ſtrength, and her humility increaſed in proportion as ſhe received from God the more extraordinary favours, which ſhe ſaw to be his pure gifts without her contributing any to them; and becauſe ſhe profited ſo little by them, ſhe condemned and humbled herſelf the more. The virtues of others ſeemed to her more meritorious, and ſhe conceived that there was not in the world one worſe than herſelf. (42) Hence ſhe was the more inflamed to love and praiſe the gracious goodneſs of God, to whom alone ſhe entirely aſcribed his gifts, not uſurping an atom of them to herſelf, and ſeparating from them her infidelities and mi-

(41) Foundat. c. 5. (42) Relation of herſelf to her confeſſors, p. 195, &c.

ſeries, which was all that was of her own growth, and of which by an infuſed light ſhe had the moſt extenſive and fulleſt knowledge and the moſt ſincere feeling. Hence ſeated in the centre of her own baſeneſs and unworthineſs, ſhe was always covered with confuſion and ſhame in the divine preſence, as a ſpouſe bluſhing at the remembrance of her treaſons and infidelities towards the beſt and greateſt of lords and huſbands. She treated with all men confounded in herſelf, as unworthy to appear before them. She ſincerely looked upon herſelf as deſerving every ſort of diſgrace and contempt, as one who deſerved hell, and whoſe only ſupport againſt deſpair was the infinite mercy of God: and ſhe endeavoured to convince others of her wretchedneſs and grievous ſinfulneſs with as great ſolicitude and affection as an ambitious proud man deſires to paſs for virtuous. There are many who affect to uſe this language of themſelves, but cannot bear from others any contempt or injurious treatment. This St. Tereſa received on all occaſions with great inward joy, and exceedingly deſired; and all honours and marks of eſteem were moſt grievous to her. This ſatisfaction which the heart feels in its own juſt contempt is as it were the marrow and pith of true humility, ſays biſhop Yepez. (43) Theſe diſpoſitions were in her ſo perfect, as to ſurpriſe above all other things thoſe who were beſt acquainted with her interior, and are ſufficiently diſcoverable in her writings.

Nothing is more dangerous or nice, and nothing more difficult than for a man to ſpeak much of himſelf without diſcovering a complacency in himſelf in ſpeaking ſuperfluouſly concerning what belongs to him, and without diſcovering ſymptoms of ſecret ſelf-love and pride even in a ſtudied affectation to diſguiſe them, or in colouring or ſuppreſſing his own diſgraces or weakneſſes, and in diſplaying covertly his own talents and advantages. (*e*) And nothing ſeems a clearer proof how per-

(43) B. 2. c. 7.

(*e*) From theſe faults even the ingenious deſcription which Flechier, biſhop of Niſmes, has left of himſelf, is not exempt. Cæſar, with all his care to ſhun this odious fulſomeneſs in his elegant commentaries,

fectly our ſaint was dead to herſelf by ſincere humility than the artleſs manner in which ſhe conſtantly, and not in certain occaſions only, ſpeaks of herſelf with a view to debaſe herſelf in every thing. Her exterior conduct breathed this ſincere diſpoſition of her ſoul. Though ſuperior and foundreſs, ſhe choſe unaffectedly the greateſt humiliations that could be practiſed in her Order. If ſhe pronounced a word in the divine office with a falſe accent, ſhe proſtrated herſelf in penance: confeſſed in chapter, and humbled herſelf for the leaſt faults of inadvertence with ſurpriſing humility and alacrity, and underwent the moſt humbling penances in the refectory and elſewhere with the ſame. It was her pleaſure to ſteal ſecretly into the choir after the office, to fold up the cloaks of the ſiſters, to chooſe for her part of work to ſweep the moſt filthy places in the yard, and to perform the loweſt offices in ſerving at table, or in the kitchen, in which place ſhe was often ſeen ſuddenly abſorpt in God, with the utenſils or inſtruments of her buſineſs in her hands: for every place was to her a ſanctuary, and no employment hindered her from offering to God a continual ſacrifice of humility, and of ardent love and praiſe. Nothing is more admirable than the leſſons of humility which ſhe gives in her writings, and which ſhe inculcates to her religious, recommending to them eſpecially never to excuſe themſelves in faults, never to murmur, but to rejoice in abjection; never to juſtify themſelves when accuſed falſely; (unleſs charity or prudence make it neceſſary) to abhor every thought or mark of pre-eminence or diſtinction of ranks, which ſhe extremely exaggerates as the bane of all true humility and virtue in a religious community, &c. (44) It was her uſual exhortation, that, though we cannot arrive at the perfection of other virtues, or at a perfect imitation of our Bleſſed Redeemer, we can humble ourſelves low enough, and be aſhamed to fall ſo far ſhort

(44) Way of Perfection, c. 36, 37. Her own life, c. 30, 31, &c.

betrays it to a degree of childiſhneſs in his deſcription of the bridge which he built, and is charged with cunning miſrepreſentations of facts in the hiſtory.

of Christ our model in the cordial love of contempt, and in embracing humiliations, which he underwent for our sake, but which are our due and remedy. She teaches that false humility is attended with interior trouble, uneasiness, and darkness in the mind in the confession of faults, and in embracing humiliations; but that true humility does these things with alacrity and interior light. She used to repeat to her sisters, that sincere humility is the groundwork of prayer, this whole edifice being founded in it; and that as humility is the foundation, so is it the measure of our progress in the spirit of prayer, and all other virtues.

Her spirit of penance was not less edifying than her humility. Who, without floods of tears for his own insensibility, can call to mind the wonderful compunction with which the saints wept and punished themselves their whole lives for the lightest transgressions? St. Teresa having had the misfortune in her youth to have been betrayed into certain dangerous amusements and vanities; though she would not for the world have ever consented knowingly to any mortal sin; had always hell and her sins before her eyes, penetrated with the compunction of a Magdalen, or a Thais. Her love of penance, after she was well instructed in that virtue, made her desire to set no bounds to her mortifications, by which she chastised and subdued her flesh by long watchings in prayer, by rigorous disciplines, hair cloths, and austere fasts. Moved by this spirit of penance she restored the original severity of her rule, and notwithstanding her bad health, observed its fasts of eight months in the year, and other austerities, unless some grievous fit of illness made them absolutely impossible. On such occasions it was with great repugnance that she consented to use some small dispensations, but said she understood this repugnance proceeded rather from self-love, than from a spirit of penance. Her prudence and pious zeal for religious discipline and penance, appear in the caution with which she guarded against the granting dispensations too easily on account of weak health, which opens a wide door to all relaxations in religious Orders. She tells her nuns, that it is often the devil that suggests the idea of ima-

ginary indiſpoſitions, or that ſloth and immortification magnifies thoſe that are ſlight: that it is often a mark of ſelf-love to complain of little ailments, and that the more the body is indulged, the more numerous and craving its demands and neceſſities grow. (45) She inſiſts on the univerſal ſelf-denial, by which a religious perſon ſtudies to do his own will in nothing: which practice, if it ſounds harſh, will be found ſweet, and will bring much contentment, holy peace, and comfort. (46) St. Francis of Aſſiſium ſeems not to have carried the love of holy poverty higher than St. Tereſa, though ſhe mitigated ſome points of her firſt reform in this particular. If even in ſecular princes exceſs, vanities, and ſuperfluities are ſinful, how carefully ought the ſhadow of ſuch abuſes to be baniſhed a religious life! It was her ſaying, that the leaſt inordinate attachment hinders the flight of a ſoul upwards: to prevent which ſhe obliged her nuns often to change every thing they uſed; reduced every thing in their mean clothing, coarſe diet, and cells to what was indiſpenſibly neceſſary. She ſpeaks moſt pathetically againſt ſuperfluous or ſtately buildings. (47) She worked with her hands to gain a ſubſiſtence. The modeſty of the countenance of this holy virgin was a ſilent ſtrong exhortation to the love of purity, as biſhop Yepez teſtifies, who was perſuaded ſhe never felt in her whole life any importunate aſſaults againſt that virtue. (48) When one aſked her advice about impure temptations, ſhe anſwered, that ſhe knew not what they meant. A noble and generous diſpoſition of ſoul inclined our ſaint to conceive the moſt tender ſentiments of gratitude towards all men from whom ſhe had ever received the leaſt ſervice. The gratitude ſhe expreſſed to God for his immenſe favours was derived from a higher ſource. (49) In her writings ſhe every where ſpeaks with reſpect and affection of her perſecutors, and putting pious conſtructions on their words and actions repreſents them always as perfect ſervants of God, and her true friends. Contumelies ſhe always bore in ſilence.

(45) Way of Perfection, c. 10, 11. (46) Ib. c. 13. (47) Ib. c. 2. (48) Yepez, l. 2. c. 4. (49) Her own life, c. 39.

and with joy. She often ſaid of thoſe that reviled her, that they were the only perſons that truly knew her. Under grievous ſlanders with which ſhe was attacked at Seville, one aſked her, how ſhe could hold her peace? She anſwered with a ſmile: "No muſic is ſo agreeable to my ears. They have reaſon for what they ſay, and ſpeak truth." Her invincible patience under all pains of ſickneſs, provocations and diſappointments; her firm confidence in God, and in her crucified Redeemer under all ſtorms and difficulties; and her undaunted courage in bearing incredible labours and perſecutions, and in encountering dangers cannot be ſufficiently admired. God once ſaid to her in a viſion: "Doſt thou think that merit conſiſts in enjoying? No: but rather in working, in ſuffering and in loving. He is moſt beloved by my Father, on whom he lays the heavieſt croſſes, if theſe ſufferings are accepted and borne with love. By what can I better ſhew my love for thee than by chooſing for thee what I choſe for myſelf?"

An eminent ſpirit of prayer, founded in ſincere humility, and perfect ſelf-denial, was the great means by which God raiſed this holy virgin to ſuch an heroic degree of ſanctity. If ſhe remained ſo long imperfect in virtue, and was ſlow in compleating the victory over herſelf, it was becauſe for ſome time ſhe did not apply herſelf with a proportioned aſſiduity to the practice of devout prayer, ſome of her confeſſors having diverted her from it on account of her ill health and exterior employments: which miſtaken advice was to her of infinite prejudice, as ſhe grievouſly laments. F. Balthaſar Alvarez took much pains with very little progreſs for twenty years on the ſame account. (50) And ſiſter Gertrude Moor, the devout Benedictin nun, complains ſhe had been led into the like falſe perſuaſion by directors unacquainted with the rules of an interior life. A right method of prayer repleniſhed all the ſaints with a ſpirit of devotion which wrought a wonderful reformation of their affections, and changed their interior ſo as to make them on a ſudden ſpiritual men. St. Tereſa inculcates above all things in her writings the incompa-

(50) See his life by Ven. F. Lewis de Ponte.

rable advantages of this ſpirit of prayer, and gives excellent leſſons upon that important ſubject. *(f)* Our Divine Redeemer, and the myſtery of his incarnation

(f) St. Tereſa having, in 1562, wrote her own life immediately after ſhe had eſtabliſhed the reformation of her Order, whilſt ſhe was prioreſs of St. Joſeph's at Avila, wrote in 1564, by an order of Bannes who was then her confeſſor, a book entitled, *The Way of Perfection*, for the direction of her nuns. She recommends to them a perfect diſengagement of the heart, mortification and humility, earneſt prayer for the converſion of ſinners, and for the miniſters of God who labour in ſo great a work, (c. 3.) caution againſt all partiality or fond or particular friendſhips for one another, as the ſource of great impediments to virtue, of many ſins, and of public troubles. (c. 4.) She will have no confeſſors employed, whoſe conduct ſeems infected with vanity, a ſpirit extremely contagious. (c. 5.) She calls prayer the moſt important of all their duties, explains at large vocal and mental prayer, and the prayer of Quiet and of Union, with excellent inſtructions, and a ſublime paraphraſe on the Lord's Prayer. She ſpeaks alſo of the love of God, and expreſſes a great dread of venial ſin, and ſhudders at the thought of any one having ſo far loſt the fear of God as to be capable of offending, with full reflection, his infinite Majeſty by the leaſt ſin. (c. 41.) Another treatiſe of Meditations on the Lord's Prayer, though very uſeful, is falſely attributed to St. Tereſa: nor is it mentioned among her works by Yepez, Gratian, &c. F. Ripald a Jeſuit, her confeſſarius at Salamanca, gave her an order to write the hiſtory of her *Foundations* of her Convents in 1573. She had then founded ſeven monaſteries: an account of others ſhe added afterwards. This work, which may be called a continuation of her life, contains a recital of many ſupernatural favours ſhe received from God in her undertaking, and of many difficulties with which ſhe had to ſtruggle. In the relation of theſe adverſities, and in her letters, the natural cheerfulneſs of her temper is remarkable.

Her fourth work is called *The interior Caſtle of the Soul* She began it at Toledo, on Trinity Sunday in 1577, and finiſhed it at Avila on St. Andrew's eve the ſame year. It was compoſed in obedience to Dr. Velaſquez, her confeſſor at Toledo, (afterward biſhop of Oſma, and at length archbiſhop of Compoſtella) who obliged her to draw up the principles of divine contemplation, and of the ſupernatural communications of the Holy Ghoſt. In it ſhe declares that ſcarce any action of obedience could have been ſo much againſt her inclinations, or have coſt her ſo dear: but that obedience removes all difficulties. She laboured alſo at that time under a moſt ſevere perſecution. The clearneſs, majeſty and ſmoothneſs of the ſtyle ſhews the calmneſs of her ſoul in the midſt of the moſt furious ſtorms: and in this work the ſaint conducts a ſoul from the firſt elements of prayer by ſteps as it were to the ſeventh manſion, the palace of the heavenly ſpouſe, the king of glory. She teaches, that without the gift of prayer

and death were a great object of her adoration and most tender devotion. She suggests this often as the most easy method for beginners to accustom themselves to the

prayer a soul is like a paralytic without the use of his limbs: mental prayer is the gate by which she enters into herself, and learns first to know herself and the riches of grace to which she ought to aspire: so that the knowledge of her own miseries which is the foundation of humility, and the knowledge of God, are the first step or mansion. In the three following mansions the saint explains the states of interior conflicts, and spiritual dryness and desolation with intervals of heavenly sweetness in prayer till the soul arrives at the prayer of *Quiet*. In the fourth mansion, chap. 3. she teaches that Quiet or Recollection in which the soul remains inactive and without sentiments of God, is an illusion, and to be shunned; for in all supernatural prayer the soul is active and vigorous, and has lively sentiments of God. This remark is a precondemnation of the fanaticism of the Quietists. The fifth mansion she calls the prayer of *Union*, which produces in the soul an ardent desire speedily to enjoy God, which only his will that she should still remain in this exile, can mitigate. In the sixth mansion are explained the grievous interior pains, and also the raptures and visions which sometimes befall a soul in this habitual state. The seventh mansion is a higher degree of the prayer of *Union*, in which a soul (not by an intuitive vision which is the beatitude of heaven, but by an intellectual vision with created species or images) receives a kind of distinct knowledge of the Trinity and other high mysteries in a clear light, and with a supreme degree of delight and jubilation. In this state the soul feels no intervals of interior pains, but enjoys an habitual jubilation and feast, though such elevations only happen as the Holy Ghost is pleased to favour a soul with them in prayer. There is no state in which a soul may not forfeit the divine grace by falling into sin, nor is the most sublime prayer of Union an absolute assurance that a soul is even then in the state of grace, though it be with the divine light and favours that attend it, a probable or presumptive proof. St. Teresa pretends not that all perfect souls arrive at these states of supernatural prayer: many more perfect than several of them, and several great saints are conducted to God by different paths. Nor are all contemplatives raised to the prayer of Union by passing through these degrees, or in the same order or manner. The books of meditations digested by the Purgative, the Illuminative and Unitive Ways, cannot be meant as if such an order is to be prescribed to the Holy Ghost, though the affections or will must be first purged, and the practical errors of the understanding banished by the light of prayer before the soul can be fitted for progress in the interior life or in contemplation. It is a most important caution that no man apply himself to the interior exercises of prayer with the expectation or desire of the least extraordinary favour; but deeming himself evidently most unworthy of the least, he must beg only the necessary virtues of a penitent and servant

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familiar uſe of aſpirations, that they imagine themſelves in ſpirit converſing with Chriſt, repreſenting his humanity as preſent with them, whether by their ſide or in God. Such deſires expoſe to certain dangerous illuſions, and baniſh not only ſuch favours, but what is of greateſt importance, all the fruits of divine grace. If any one receive extraordinary favours, let him never dwell upon, or much conſider them, but endeavour with the greater fear and ardour to improve in his ſoul true humility, patience, compunction and charity, in which alone ſanctity conſiſts, and which the ſervants of God beſt improve by trials.

Another work of St. Tereſa was an expoſition *On the Book of Canticles*; which ſhe compoſed out of obedience to ſome perſon whoſe requeſt ſhe thought herſelf bound to comply with: but a certain prieſt to whom ſhe ſoon after went to confeſſion, without having ever ſeen it, ordered her to burn it, thinking it dangerous that an illiterate woman ſhould write upon ſo difficult a book of the holy ſcripture. She immediately obeyed. Thus this piece is loſt, except the ſeven firſt chapters, which another perſon had privately copied before the original was burnt. The part that is preſerved, is an excellent commenced treatiſe on Divine Love, and makes the reſt exceedingly regretted. She ſays here that the great riches of love, and the myſteries couched in a ſingle word of this divine book are incomprehenſible to us: yet our weak meditation and humble admiration will not diſpleaſe God, as a great king is not offended if he ſees a little child pleaſed and ſurpriſed with beholding the ſplendor of his ornaments and throne. After explaining the falſe notions of ſuch ſouls as make little account of venial ſins, or in a religious ſtate habitually neglect any of thoſe regular conſtitutions which oblige not under any ſins, ſhe ſhews the value and ſweetneſs of the true kiſs of peace which is the fruit of divine love: for this love like the manna has every taſte a ſoul can deſire, and is a tree which by its ſhade covers the ſoul, comforts her by the drops of its delicious dew, ſtrengthens and enriches her with the fruits of patience and all interior virtues, and adorns her with the flowers of good woods, eſpecially of charity. Every verſe ſhe applies to the ſpiritual joy, delight and other effects which the divine ſpouſe produces in a ſoul, eſpecially in the ſublime gifts of prayer, of which ſhe ſpeaks in raptures of humility, joy and holy love. This imperfect work is to devout ſouls a great treaſure, and the loſs of the continuation not to be repaired. Bannes informs us, in the relation he gave of this ſaint in order to her canonization, that when he heard her confeſſions, for a trial of her obedience, he bad her to throw her life which ſhe had then written, into the fire; and ſhe had certainly done it without the leaſt reply, if he had not immediately recalled that order. (See Yepez, b. 3. c. 18. p. 155, 156.) The meditations of St. Tereſa before and after communion are full of affective ſentiments of humility, fear, love and other virtues. Many ſinners by reading theſe meditations have been converted to God, and embraced a courſe of perfect virtue.

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their heart. She obſerves that all religious perſons are not called to contemplation, (51) but all can uſe aſſiduous prayer with aſpirations. It is a maxim which ſhe ſtrongly inculcates, that the moſt advanced ought not

(51) Way of Perfection, c. 17.

The inſtructions of St. Teresa, *On the Manner of viſiting the Monaſteries of Nuns*, contain the moſt excellent maxims of prudence and piety for the government of religious houſes that are any where extant; and her ſhort Advice or *Counſels to her Nuns* are a ſummary of the beſt rules by which a perſon who deſires perfectly to ſerve God, ought to regulate his conduct, though ſome are peculiar to a religious ſtate. The ſaint's Song on the divine love expreſſes the moſt ardent deſires of a ſoul, deeply wounded with divine love, ſpeedily by death to enjoy God, each ſtanza ending with this Spaniſh *refert*, (or verſe repeated throughout) *Que muero porque no muero*, "I die (of languiſhing deſire) becauſe I do not die." It is engliſhed by Mr. Woodhead. The Latin tranſlation is in rhime; but not comparable to the laſt excellent French tranſlation given us by Monſ. de la Monnoye. The letters of St. Teresa were publiſhed in four ſmall volumes by Don Palafox, biſhop of Oſma; they are moſt of them leſs intereſting than her other works, but are a ſtanding proof of her eminent virtues, and of her prudence and great natural parts, eſpecially penetration poiſed by an excellent judgment. A lively wit and ſpirit reigns through them all, and her natural cheerfulneſs diſcovers itſelf on every occaſion. See particularly ep. 32. upon ſending her brother a preſent of a hairſhirt, in return for an alms to her monaſtery, and ep. 31. upon ſending certain devout verſes ſhe had compoſed to her religious ſiſters. She gives very uſeful inſtructions on Mental Prayer, which ſhe calls the elements of prayer, ep. 23, (to F. Gratian), and ep. 8, (to Dr. Velaſquez, biſhop of Oſma.) The approbations and commendations beſtowed on her writings are too long to be here inſerted. Baillet, the moſt reſerved of critics on ſuch works, was obliged to give his ſuffrage to theſe as follows: "She diſcovers in her writings the moſt impenetrable ſecrets of true wiſdom in what we call myſtical theology, of which God has given the key to a very ſmall number of favoured ſervants. This may ſomething diminiſh our ſurpriſe that a woman without learning ſhould have expounded what the greateſt doctors never attained, becauſe God employs in his wonders what inſtruments he pleaſes, and we may ſay that the Holy Ghoſt had the principal ſhare in the works of St. Teresa." It is authentically related, that one night whilſt ſhe was writing her meditations, a nun came into her cell, and ſat by her a good while in great admiration, beholding her as it were in an enraptured ſtate, holding a pen in her hand, but often interrupting her writing, laying down her pen, and fetching deep ſighs; her eyes appeared full of fire, and her face ſhone with a bright light, ſo that the nun trembled with awe and reſpect, and went out again without being perceived by the ſaint. See her life by Villefore.

entirely to abandon the method of ſometimes repreſenting to themſelves Chriſt as man, and conſidering him as the object of their devotions, and this ſometimes occupied her ſoul in her higheſt raptures. (52) The oppoſite doctrine, that to contemplate the humanity of Chriſt belongs only to the imperfect, and that perfect contemplatives conſider only things purely ſpiritual, is an illuſion of the falſe myſtics. (53) Her ſingular devotion to the holy ſacrament of the altar appears in her works. She uſed to ſay, that one communion is enough to enrich a ſoul with all ſpiritual treaſures of grace and virtue, if ſhe put no obſtacles. To unite ourſelves moſt frequently and moſt ardently with Chriſt in the holy euchariſt ſhe called our greateſt means of ſtrength and comfort in our ſtate of baniſhment till we ſhall be united to him in glory. Her ardour to approach the holy communion, and her joy and comfort in preſence of the bleſſed ſacrament are not to be expreſſed. In her moſt earneſt prayers ſhe conjured Almighty God for the ſake of his Divine Son preſent on our altars to ſtem the torrent of vice on earth, and preſerve the world from thoſe horrible profanations by which his mercy is inſulted. (54) This her devotion ſprang from that inflamed love of God which all her actions and writings breathe. (55) From the ſame ſource proceeded her burning zeal for the converſion of ſinners, whoſe ſouls ſhe continually recommended to the divine mercy with many tears, (56) charging her religious never to ceaſe from that office of charity, and from praying alſo for thoſe miniſters of God who labour for the ſalvation of ſouls. (57) Her grief for the wicked was inexpreſſible, and ſhe was ready to ſuffer with joy a thouſand deaths for one ſoul. She will have the divine love in all ſouls to be both contemplative and active, yet ſo that the exterior actions

(52) Her own life, c. 27. &c. Caſtle of the Soul, Manſ. 6. c. 7. (53) See Molinos's condemned prop. in Argentre, Collect. Judic. de novis error. T. 3. (54) Way of Perfection, c. 4. (55) See eſpecially Med. 16. and her Thoughts or Conceptions of divine love, or Exp. on the Canticles. (56) Med. 10, &c. (57) Way of Perfection, c. 1, 3, 35. Med. 10. Caſtle of the Soul, Manſ. 7.

proceed from, and be animated by the interior fire; or be flowers of this plant, the root of which is the vehement affection of love reigning in the heart, from which they muſt draw their whole ſubſtance without any foreign mixtures: thus a preacher ought ſo entirely to have the divine honour in view as not to think even indirectly of pleaſing men. (58) The firſt among the external actions in which divine love is exerciſed, ſhe every where reckons patience in ſuffering perſecutions and trials; and ſhe ſays, that he who loves, finds his delight in ſufferings, and gathers ſtrength from them. (59) The ſecond great exterior employment of love conſiſts in labouring to extend the kingdom of God by advancing the ſanctification of ſouls, but of our own in the firſt place. Theſe and other exerciſes of love, and above all things the will of God (perfectly to acquieſce in which is our ſovereign happineſs) were the motives which tempered the earneſtneſs of her deſire immediately to ſee God in his glory, (60) which yet ſhe indulged by the moſt ardent and amorous ſighs, crying out: "O death, I know not who can fear thee, ſince it is by thee that we find life!" &c. (61) And "O life, enemy to my happineſs, when will it be allowed to cloſe thee? I have care of thee, becauſe God is pleaſed to preſerve thee, and thou belongeſt to him: but be not ungrateful. How is my baniſhment prolonged! All time indeed is ſhort to gain eternity." No ſaint expreſſes ſtronger or more lively ſentiments of fear of being eternally ſeparated from God (62); but theſe fears ſhe reſolved into humble hope in the pure clemency of God. The operations of the ſame divine ſpirit are various. Though fear, humility, love and compunction reign in all devout ſouls, the Holy Ghoſt excites in ſome this, and in others that virtue in a more ſenſible manner, and in ſome this, in others that gift appears more eminent. (g)

(58) Conc. of Love in Cant. c. 7. p. 861. (59) Ib. p. 863. (60) Med. 16. (61) Med. 6. (62) Med. 17. (63) Med. 11. and 14.

(g) An Engliſh poet who frequently conſecrated his verſes to the praiſes

St. Teresa burning with a desire to promote with her whole strength the greater sanctification of her own soul and that of others, and of labouring to secure by the most perfect penance her eternal salvation, concerted a project of establishing a reform in her Order. The rule which had been drawn up by Albert, patriarch of Jerusalem, was very austere: but in process of time several relaxations were introduced, and a mitigation of this Order was approved by a bull of Eugenius IV. in 1431. In the convent of the Incarnation at Avila, in which the

praises of this saint, celebrates the ardour of her holy love as follows:

Scarce had she learn'd to lisp a name
Of martyr, yet she thinks it shame
Life should so long play with that breath,
Which spent can buy so brave a death.
She never undertook to know
What death with love should have to do:
Nor has she e'er yet understood,
Why to shew love she should shed blood.
Yet though she cannot tell you why,
She can love, and she can die.
Scarce has she blood enough to make
A guilty sword blush for her sake:
Yet has a heart dares hope to prove,
How much less strong is death than love, &c.
[*Crashaw*, whilst yet a Protestant, p. 62.]

The same poet after he was become a Catholic, in another poem on St. Teresa, makes this prayer, p. 197.

O thou undaunted daughter of desires!
By all thy dow'r of lights and fires. . . .
By all of God we have in thee,
Leave nothing of myself in me.
Let me so read thy life that I
Unto all life of mine may die.

Upon reading her works he composed, and chose for his motto, the following epigram:

Live, Jesus, live; and let it be
My life to die for love of thee.

The sincere piety of Mr. Crashaw after his conversion is ingeniously celebrated by his friend Mr. Cowley, especially in the verses he composed on his death, which happened at Loretto, where Mr. Crashaw was newly chosen canon. "Poet and Saint!" &c. p. 32. Cowley designed to imitate his friends Woodhead and Crashaw in their happy retreats, but was prevented by death.

ſaint lived, other relaxations were tolerated, eſpecially that of admitting too frequent viſits of ſecular friends at the grate in the parlour or ſpeak-houſe. St. Tereſa one day expreſſing a great deſire of living according to the original inſtitute of the Order, her niece Mary d'Ocampe, then a penſioner in that houſe, offered one thouſand ducats to found a houſe for ſuch a deſign, and a ſecular widow lady, Guyomar d'Ulloa zealouſly encouraged the deſign; which was approved by St. Peter of Alcantara, St. Lewis Bertrand, and the biſhop of Avila, and the ſaint was commanded by Chriſt in ſeveral viſions and revelations which ſhe recounts, to undertake the ſame, with aſſured promiſes of ſucceſs and his divine protection. The lady Guyomar procured the licenſe and approbation of F. Angelo de Salazar, provincial of the Carmelites in thoſe parts. No ſooner had the project taken wind but he was obliged by the clamours which were raiſed againſt it, to recall his licenſe, and a furious ſtorm fell upon the ſaint, through the violent oppoſition which was made by all her fellow nuns, the nobility, the magiſtrates and the people. She ſuffered the moſt outrageous calumnies with perfect calmneſs of mind and ſilence, contenting herſelf with earneſtly recommending to God his own work. In the mean time, F. Yvagnez, a Dominican, eſteemed one of the moſt virtuous and learned men of that age, ſecretly encouraged the ſaint, and aſſiſted madam Guyomar to purſue the enterpriſe, together with madam Jane of Ahumada, a married ſiſter of the ſaint, who began with her huſband to build a new convent at Avila in 1561, but in ſuch a manner that the world took it for a houſe intended for herſelf and her family. Their ſon Gonzales, a little child, happened to be cruſhed by a wall which fell upon him in raiſing this building, and was carried without giving any ſigns of life to Tereſa, who taking him in her arms, put up her ardent ſighs to God, and after ſome minutes reſtored him perfectly ſound to his mother, as was proved in the proceſs of the ſaint's canonization. (63) The child uſed afterward

(63) Yepez. B. 2. c. 5. Acta Canoniz. S. Tereſiæ. Pariſiis, 1625. Villefore, Vie de St. Tereſe, T. 2.

often to tell his aunt, that it was a duty incumbent on her to ſecure his ſalvation by her prayers and inſtructions, ſeeing it was owing to her that he was not long ago in heaven. After a moſt virtuous life he died ſoon after St. Tereſa in extraordinary ſentiments of piety. A great ſtrong wall of this houſe falling in the night as ſoon as it was finiſhed, many were diſcouraged; but the ſaint ſaid it was the effect of the impotent rage and jealouſy of the devil. The lady Louiſa de la Cerda, ſiſter to the duke of Medina Celi, being in the deepeſt affliction for the loſs of her huſband, count Arias Pardo, prevailed upon the provincial of the Carmelites to ſend an order to Tereſa at Avila, ſixty miles from Toledo, to repair to her in that city: The ſaint remained in her houſe above half a year, and promoted exceedingly the ſpirit and practice of eminent virtue not only with the lady who had for her the higheſt veneration, but with her whole houſhold and many other perſons. All this time ſhe abated nothing of her uſual mortifications and devotions, and her provincial no ſooner releaſed her from the tie of obedience which he had impoſed on her of living in the houſe of this lady, and left it to her choice, either to go or ſtay, but ſhe returned to her monaſtery of the Incarnation at Avila. A little before ſhe came back, at the time of the election of a prioreſs, ſeveral of the nuns were very deſirous ſhe ſhould be choſen for that office, the very thought of which very much afflicted her: and though ſhe was willing readily to endure any kind of torment for God, ſhe could not prevail with herſelf to accept of this charge: for beſides the trouble in a numerous community, ſuch as this was, and other reaſons, ſhe never loved to be in office, fearing it would greatly endanger her conſcience. She therefore wrote to the nuns who were warmeſt for having her choſen, earneſtly intreating them not to be ſo much her enemies. Our Lord one day when ſhe was thanking him that ſhe was abſent during the noiſe of the election, ſaid to her in a viſion: "Since thou deſireſt a croſs, a heavy one is prepared for thee. Decline it not, for I will ſupport thee: go courageouſly and ſpeedily." Fearing this croſs was the office of prioreſs, ſhe wept bitterly; but ſoon after heard that another perſon was

chosen; for which she gave God most sincere thanks, (64) and set out for Avila. The same evening that she arrived at Avila the pope's brief for the erection of her new convent was brought thither. St. Peter of Alcantara who happened to pass that way, Don Francisco de Salsedo (a pious gentleman with whom St. Peter lodged) and the famous Dr. Daza persuaded the bishop to concur, and the new monastery of St. Joseph was established by his authority, and made subject to him, on St. Bartholomew's day in 1562, the blessed sacrament being placed in the church, and the saint's niece who had given a thousand ducats, and three other novices taking the habit. Hereupon a great noise was raised against the saint in the town: the prioress of the Incarnation sent for her from St. Joseph's, and the provincial being called, the saint was ordered to remain in her old monastery of the Incarnation, though they were somewhat pacified when the saint had clearly shewn them that she had not taken the least step contrary to her rule, or against the duty of obedience. The governor and magistrates would have had the new monastery demolished, had not F. Bannes, the learned Dominican, dissuaded them from so hasty a resolution. Amidst the most violent slanders and persecutions the saint remained calm, recommending to God his own work, and was comforted by our Lord who said to her in a vision: "Dost thou not know that I am Mighty? What dost thou fear? Be assured the monastery shall not be dissolved. I will accomplish all I have promised thee." In the mean time Don Francis of Salsedo and other friends to the new establishment deputed a very pious priest named Gonzales de Aranda to go to court to solicit in its favour, and at length all things were successfully concluded by a new brief from Rome, by which the foundation of the house without rents was confirmed, and towards the end of the year 1562 the bishop prevailed with the provincial to send Teresa to this new convent, whither she was followed by four fervent nuns from the old house. One of these was chosen prioress: but the bishop soon after obliged Teresa to take upon herself that charge, and her incom-

(64) Her own Life, c. 33.

parable prudence in governing others appeared henceforward in her whole conduct. The mortification of the will and ſenſes, and the exerciſe of aſſiduous prayer were made the foundation of her rule: ſtrict incloſure was eſtabliſhed with almoſt perpetual ſilence. The moſt auſtere poverty was an eſſential part of the rule, without any ſettled revenues: the nuns wore habits of coarſe ſerge, and ſandals inſtead of ſhoes, lay on ſtraw, and never eat fleſh. St. Tereſa admitted to the habit ſeveral fervent virgins; but would not have above thirteen nuns in this houſe for fear of dangers of relaxations and other inconveniences which are uſually very great in numerous houſes. In nunneries which ſhould be founded with revenues, and not to ſubſiſt ſolely on alms, ſhe afterward allowed twenty to be received. But this regulation as to the number is not every where obſerved in this Order. The fervor of theſe holy nuns was ſuch that the little convent of St. Joſeph ſeemed a paradiſe of angels on earth, every one in it ſtudying to copy the ſpirit of the great model before them. The general of the Order, John Baptiſt Rubeo of Ravenna, who uſually reſided at Rome, coming into Spain and to Avila in 1566, was infinitely charmed with the converſation and ſanctity of the foundreſs, and with the wiſe regulations of the houſe, and he gave St. Tereſa full authority to found other convents upon the ſame plan. *(b)*

(b) The auſtere rule of the Carmelites given by Albert, patriarch of Jeruſalem, in 1205, according to Lezana, (*Annales Ord. B. M. V. de Monte Carmelo* in four vol. fol. Romæ, an. 1656) or in 1209, according to F. Papebroke, approved by Innocent IV. in 1248, having been mitigated, it was reformed by ven. John Soreth, the twenty-ſixth general, in 1466, who died in the odour of ſanctity at Angers in 1471. This Order had no houſes of women till the ven. John Soreth inſtituted them in 1452, eſtabliſhing four convents of Carmelite nuns, of which one was founded at Liege, (ſince removed to Huy) and another at Vannes in Britany. This latter was built by Frances of Amboiſe, dutcheſs of Britany, wife to the duke Peter II. After his death ſhe took the habit in this nunnery in 1457, but for the ſake of greater ſolitude founded a ſecond nunnery of this Order at Coëts near Nants, where ſhe died in the odour of ſanctity, in 1485. The Reformation of Mantua of this Order which was ſet on foot in 1413, has about fifty convents in Italy. The original of the reformation of St. Tereſa is dated in 1562, when the conſtitutions ſhe had drawn up,

Out of an ardent zeal for the conversion of sinners she asked his leave to establish also some convents of religious men, and the general allowed her at first to erect two. St. Teresa passed five years in her convent of St. Joseph with thirteen fervent nuns, whom she discreetly exercised in every sort of mortification, obedience, and all religious exercises, being herself the first and most diligent not only at prayer, but also in spinning, sweeping the house or working in the kitchen. Among these holy virgins many were of high birth; but having renounced the world they thought of no distinction but that of surpassing each other in humility, penance and affection for one another and for their holy mother: they abounded with heavenly consolations, and their whole lives were a continued course of penitential exercises, and contemplation; they never suffered their prayer to be interrupted night or day as far as the weakness and frailty of our mortal state would admit. For St. Teresa declared assiduous prayer, silence, close retirement and penance to be the four pillars of the spiritual edifice she

up, were approved by Pius IV. The perfection and discretion of this rule eclipsed all former reformations of this Order. The Discalceated or Barefooted Carmelites who profess the Order as reformed by St. Teresa, are divided into two distinct bodies, those of Spain which consist of six provinces, having their own general, and being more austere than the rest. The others have seven provinces in Italy, France, Poland, Germany and Persia: their general resides in their convent of our Lady of Scala at Rome. The first religious men of this Order having been hermits who lived under the inspection of a superior, it was made a rule among the Discalceated Carmelites, that in each province there should be one monastery, to which should be annexed an hermitage. This monastery, is to be built like the Charterouses, but with larger gardens or a forest, in which there ought to be other cells, in which the friars may live with the leave of the superior, observing the hours of monastic duties privately. Only twenty are allowed to live at once in the hermitage, each for about three weeks: after which they return to their own convents. The austerities they practise in the hermitages are very great; and no one is allowed to study there, or to read any books but those of piety and devotion, and scarce ever to speak to one another. For want of such large hermitages in France many convents have a cell or hermitage in their garden. But in 1660 Lewis XIV. founded for these religious men a great hermitage at Louviers in Normandy near Evreux, the description of which is given by Villefore, in his *Vies des Peres du desert d'Occident*. T. 2.

had raiſed, and the fundamental conſtitutions of their ſtate. In Auguſt, 1567, St. Tereſa went to Medina del Campo, and having conquered many difficulties founded there a ſecond convent. In her hiſtory of the foundation of this houſe ſhe gives her ſpiritual daughters excellent advice concerning mental prayer, ſaying that it conſiſts not ſo much in *thinking* or forming reflections (of which every one is not equally capable) as in *loving*; in reſolving to ſerve God, to ſuffer for him joyfully, and to do his will; and in aſking grace for this. Her inſtructions concerning obedience are not leſs important; for it is happy obedience and perfect reſignation that give the ineſtimable treaſure of liberty of ſpirit, by which a ſoul deſires *nothing*, yet poſſeſſes *all things*; neither fears nor covets the things of this world, and is neither diſturbed by croſſes nor ſoftened by pleaſures. The counteſs de la Cerda, whom St. Tereſa had viſited at Toledo, moſt earneſtly deſiring to found a convent of this Order at her town of Malagon, the ſaint and the counteſs attended that work. Thence St. Tereſa went to Valladolid, and there founded another nunnery. She was much affected with the virtue and happy death of a young nun in this houſe, and has given an amiable deſcription of her perfect humility, meekneſs, patience, obedience, fervour and perpetual ſilence and prayer. She never meddled in any matter that concerned her not, and therefore ſhe diſcerned no defect in any one but in herſelf. In her laſt ſickneſs ſhe ſaid to her ſiſters: "We ought not ſo much as turn our eyes but for the love of God, and to do what is acceptable to him." Another time ſhe ſaid, "It would be a torment to her to take ſatisfaction in any thing that was not God" (or for him). St. Tereſa made her next foundation at Toledo. She met here with violent oppoſition, and great obſtacles, and had no more than four or five ducats when ſhe began the edifice. But ſhe ſaid: "Tereſa and this money are indeed nothing; but God, Tereſa, and theſe ducats ſuffice for the accompliſhment of the undertaking."

At Toledo a young woman who had gained a reputation of virtue, petitioned to be admitted to the habit,

but added: "I will bring with me my bible." "What!" said the saint, "Your bible? Do not come to us. We are poor women who know nothing but how to spin, and to do what we are bid." By that word she discovered in the postulant an inclination to vanity, and dangerous curiosity and wrangling; and the extravagances into which that woman afterward fell, justified her discernment and penetration. St. Teresa had met with two Carmelite friars at Medina del-Campo who were desirous to embrace her reform, F. Antony of Jesus, then prior there, and F. John of the Cross. As soon therefore as an opportunity offered itself, she founded a convent for religious men at a poor village called Durvelo in 1568 (of which F. Antony was appointed prior) and in 1569 a second for men at Pastrana, both in extreme poverty and austerity, especially the latter. After these two foundations St. Teresa left to St. John of the Cross the care of all other foundations that should be made for the religious men. At Pastrana she also established a convent for nuns. Prince Ruy Gomez de Sylva, a favourite courtier of Philip II. who had founded these convents at Pastrana, dying, his princess in the sudden excess of her grief made her religious profession in this nunnery; but when this passion abated, claimed many exemptions, and would still maintain the dignity of princess; so that St. Teresa finding she could not be brought to the humility of her profession, left relaxations should be introduced in her Order, sent a precept to the nuns to leave that house to her, and retire to people a new convent in Segovia. Afterward she would not easily admit ladies who had been long accustomed to rule. When bishop Yepez intreated her once to admit to the habit a certain postulant who was a lady of the first quality, advanced in years, and very rich both in money and vassalages, she would never hear of it, saying that great ladies who have been long accustomed to have their own will, seldom sufficiently learn humility, obedience and simplicity, without which they are more likely to overturn than to support a religious Order. (65) In 1570 St. Teresa founded a convent at Salamanca, and ano-

(65) Yepez, B. 2. c. 21.

ther at Alva. Pope Pius V. appointed apoſtolic viſitors to enquire into relaxations in religious Orders, that they might be reformed. Dr. Peter Fernandez, a Dominican friar famous for his virtue and learning, was nominated viſitor of the Carmelites in that part of Spain, and in the diſcharge of his office coming to Avila he found great fault in the monaſtery of the Incarnation in which were fourſcore nuns, that incloſure and ſolitude were not better obſerved. To remedy theſe diſorders he ſent for St. Tereſa who had formerly conſulted him in her doubts, and commanded her to take upon her the charge of prioreſs.* It was a double affliction to the ſaint to be ſeparated from her own dear daughters, and to be placed at the head of a houſe which oppoſed her reform with jealouſy and warmth. The nuns alſo refuſed to obey her. She told them that ſhe came not to command or inſtruct, but to ſerve and be inſtructed by the laſt amongſt them. It was her cuſtom to gain the hearts firſt before ſhe laid her commands; and having by ſweetneſs and humility won the affections of this whole community, ſhe eaſily re-eſtabliſhed diſcipline, ſhut up the parlours, and excluded the frequent viſits of ſeculars. At the end of the three years of her ſuperiority, the nuns much deſired to detain her, but ſhe was appointed prioreſs of her reformed convent of St. Joſeph in the ſame town. The provincial ejected St. John of the Croſs and other fathers whom St. Tereſa had appointed confeſſors to the houſe of the Incarnation, and involved her in the perſecution he raiſed againſt them. She, however, continued to ſettle new foundations at Segovia, Veas, Seville, Caravaca, Villa-Nuova, Palencia, Granada, Soria (in the dioceſs of Oſma) and Burgos. The mitigated Carmelites complained loudly of the great number of foundations which ſhe made, fearing leſt in the end they themſelves ſhould be ſubjected to her ſevere rule. The general who had favoured her was compelled to order her not to found any more convents. There was among the Barefooted Carmelites a man of great reputation called F. Gratian, who was ſon to one who had been principal ſecretary of ſtate to Charles V. and Philip II. As he had been very active in propagating the reform, the mitigated Carme-

lites proceeded ſo far as to pronounce a ſentence of depoſition againſt him.

St. Tereſa felt moſt ſeverely the perſecutions which St. John of the Croſs, F. Gratian and others ſuffered: yet bore every thing with admirable patience and reſignation, and wrote to the general with perfect ſubmiſſion and wonderful tranquillity and cheerfulneſs of mind. Biſhop Yepez, who was at that time her ſpiritual director, was amazed at her conſtant joy, courage, meekneſs and invincible greatneſs of ſoul under all manner of afflictions, and the moſt atrocious ſlanders with which even her chaſtity was attacked. In the mean time ſhe did all the good offices in her power to every one of them that perſecuted her, always ſpoke well of them, and would never hear the leaſt ſiniſter conſtruction put upon any of their actions. She felt only the ſufferings of others, being entirely inſenſible to her own. When FF. Gratian, Marian, and the reſt gave up all for loſt, ſhe aſſured them: "We ſhall ſuffer, but the Order will ſtand." The only anſwer ſhe made to calumnies which were whiſpered againſt her, was: "If they thoroughly knew me, they would ſay much worſe things of me." She told her perſecuted friends, that nothing ſeemed to her a ſurer mark of the divine mercy towards them, and that nothing is more advantageous or neceſſary than to ſuffer, that we may learn better to know both God and ourſelves, and be aſſiſted more perfectly to extirpate pride and the love of the world out of our hearts. "I return God a thouſand thanks," ſaid ſhe, writing to a friar of her Order, "and you ought alſo to thank him on my account. What greater pleaſure can we enjoy than to ſuffer for ſo good a God! The croſs is the ſecure and beaten road to lead our ſouls to him. Let us then love and embrace it. Wo to our reform, and wo to every one of us, if croſſes fail us." (66) After recommending her undertaking with many tears to God for the honour of his divine name, ſhe wrote to the king, imploring his protection: and his majeſty, upon the information of certain Dominican friars of great reputation, warmly eſpouſed her cauſe, and that of her eſtabliſhments; and an order was ob-

(66) Ep. 26.

tained at Rome to exempt the Reformed from the juriſdiction of the mitigated Carmelites, ſo that each ſhould have their own provincials. This expedient ſatisfied both parties, and put an end to theſe troubles in 1577.

Though the wonderful ſucceſs of this ſaint in her enterpriſes undertaken for the divine honour, was owing to the bleſſing of God, and to the divine light and aſſiſtance which ſhe drew down upon her actions by the ſpirit of holy prayer, the great channel of grace, ſhe was certainly a perſon endowed with great natural talents. The moſt amiable ſweetneſs and meekneſs of her temper, the affectionate tenderneſs of her heart, and the livelineſs of her wit and imagination, poiſed with an uncommon maturity of judgment, gained her always, in the firſt part of her life, the particular love and eſteem of all her acquaintance. Biſhop Yepez aſſures us, that her deportment in the latter part of her life was not leſs agreeable than it was edifying; and that the gravity, modeſty, and diſcretion of her words and carriage had ſuch a dignity and gracefulneſs, and ſuch charms, that even her looks compoſed the hearts, and regulated the manners of thoſe who converſed with her. He adds, that her prudence and addreſs were admirable. Such was her love of ſimplicity, truth, and ſincerity, that if ſhe heard any nun repeat ſomething they had heard with ever ſo trifling an alteration in a ſingle word, ſhe reprimanded them with extreme ſeverity; and often ſaid, that a perſon could never arrive at perfection who was not a ſcrupulous lover of candour and truth. This appeared in all her dealings, and ſhe would have rather ſuffered the moſt important affairs to miſcarry, than to have ſaid any word in which there could be the leaſt ſhadow or danger of a lye or equivocation. (67) She uſed to ſay, that our Lord is a great lover of humility becauſe he is the great lover of truth, and humility is a certain truth, by which we know how little we are, and that we have no good of ourſelves. For true humility takes not from us the knowledge of God's gifts which we have received; but it teaches us to acknowledge that we no way deſerv-

(67) Yepez, part. 2. c. 15.

ed them, and to admire and thank the divine goodneſs ſo much the more as we more perfectly ſee our own baſeneſs and unworthineſs, and the infidelities and ingratitude with which we repay the divine graces. The wonderful confidence in God, and conſtancy and firmneſs of ſoul which ſhe ſhewed under all difficulties and dangers, aroſe from her diſtruſt in herſelf, and in all creatures, and her placing her whole ſtrength in God alone. To have neglected the means of human induſtry and prudence, would have been to have tempted God, who will have us employ them, though we expect the whole iſſue from him who is pleaſed to make uſe of theſe, or perhaps other inſtruments if he rejects theſe: but St. Tereſa had recourſe to the ſuccours of the world ſo as to place no part of her confidence in them, and ſhe ſays of them: "I perceive clearly they are all no better than ſo many twigs of dried roſemary, and that there is no leaning upon them: for upon the leaſt weight of contradiction preſſing upon them, they are preſently broken. I have learned this by experience, that the true remedy againſt our falling is to lean on the croſs, and to truſt in him who was faſtened to it." (68) As one unworthy of all heavenly conſolation, ſhe never durſt aſk any comfort of God, whether ſhe ſuffered the moſt painful aridities, or abounded with ſpiritual favours, a conduct of which Dr. Avila and other experienced directors exceedingly approved, regarding it as a mark that her viſions and raptures were not illuſions. Humiliations and ſufferings ſhe looked upon as her due and her advantage. "When I am in prayer," ſaid ſhe, (69) "I cannot, though I ſhould endeavour it, aſk of our Lord, nor deſire reſt, becauſe I ſee that he lived altogether in labours; which I beſeech him to give me likewiſe, beſtowing on me firſt grace to ſuſtain them."

St. Tereſa lived to ſee ſixteen nunneries of her Reformed Order founded, and fourteen convents of Carmelite friars. One of theſe latter was founded by a famous lady called Catharine de Cardona, who had led an eremitical life in a cave in a deſert eight years, when ſhe built this friary, near her hermitage in the dioceſs of

(68) Relat. 3. p. 203. ed. Angl. nov. (69) Ib. p. 169.

Cuënza. She was of the family of the dukes of Cardona; had been governeſs to Don Carlos and Don John of Auſtria, and was much careſſed at court. In the world ſhe had been much given to the practice of penitential ſeverities; but the auſterities with which ſhe treated her body after ſhe had retired into the deſert, ſeemed to exceed the ordinary ſtrength of her ſex. St. Tereſa who correſponded with her, very much commends her piety and virtue. This lady died in her cave in 1577, five years after ſhe had built the friary, which ſhe called Our Lady of Succour. St. Tereſa was returning from founding a convent at Burgos to Avila, where ſhe was prioreſs, when ſhe was ſent for by the dutcheſs of Alva. She was at that time very ill of her uſual diſtemper of a palſy and frequent violent vomitings. Yet when ſhe arrived at Alva, on the 20th of September, ſhe converſed with the dutcheſs ſeveral hours; then went to her convent in the town, underſtanding that our Lord called her to himſelf. On the 30th of that month ſhe was ſeized with a bloody-flux, and after communicating at maſs, took to her bed, and never roſe out of it any more. The dutcheſs viſited her every day, and would needs ſerve her with her own hands. Siſter Anne of St. Bartholomew, the ſaint's individual companion, never left her. *(i)* On the 1ſt of October,

(*i*) The venerable ANNE of St. Bartholomew, when very young, was one of the firſt who took the habit in St. Tereſa's reformed convent of St. Joſeph at Avila, in Old Caſtile, of which city ſhe was a native. Her ſoul being raiſed by the ſublime views of holy faith above all temporal things, in this ſolitude ſhe lived in God, diſentangled from all that is not God, for whom alone ſhe was created: and by the ſame occupation of divine contemplation, in which God himſelf is occupied to all eternity, ſhe endeavoured to form in herſelf his perfect image, and to trace in herſelf the lineaments of all virtues of which he is the infinitely perfect model and original. Her eminent ſpirit of humility and prayer endeared her to St. Tereſa in a particular manner. After that ſaint had expired in her arms in 1582, ſhe was ſent into France with Anne of Jeſus, and was appointed by the venerable Peter Berulle, afterward cardinal, prioreſs of the firſt nunnery of her Order founded at Pontoiſe, and ſoon after of that founded in Paris. Being called into Flanders by the princes Albert and Iſabel, ſhe laid the foundation of a nunnery at Antwerp in 1611, where ſhe died, in the odour of ſanctity on the 7th of June, in the year 1626, the ſixty-ſeventh of her religious profeſſion,

having paſſed almoſt the whole night in prayer, ſhe made her confeſſion to F. Antony of Jeſus. He afterward, in the preſence of the nuns, intreated her to pray that God would not yet take her from them. She anſwered, ſhe was no way needful to them, nor uſeful in the world. She gave every day many wholeſome inſtructions to her nuns with greater energy and tenderneſs than uſual. She beſought them for the love of God to obſerve their rules and conſtitutions with the utmoſt diligence, and not to conſider the bad example ſuch a ſinner had given them, but to forgive her. The holy viaticum being brought into her chamber on the 3d of October in the evening, ſhe ſprung up in her bed, though exceeding weak, and among other fervent ejaculations, ſaid: "O my Lord, and my ſpouſe, the deſired hour is now come.... It is now time for me to depart hence.... Thy will be done. The hour is at laſt come, wherein I ſhall paſs out of this exile, and my ſoul ſhall enjoy in thy company what it hath ſo earneſtly longed for." At nine o'clock the ſame evening ſhe deſired and received extreme-unction. F. Antony aſked her if ſhe would not be buried in her own convent at Avila? To which ſhe anſwered: "Have I any thing mine in this world? Or will they not afford me here a little earth?" She recited often certain verſes of the *Miſerere* pſalm, eſpecially thoſe words: *A contrite and humble heart, O God, thou wilt not deſpiſe.* This ſhe repeated till her ſpeech failed her. After this ſhe remained fourteen hours as it were in a trance, holding a crucifix faſt in her hand; and calmly expired at nine o'clock in the evening on the 4th of October, 1582, the next day (by the refor-

ſeſſion, and ſeventy-ſixth of her age. Several miracles aſcribed to her after her death were approved by John Malderus, biſhop of Antwerp. Others more modern, by an order of the holy ſee, were examined by the late biſhop of Ghent, and the proceſs ſent to Rome. By the order of ſuperiors, ſhe wrote her own life, which was printed at Antwerp in 1646: and again, together with her life compiled by another hand, and an account of many miracles, at Bruſſels in 1708, in 8vo.

On ven. Anne of Jeſus, ſee *Vida de Anna de Jeſus, por Manrique. Bruſſella*, 1652. folio.

mation of the calendar *(k)* made that year by cutting off thoſe ten days) being reckoned the 15th, the day which was afterward appointed for her feſtival. She lived

(*k*) The word *Calendar* is derived from *Calendæ*, and this from the obſolete Latin verb *calare*, borrowed from the Greek καλεω, *to call*. The application of this word relates to a cuſtom in ancient Rome on the day of the Calends, when the people were aſſembled in the Capitol every new Moon, and one of the inferior prieſts *called over* as many days as were between that and the Nones. Thus the firſt day of the month began to be known by Calendæ. They were remarkable for the expiration of debts, and the commencement of contracts: and hence the name Calendar was given to the publications which notified the diſtribution of time, its ſeaſons, fairs and ſolemn days. This term ſtill obtains, though our reckoning by the Calendæ be no longer in uſe. However the neceſſity of ſomething equivalent to a Calendar has always been experienced. There are none of the events or buſineſſes of life either paſt or to come, that do not need in a great meaſure ſtated periods for regular recourſe: but it is one thing to be convinced of the neceſſity of a Calendar, and another to furniſh ſuch as may fully anſwer the end. How many ages, how many obſervations and calculations were wanting to arrive at the preſent regulation? which after all is not abſolutely perfect. However the ingenious and painful reſearches of the Learned have reached a nearneſs of perfection, which would be yet unknown but for the labours of Antiquity, which happily paid more attention to a matter of this importance than generally modern manners ſeem fond of. Indeed without a Calendar ancient hiſtory at this period would be embroiled in impenetrable confuſion.

Rome received its Calendar from Romulus and Numa; but this Calendar was very defective. Julius Cæſar reformed it: but he did not give it that degree of exactneſs which might render another reformation unneceſſary. The error that remained by his calculation ſo encreaſed by degrees, that in 1582, a ſurplus of ten days was at once ſtruck off, which happened the very night St. Tereſa died.

This miſtake proceeded from an overſight in the Aſtronomer Soſigenes, whom Cæſar had conſulted. He laid down for the baſis of his calculation, that the ſun was 365 days and 6 hours performing its courſe through the ecliptic; whereas the aſtronomers of the 16th century have diſcovered that this revolution is performed in 365 days, 5 hours, and 49 minutes. Conſequently he ſuppoſed the year to be 11 minutes longer than it really is; which every 134 years encreaſes the error to the length of a day; inſomuch that from the council of Nice in 325, till the reformation of the Calendar in 1582, ten days too many crept into the Ephemeris; thus the vernal Equinox, which, in 325, was fixed on the 21ſt of March, in the year 1582, happened on the 11th, though the Calendar always fixed it on the 21ſt.

This

ſixty-ſeven years, ſix months, and ſeven days, of which ſhe paſſed forty-ſeven in a religious ſtate, and the latter twenty in the obſervance of her reformed rule. (70)

(70) Ribera, l. 3. c. 15. Yepez, l. 2. c. 38. p. 471.

This difference encreaſing from age to age, the ſeaſons at length would be ſo erroneouſly indicated by the Calendar, that we might imagine ourſelves in ſpring, when the ſun had already gone through all the Signs. Blondel, who in the laſt century publiſhed a valuable work on the Calendar, ingeniouſly remarks: "The prayers, then, which the church hath judiciouſly ordered in correſpondence to the ſeaſons would become utterly abſurd: how ridiculous to pray that God would graciouſly moderate the raging heats of the ſun, at a time that the earth were covered with ſnow; or to petition for rain to help the growth of corn already reaped and ſtored in our granaries!" This error was one of the principal motives which induced pope Gregory XIII. to reform the Calendar. It was cauſed, as has been remarked, on account of the days of the year having crept forward in regard of the Equinoxes and Solſtices, and conſequently of the ſeaſons. But of all the faults of the Calendar, this ſeemed the eaſieſt to correct. It was in effect only bringing back the vernal Equinox to the 21ſt of March, as it had been in 325, by counting it the 21ſt day of the month, which in the old calendar was reckoned but the 11th. The pope might have waited for March 1583, to make this ſuppreſſion; but he choſe to do it in the month of October preceding, on the day after the feaſt of St. Francis, finding there were fewer Feaſts from this day to the 15th, than in the other months.

To obviate this error in future, he inſtituted a new form of years called the *Gregorian*, in which three Leap-days are left out in every 400 years; by which the exceſs of eleven minutes yearly accumulating, making one day in 134 years, was regulated thus: That after the year 1600, every hundredth year (which in the *Julian* form would be Leap-year or Biſſextile) be reckoned common years only of 365 days, except the four hundredth to be of 366 days: ſo that the years 1700, 1800, and 1900 be common; the year 2000 Biſſextile: but 2100 common, and ſo in courſe. By this regulation the vernal Equinoxes are fixed (almoſt) for ever to the 20th or 21ſt of March. The method ſo ſimple, and even ſo accurate, that a difference of one day could not happen in leſs than 26,800 years. The ſuppreſſion of a day, renewed each of the three firſt hundred years, is called the *ſolar Equation*.

The ancient manner of counting days is called the *Old Stile*; and that introduced by pope Gregory XIII. the *New Stile*. The Catholic States adopted it almoſt as ſoon as it was in uſe at Rome; and by degrees it became general in the Proteſtant countries. Ruſſia ſtill uſes the *Old Stile*, ſo that their year begins eleven days later than ours. But to conform the Ruſſian dates to thoſe of the other European nations,

Her body was honourably buried at Alva: but three years after, by a decree of the provincial chapter of the Order, ſecretly taken up, and removed to Avila in 1585.

tions, they are expreſſed like fractions, whoſe Numerators point out the day of the month according to the Gregorian Calendar, and Denominators the day of the ſame or foregoing month, according to the ancient Calendar. For example theſe fractions $\frac{22}{11}$ March, ſignify an event to have happened in Ruſſia the 11th of March; to ſignify an event which happened the 21ſt of December 1774, is written thus,

1 January 1775.
21 December 1774.

Some time after the uſe of Cyphers became common in Europe, they were adopted to mark the days of the month; till then the Roman manner had been followed, which divided each month into three principal epochs, viz. *Calends*, *Nones* and *Ides*. The Calends always correſponded to the 1ſt day of the month, the Nones to the 5th or 7th, and the Ides being always eight days after the Nones, fell conſequently on the 13th or 15th of the month. The months in which the Nones fell on the 7th were four, March, May, July and October. Every month had eight Ides: March, May, July, and October, had ſix Nones, and the reſt only four each month. Theſe parts of the Julian months are reckoned backward, ſo that the Calends being the 1ſt day of the month, and ſuppoſing it to have four Nones, the 5th day of the month will be called *Nonæ*, i. e. Nones, or *Primus Nonarum*, the 2d day is called *Quartus*, the 3d *Tertius*, and the 4th *Pridie Nonas*, i. e. the eve of the Nones. In like manner the 13th day will be the *Idus*, and ſixth, VIII *Idus*, the ſeventh, VII *Idus*, &c. After the *Idus* of any month, the following days are numbered backwards from the Calends of the next month, ſo that the 14th of January (for inſtance) is called XIX *Calendas Februarii*; the 15th, XVIII *Calendas Februarii*, and ſo on decreaſing in order till the laſt day of the month, which is called *Pridie Calendas Februarii*. This ancient manner of reckoning the days is ſtill retained in the Roman Datary; and in general in Latin inſcriptions, or any work written in the Latin tongue. Hence we have the term *Biſſextile*, (which we call Leap-year) a year conſiſting of 366 days: The day alſo which is this year added is called Biſſextile from its being inſerted by the Romans next after the 6th of the Calends of March, which was to be reckoned twice, and was diſtinguiſhed by *Bis ſexto Calendas Martii*, agreeing with our 25th of February.

Hence proceeds the interruption every fourth year in the cycle of the Dominical Letters. Every revolution of a fixed time, after which things return to the ſame order as before, is called a *Cycle*: and the ſeven firſt letters of the Alphabet are called *Dominical*, becauſe their chief uſe is to mark each Sunday or Lord's-day, *Dies Domini*, ſo called in memory of the Reſurrection of our Saviour.

When the Church adopted the Roman Calendar, inſtead of their *Nundinal* Letters, by which the Roman markets, or fairs were kept, many

The duke of Alva reſenting this tranſlation, obtained an order at Rome that the relicks ſhould be reſtored to Alva, which was done in 1586, the body being always

many alterations were neceſſary relative to its own cuſtoms. Among others, the diviſion of weeks, marking each day by one of the ſeven letters, that, which marked the Sundays during the year was called the Dominical Letter. By this arrangement the letter A, is invariably placed againſt the 1ſt of January; B, againſt the 2d of January; and ſo on to the 7th, G, which is placed againſt the 7th of January; after which the Letter A, is placed againſt the 8th, &c. to the end of the year. But the Sunday Letter changes every year, once in every common year, and in every fourth or Leap-year, twice. And the reaſon is, firſt, becauſe the common year does not conſiſt of exact weeks, having a day over, that is, fifty-two weeks and one day. So that as the year begins with A, ſet before New-year's day; ſo it ends with A, ſet before the laſt day, December 31. And the year again beginning with A, there will be A A, falling together, December 31, and January 1: So if the former happen to be Sunday, the other of courſe muſt ſtand for Monday; then reckoning forward Sunday muſt fall on G, which will be the Dominical Letter that enſuing year. Thus the odd day ſhifts back the Dominical Letter every year in retrograde order. And this revolution would be terminated in ſeven years; but, ſecondly, there comes in another odd day every fourth year, being Leap-year: And in that year there are conſequently two interruptions, the Sunday Letter being changed twice: once at the beginning of the year, and the ſecond time toward the latter end of February, by the interpoſition of the Biſſextile or intercalary day, which is placed next after the 24th of February: and conſequently Leap-years have two Dominical Letters; the firſt ſerves till the 24th of February, the ſecond the remainder of the year. By this interruption each Letter muſt be in its turn changed, and conſequently a revolution of 4 times 7, (i. e. 28 years) brings the Dominical Letters to their firſt order. This Cycle is called, from Sunday, the *Solar Cycle*. This Cycle in ſtrictneſs belongs only to the ancient Julian Calendar; for the Solar Equation in the New Stile requiring the ſuppreſſion of the Biſſextile three times every 400 years, there muſt then reſult an unavoidable derangement in the Dominical Letters. This however does not hinder, that this Cycle be marked as uſual in the Liturgy and Ephemeris, under the neceſſary corrections in the Tables of the Dominical Letters.

The error which crept into the ancient Calendar, through the inaccurate calculation of the length of the year, was not the moſt difficult to be corrected. The faultineſs of the Lunar Cycle offered difficulties vaſtly greater. But a minute detail of theſe, to ſhew the value we ought to ſet on the labours which adjuſted them, would be too much in this place. The *Lunar Cycle* is a revolution of nineteen years, in which time the New Moons return to the ſame days they were on before, and in the ſame order. About 439 years before the birth

found entire, of the ſame colour, and the joints flexible. There it remains incorrupt to this day. St. Tereſa was canonized by Gregory XV. in 1621. The

birth of our Saviour, there was at Athens a famous Aſtronomer named Meton, who in comparing the ancient obſervations with thoſe of his own time, thought he diſcovered that the new moons regularly appeared the ſame day, and in the ſame part of the heavens every nineteen years. The prediction of eclipſes became by this diſcovery quite eaſy, which rendered it very intereſting; and was written at Athens in Letters of Gold, whence it was called the *Golden Number*. Although, ſince the reformation of the Calendar, theſe numbers have no real utility, they are ſtill retained according to the old cuſtom in Almanacks, and other works of the like kind.

Let us now ſee what influence the Lunar Cycle can have in the Calendar. It was ordered by the Old Law to celebrate the Paſſover the very day of the full moon of the vernal Equinox. The Synagogue conſtantly obſerved this precept; and the firſt converted Jews conformed to the ſame obſervance. Conſequently the Chriſtians celebrated their Eaſter when the Jews eat their Paſchal Lamb, on whatever day of the week fell the full moon. But as their object was very different, ſo the generality of the Chriſtians put off the celebration of Eaſter to the Sunday following. However, in either caſe, a ſure rule was needful to know the variations of the Paſchal full moons; but the reſearch was intricate; and in the firſt ages, the Church was much diſturbed. But when it began to reſt in ſecurity under the emperor Conſtantine, after mature diſcuſſion it was decreed in the council of Nice, 1ſt. That the feaſt of Eaſter ſhould be always celebrated on Sunday. 2dly. That this Sunday ſhould always be that which immediately followed the 14th day of the moon of the firſt month; but if this 14th day fell on Sunday, the feaſt of Eaſter was put off till the Sunday following, to avoid celebrating it the ſame day with the Jews. 3dly. That the month counted *firſt* by the Council, was that on which the 14th day of the moon either exactly correſponded with the vernal Equinox, or the very next after the Equinox. There remained therefore no more than to know invariably the day of the vernal Equinox, and that of the Paſchal full moon; but this belonged to Aſtronomers. Thoſe of Alexandria, being then in the firſt repute, were conſulted. They anſwered that the Equinox in that age happened on the 21ſt of March; it was therefore decided that this Equinox ſhould be always fixed on the 21ſt of that month. As to the day of the Paſchal full moon, they declared that this day might vary from the 21ſt of March to the 18th of April incluſively. For in reckoning 14 days, beginning with the 8th of March, the 14th would anſwer to the 21ſt, the very day of the Equinox; then if this day were Saturday, the day after would be Eaſter Sunday, the earlieſt that can poſſibly happen; for if Sunday were the 21ſt, Eaſter day would be removed to the Sunday following. But if the preceding new moon ſhould fall on the 7th of March, it

hiſtory of many miracles wrought by her relicks and interceſſion may be ſeen in Yepez, (71) and in the acts of her canonization.

(71) L. 4.

it would then be full moon the 20th, and conſequently before the Equinox. The Paſchal moon would then be the following, and muſt fall on the 5th of April; becauſe the preceding lunar month having no more than 29 days, and commencing the 7th of March, it muſt end the 4th of April. Thus the 18th of April would be in this caſe the 14th day of the Paſchal moon, and as this might fall on Sunday, it is evident that then Eaſter could not be celebrated till the Sunday following, that is, the 25th of April, the lateſt date poſſible for the celebration of that feaſt.

Thoſe Aſtronomers not knowing the exact length of the year, nor the error in the Lunar Cycle, which was found afterwards by the beſt obſervations to be an hour and a half too ſlow; this error, though it ſeems little, yet at the end of 12 ages it made a difference of four days between the Aſtronomical new moons and thoſe of the Calendar.

The firſt effect of this difference was often to put back the celebration of Eaſter an entire month; the ſecond was to authorize the ridiculous practice of marking the new moons many days after their appearance. This error was too groſs to eſcape notice, and though many attempts were made to remedy it, it could not be aboliſhed till Gregory XIII. happily executed the reformation of the Calendar, which the council of Trent had ſo earneſtly recommended to the ſovereign pontiff.

He conſulted the learned of his time; invited many of them to Rome, and intruſted the reviſal of their labours to Ciaconius, a prieſt of Toledo, and Clavius a Jeſuit, both eminent in Aſtronomy; among the works of the latter is found a large treatiſe on the Calendar, wherein he relates all the corrections made in it.

The moſt important was that of the ſuppreſſion of the Lunar Cycle, and ſubſtituting one much more commodious, called the *Cycle of Epacts*. It was invented by the famous Lilius, known in the hiſtory of the Calendar under the name of Aloyſius Lilius or Lewis Lilio. He was a phyſician, and very eminent in the ſciences neceſſary for this invention. This Cycle is a ſucceſſion of numbers from 1 to 30, ſo diſpoſed in each month of the year, that they perpetually give the new moons, as may be ſeen in the following expoſition; hence the Gregorian Calendar obtained the epithet *perpetual*.

To underſtand theſe ſucceſſions, let us ſee how they are found. By the Epact is meant, the number of days which the Lunar year differs from the Solar correſponding to it. But to make this definition more intelligible, it muſt be obſerved, that years are of two kinds: thoſe which the courſe of the ſun regulates, by its return to the ſame point of the firmament, are called *Solar* years, or *Civil* years with us, and ordinarily conſiſt of 365 days, divided into 12 months; and

St. Tereſa having taſted ſo plentifully the ſweetneſs of divine love, earneſtly exhorts all others by penance and holy prayer to aſpire to the ſame. She cries out: (72)

(72) Her own life, chap. 26.

and thoſe called *Lunar* years becauſe regulated by the courſe of the moon. The Lunar year conſiſts of 12 lunations or Lunar months. Now a Lunar month is the interval between one new moon and the next. This interval was computed by the ancient Aſtronomers to be 29 ½ days; but to avoid the embarraſſment of this fraction of a day, it was agreed that the Lunar months ſhould conſiſt alternately of 30 and 29 days, calling the former *Full*, the latter *Cave*, or *Hollow* months. Now ſix full and ſix hollow months make only 354 days, conſequently the Lunar year is 11 days ſhorter than the common Solar year. Therefore if a Lunar year begins the 1ſt of January it will end the 20th of December. Thus the ſecond common Solar year will only commence when the ſecond Lunar year is already advanced 11 days. This ſecond Lunar year then will have 11 for Epact. The two Luminaries proceeding regularly in their courſe, it is evident that at the end of the ſecond Solar year the moon will be 22 days before the ſun; 22 then will be the Epact of the third year. At the end of the third year the moon will be advanced 33 days, which makes a lunation of 30 days to be added to the 36 Lunar months already paſſed, in order to rank with the 36 correſpondent Solar months. The 3 days over are the Epact of the fourth year. In general, the age of the moon at the 1ſt of January, is always the Epact of the New year.

The intercalation of the thirteenth moon was introduced among the Greeks, with the Cycle of 19 years. Theſe intercalations they called *Emboliſms*; and the years of thirteen lunations *Emboliſmic*.

Theſe things being premiſed, we come to the inveſtigation of the Cycle of Epacts. Suppoſe that the 1ſt of January of the firſt year of a Lunar Cycle be the day of new moon, the moon then this year will have no age, conſequently the current Epact will be a 0, or cipher; that of the following year will be 11, i. e. the thirteenth moon will be 11 days old at the commencement of the thirteenth Solar month. This being an odd moon ſhould have 30 days, according to the alternate order of Full and Hollow months, (for it was agreed to make the odd lunations to conſiſt of 30 days each,) 19 days more were then wanting to compleat the thirteenth moon, and conſequently the fourteenth cannot commence ſooner than the 20th of January. Thus the Epact 11 muſt directly anſwer to the 20th day; and ſucceſſively anſwer to all the other days of new moon in the ſame year: but the fourteenth lunation conſiſting only of 29 days, the fifteenth muſt conſequently begin the 18th of February; and it is oppoſite to this that Lilius placed the Epact 11. Then he reckoned 30 days for the fifteenth lunation (and 31 in Leap years on account of the intercalated day in February); and he found that the ſixteenth moon

" O admirable benignity of thine, O my God, who permitteſt thyſelf to be looked upon by thoſe eyes which have abuſed their ſight ſo much as theſe of my ſoul

moon commenced the 20th of March. He there placed the current Epact, and ſo on to the end of the ſecond year of the Cycle.

The third having for Epact 22, i. e. the twenty-fifth moon being 22 days advanced at the 1ſt of January the third year, the twenty-ſixth moon muſt begin the 9th of January. So Lilius placed oppoſite this day the Epact 22, which he afterwards carried to the 7th of February, the 9th of March, &c.

By this diſpoſition the 30 numbers deſigned to ſtand for all Epacts poſſible were arranged in a retrograde order; ſo that the number 30 anſwered to the 1ſt of January, and the number 29, 28, 27, 26, &c. to 1, anſwered reſpectively to the 2d, 3d, 4th, 5th, &c. to the 30th of the ſame month. After which a new reckoning began, always following the ſame order. But as 12 times 30 make 360, Lilius imagined, that to reduce theſe 360 Epacts to 354, being the number of days in the Lunar year; it would ſuffice to double 6 Epacts. This reduction ought to have two conditions; the firſt, that all the even months (being hollow) ſhould conſiſt of 29 days only; the ſecond, that in conformity to the ancient cuſtom, all the Paſchal moons ſhould conſiſt alſo of 29 days only. To accompliſh the firſt condition he doubled an Epact each even month, ſuch as February, April, &c. and by this means reduced the Epacts to 354: to accompliſh the ſecond condition it was neceſſary to re-unite two Epacts under one of the 29 days, compriſed under the two limits of the Paſchal moons; theſe limits are the 8th of March and the 5th of April incluſively. Thus, he was obliged to effect not only under one of theſe 29 days, but alſo in the month of April: this could only be done the firſt 5 days of this month; he choſe the 5th, and as Epact 25 correſponded to this day, he joined to it the following Epact 24. He did the ſame in the other even months; and this is the reaſon we ſee in them the two Epacts joined. With this precaution and ſome others which equally denote Lilius's ſingular foreſight, the new Calendar is brought to that perfection, which precludes any eſſential error.

We ſhall conclude this note with ſome definitions relative to the ſubject treated of therein. There are two principal and diſtinguiſhed periods in Chronology, viz. the Dionyſian, and the Julian. The Dionyſian period was invented by Victor of Aquitain, and from him is alſo called the Victorian period; but better known under the name of the Dionyſian, on account of Dionyſius ſurnamed the *Little*, who firſt introduced it about the beginning of the ſixth century, in order to determine the day of Eaſter. It is a revolution of 532 years, produced by multiplying the Solar Cycle 28, by the Lunar Cycle 19. Victor in forming it, intended to comprehend all the variations poſſible of the Golden Numbers combined with the numbers of the Solar Cycle, ſo that in the courſe of each period, there would not be two years having the ſame Golden Number and the ſame Solar Cycle.

have done! O great ingratitude of mortals! . . . O you ſouls which have true faith, what bleſſings can you ſeek which may any way be compared to the leaſt of thoſe

To the Dionyſian period Joſeph Julius Scaliger ſubſtituted the Julian, ſo called, becauſe it was formed of Julian years, every fourth of which is Biſſextile. This period is of 7980 years, and is produced by the continual multiplication of the three Cycles, viz. That of the Solar 28, of the Lunar 19, and of the Roman Indiction a Cycle of 15 years. The origin of this Cycle ſeems as high as the time of Auguſtus; but according to Baronius it was inſtituted by Conſtantine about the year 312. There are commonly reckoned three ſorts of Indictions; 1ſt, The Cæſarean or Imperial, by which the times of paying taxes were indicated to the Roman ſubjects; alſo the dating of papers from the current year of Indiction. It began on the 8th of the Calends of October. 2d, The Conſtantinopolitan, by which they marked (as they do at this day) the more Oriental Calendars, as appears in the Briefs of the Hieremian patriarch, and of Cruſius's *Turco-Græcia*. This begins on the Calends of September. The 3d is called the Pontifical, or the Roman, which begins on the Calends of January, and is now uſed. None of theſe hath any connection with the celeſtial motions, being only a ſeries of numbers from 1 to 15, a number for each year. The fourth year of this Cycle correſponded with the firſt year of our Saviour's Nativity, according to the moſt received ſyſtem among the Chronologiſts. The Julian period, conſiſting of ſuch a vaſt number of years, hath this advantage, that in the interval of 7980 years, there are not two which agree in the ſame Golden Number, in the ſame Solar Cycle, and the ſame Indiction.

All the Latins agree, that the firſt year of Dionyſius's Chriſtian Era had for its characters, the Solar Cycle 10, the Lunar 2, the Roman Indiction 4; which three Cycles are found to coincide in the year 4714 of the Julian period only, as Scaliger noted; and Petavius remarks, "The beginnings of the years of Chriſt, which men call the Chriſtian Era, is as it were the limit and hinge of Chronology, and the common term in which the reaſonings of all Chronologers meet, as if they were drawn through many turnings and windings into the ſame computation."

It is to Dionyſius the Little we owe the cuſtom of counting the years by the Birth of our Saviour. Till then the Chriſtians had followed in this reſpect the cuſtom eſtabliſhed in their ſeveral countries. The moſt part however reckoned from the foundation of Rome, or the ſucceſſion of Conſuls or that of Emperors. But in the ſixth age the Chriſtian Era of Dionyſius was generally adopted in the Church. It begins the 25th of March, the day of our Saviour's Incarnation; and this is the Epoch whence all the dates of Bulls and Briefs of the court of Rome are ſuppoſed to derive. The ordinary cuſtom however is to date the beginning of the year from the 1ſt of January. Thus the Era of Dionyſius begins nine months before the Era ordinary among Chriſtians.

There

which are obtained by the ſervants of God, even in this mortal life, beſides the happy eternity hereafter! Conſider it is moſt true, that God even here gives himſelf to

There is a crowd of other Eras which may be ſeen in Petau's *Rationarium Temporum*. Du Cange hath alſo made very large Tables of all theſe matters, eſpecially for the principal Epochs of the Orientals.

The opinion moſt followed, places the birth of our Saviour under the year 4000, from the creation of the world. But there are good reaſons for ſuppoſing it later. According to the common ſyſtem, the beginning of our Era anſwers to the 776th year of the Olympiads, the 752d from the foundation of Rome, and to the 747th of the Era of Nabonaſſar king of Babylon: this laſt is famous among the Aſtronomers, on account of the great uſe which Ptolemy, among others, made of it. It commenced the 26th of February. But if we would compare it with the Chriſtian Era, we muſt remember that its years conſiſted only of 365 days.

In the Roman martyrology publiſhed by the authority of pope Gregory XIII. and reviſed by the command of pope Urban VIII. we find theſe following words, which are every year on the 25th day of December read in public: "In the 5199th year from the creation of the world, when God created heaven and earth; in the 2957th after the deluge; the 2015th from the birth of Abraham; the 1510th from Moſes, and the time of the Iſraelites leaving Egypt; in the 1032d from the time of David's being anointed king; in the 65th week, according to the prophecy of Daniel; in the 194th Olympiad; in the 752d year ſince the building of Rome; in the 42d of the reign of the emperor Octavius Auguſtus, when the whole world was bleſſed with peace; in the 6th age of the world, Jeſus Chriſt, Eternal God, and Son of the Eternal Father, conceived of the Holy Ghoſt, was born of the Virgin Mary, in Bethlehem of Judea."

The years of the Turks and Arabs have only 354 days, theſe are Lunar years: hence their principal feaſt, the Bairam, happens ſucceſſively in all the ſeaſons of the year. The flight of Mahomet, or the Hegira, anſwers to the 662d year of our Era. It commences the 16th of July. The Calendar of the Perſians is much better digeſted than that of the other Mahometans. See in Herbelot, and in *L'hiſtoire des Mathematiques* of M. Montucla, the ingenious correction which the two Sultans Gelaliddin made therein the 467th year of the Hegira, near five ages before the Calendar of the Chriſtians had received its preſent degree of exactneſs.

That alſo of the Jews deſerves praiſe for its preciſion. A compariſon of it with the Ephemeris juſtifies the advantageous idea we ought to have of the Rabbins who laid the foundations of it. The Lunar year ſtill regulates the Hebrew feaſts. They uſe however the Solar year, and with us diſtinguiſh two kinds, the Common and the Biſſextile year, denominations which they even apply to the Lunar year. They afterwards ſubdivide the common Lunar year and the

ſuch as forſake all things elſe for the love of him. He is no excepter of perſons: he loves all, nor hath any one an excuſe, how wicked ſoever he hath been, ſince

Biſſextile Lunar year, into three others; ſo that the Lunar common year being never compoſed but of twelve moons, it can however be either defective, perfect, or common. In the firſt it conſiſts of 353 days, in the ſecond of 355 days, and in the third of 354.

The Lunar Biſſextile year is always of 13 months; but if it be defective, it has but 383 days, if perfect 385, and if common 384 days. They call the intercalated moon *Veader*, and as we do, make it return ſeven times in the courſe of a Lunar Cycle. By this means they obtain a conſtant rule to aſcertain their three principal feaſts to the time preſcribed by the Law; theſe feaſts are *Peſſah*, or the feaſt of unleavened bread; *Sebuhot*, or the feaſt of weeks; *Succot*, or the feaſt of the Tabernacles. *Peſſah*, or the Paſſover, always falls on the 15th day of the month Niſan, which anſwers to a part of March and a part of April. *Sabuhot*, or Pentecoſt, is celebrated ſeven weeks after; *Succot*, the 15th of the month Tiſri, which anſwers partly to the month of September.

The Jewiſh months are Lunar, and have alternately 30 and 29 days, according as they are perfect or defective; that is to ſay, according as they are full or hollow months. The firſt is called *Niſan*, the ſecond *Jiar*, then follow in courſe, *Sivan*, *Tamuz*, *Ab*, *Elul*, *Tiſri*, *Heſvan*, *Caſleu*, *Tebeth*, *Schebbat*, and *Adar*. Of theſe 12 months five are always perfect, viz. *Niſan*, *Sivan*, *Ab*, *Tiſri*, and *Schebbat*; five others are defective, *Jiar*, *Tamuz*, *Elul*, *Tebeth*, and *Adar*. Theſe two others *Heſvan* and *Caſleu*, are ſometimes both perfect, ſometimes both defective. Sometimes one is perfect and the other defective. When they are both perfect, the year is perfect; if they are defective, the year alſo is defective; in fine, the year is common, when one is perfect and the other not. In the Leap year the Jews make their month *Adar* of 30 days.

Their civil year begins with the month *Tiſri*; that of their ancient kings began with the month *Niſan*, which is ſtill the firſt of their legal year; they reckon 1780, to begin from the 26th of September, the 5541ſt civil year ſince the creation of the world, and 1713th ſince the deſtruction of the Temple of Jeruſalem by Titus.

The Jews call the commencement of each month *Roſhodes*. Now the *Roſhodes* generally happen the ſame day with the new moon, or the day following, or two days after at fartheſt. When *Roſhodes* hath two days, they date the beginning of the month from the ſecond day. If this month is preceded by a perfect month, there are in it two days of *Roſhodes*; if it is preceded by a defective month, there is but one day. The *Roſhodes* follow exactly the days of the week, ſo that if the Roſhodes *Niſan* happens a Saturday, the Roſhodes *Jiar* happens a Sunday and Monday; the Roſhodes *Sivan* a Tueſday, the Roſhodes *Tamuz* a Wedneſday and Thurſday; and ſo of the reſt.

The

our Lord hath dealt with me ſo mercifully. . . Conſider alſo, that this which I am ſaying, is not ſo much as a cypher of that which may be ſaid. . . It is no way in

The Jews ſtill hold to the ancient manner of reckoning the days from the ſetting of the ſun to the next ſetting. They make them conſiſt of 24 hours, which they reckon one after another as the Italians: but theſe hours are not equal, as ours, except at the Equinoxes; becauſe they divide them into 12 hours of day light, while the ſun is above the horizon, and into 12 hours of night, while the ſun is below the horizon, conſequently they cannot be equal. Inſtead of dividing the hour into 60 parts or minutes, they divide theirs into 1080 parts. See on the feaſts of the Jews, and manner of calculating the new moons, *Calendrier Hébraique qui contient tous les Roſhodes, Samedis, Solemnites & jeunes de l'année*, by M. Venture, Amſterdam, 1770.

The origin of numeral figures, uſed in arithmetical computations, has been a ſubject of diſpute in the republic of letters. It is allowed that we are indebted for them to the genius of the Eaſtern nations; the Indians being reckoned the inventors of the notation, which we call *Arabian*, becauſe we had it from them, and they from the Indians, as themſelves acknowledge. But when the Indians invented this method, and how long it was before the Arabs got it, is uncertain. Theſe things only we know; 1. That we have no ground to believe the ancient Greeks or Romans were acquainted with it; for Maximus Planudes, the firſt Greek writer who treats of Arithmetic according to this notation, lived about the year 1370, as Voſſius ſays, or about 1270, according to Kircher, long after the Arabian notation was known in Europe; and owns it for his opinion that the Indians were the inventors, from whom the Arabs got it, as the Europeans from them. 2. That the *Moors* brought it into Spain, whither many learned men from other parts of Europe went to ſeek that and the reſt of the Arabic learning, (and even the Greek learning from the Arabic verſions, before they got the originals,) imported there by the Saracens. As to the time when this new art of computation was firſt known in Europe, Voſſius thinks it was not before the year 1250, but Doctor Wallis has by many good authorities proved that it was before the year 1000; particularly that Gerbertus, afterward pope by the name of Sylveſter II. who died in 1003, was acquainted with this art, and brought it from Spain into France, long before his death. The Doctor ſhews that it was known in Britain before 1150, and brought a conſiderable length, even in common uſe, before 1250, as appears by the Treatiſe of Arithmetic of John de Sacro Boſco, who died about 1256. He alſo gives an inſtance from a mantle-tree of a chimney in the parſonage houſe of Helendon in Northamptonſhire, wherein is inſcribed in baſſo relievo M°.133, being the date of the year 1133. (Philoſ. Tranſ. N°. 255.) Another inſtance was diſcovered in the window of a houſe, part of which is a Roman wall, near the market-place in Colcheſter, where between the carved lions

ſtands

my power to declare that which a ſoul finds in herſelf, when our Lord is pleaſed to impart to her theſe his ſecrets: a delight ſo highly ſuperior to all that can poſſibly be imagined here, that with good reaſon it makes thoſe who poſſeſs it abhor all the pleaſures of the earth; which all put together are no more comparatively than mere dung and dirt; nay, it is loathſome to bring theſe into compariſon at all with them, even though they might be enjoyed for ever. Yet of theſe celeſtial conſolations, what kind of mean proportion is that which God is pleaſed to beſtow in this world? No more than as it were one ſingle drop of water of that great full-flowing river, which is prepared for us. It is a ſhame; and I apply it to myſelf (and if it were poſſible for ſouls to be aſhamed in heaven, I ſhould be juſtly aſhamed there more than any other) that we ſhould deſire ſuch great bleſſings, and infinite glory, all at the coſt of the good Jeſus, and not weep at leaſt over him, with the daughters of Jeruſalem, if we will not help him to carry the croſs. O how can we ever think of coming to enjoy, by the way of pleaſures and paſtimes, that which he purchaſed for us at the expence of ſo much blood! This can never be. We take quite a wrong courſe: we ſhall never arrive at our journey's end by ſuch an erroneous way. Your reverence muſt cry out aloud to make theſe truths be heard. . . O how rich will he find himſelf another day, who left all the riches he had for Chriſt! How full of honour, who rejected all worldly honour, and took pleaſure in ſeeing himſelf much debaſed and deſpiſed for the love of him! How wiſe will he ſee himſelf then, who rejoiced to ſee the world hold him for a fool, ſince they called wiſdom itſelf by that name!" &c.

ſtands an eſcutcheon with the figures 1090. (Philoſ. Tranſ. loc. cit.) Though our preſent numerals are ſomewhat different in figure from the Arabian, having been changed ſince they firſt came among us; yet the art of computation by them is ſtill the ſame. See Malcolm's Arithmetic, London 1730. Wallis, &c.

ON THE SAME DAY.

St. TECLA, V. Abbeſs. She was an Engliſh woman, and a holy nun at Winburn in Dorſetſhire, who being invited by St. Boniface into Germany, was made abbeſs of Kitzingen, three miles from Wurtzburg, about the ſame time that St. Lioba was appointed abbeſs at Biſchofsheim, St. Walburge at Heidenheim in Bavaria, Kynetrade alſo in Bavaria, and Kynegild in Thuringia, that they might be miſtreſſes of a ſpiritual life to the new converts of their ſex, and train up young ladies to virtue; St. Boniface rightly judging, that the eſtabliſhment of ſanctuaries, which might be models and examples of true piety, and ſchools for the religious education of youth, was a neceſſary means for ſupporting religion, and diffuſing its holy ſpirit.

St. HOSPICIUS, in French HOSPIS, Anchoret. Whilſt the wilful blindneſs, impiety, and abominations of a wicked world cry to heaven for vengeance, the ſervants of God, trembling under the apprehenſion of his judgments, endeavour to deprecate his juſt anger by torrents of tears, with which they bewail their own ſpiritual miſeries, and the evils in which the world is drowned. Thus Jeremiah wept over the infidelities of his people. St. Gildas and other Britiſh ſaints in the ſixth century, were the Jeremies of their country. Salvian of Marſeilles, by his elegant and pathetic lamentations, has deſerved to be ſtiled the Jeremy of his age. Many other religious perſons, by redoubling the fervour of their prayers, the abundance of their tears, and the auſterity of their penance have in every age ſtrenuouſly endeavoured to eſcape divine vengeance, and to avert the ſame from others. St. Hoſpicius was eminently endowed with this ſpirit of zeal and penance. The place of his birth is not known: but that of his retirement was a rock near Villefranche, about a league from Nice in Piedmont. Here he built a monaſtery, but lived himſelf in a little tower at ſome diſtance: from him the place is called St. Soſpit. The holy hermit loaded himſelf with a heavy iron chain, and his garment was a rough hair-

ſhirt, made of large hair of camels. His food was a little coarſe bread, and a few dates, with water: in Lent it conſiſted only of the roots of certain Egyptian herbs, which merchants brought him from Alexandria to Nice. He foretold diſtinctly the coming of the Lombards, (a) and exhorted the inhabitants to ſave themſelves by flight. When a troop of thoſe barbarians plundered his monaſtery and mountain, finding him chained in his voluntary dungeon, they took him for ſome notorious malefactor, and aſked him of what crimes he was guilty? He anſwered them, of many of the deepeſt dye; meaning his ſins, which in a ſpirit of humility he had always before his eyes. At theſe words one of the Lombards taking him for ſome murderer, lifted up his ſword to diſpatch him; but his arm became ſuddenly benumbed and motionleſs, till the ſaint reſtored it ſound. This and other miracles converted the rage of the barbarians into veneration for his perſon. St. Gregory of Tours, who was cotemporary with him, relates other predictions and miracles of this great ſaint; though the moſt wonderful of his miracles was the edifying example of his life, by which he preached to ſinners a ſaving fear of the divine judgments ſtill more powerfully than by his zealous exhortations. His happy death happened about the year 580, on the 15th of October, on which day his feſtival is celebrated at Nice; though on account of a tranſlation of his relicks, the 21ſt of May is conſecrated to his memory in the Roman martyrology. See S. Greg. Turon. Hiſt. Franc. l. 6. c. 6. & de Glor. Confeſſ. c. 97. Aimoinus, l. 3. c. 38. Paulus Diaco-

(a) The Lombards were ſo called, not from a kind of long ſword, as ſome have pretended, but from their long beards, which they never ſhaved or cut; *Long baer*, as Paulus Diaconus, the original hiſtorian of this nation, poſitively aſſures us, (l. 1. c. 9. p. 411. ap. Murator. Scriptor. Italiæ, T. 1.) and as Joſeph Aſſemani proves from other authorities. Muratori favours the ſame etymology, (Annali d' Italia, T. 6.) Paulus Diac. (de Geſtis Longobardorum, l. 1. c. 1. 2. ed. Murator. Scrip. Ital. T. 1. p. 408.) and Fredegarius inform us, that they came originally from Scandinavia into Germany, and that from the banks of the Danube in Noricum and Pannonia, they penetrated into Italy in 575. They were originally a nation of the Goths in Sweden, and were called *Longobardi* by Tacitus, and ſucceeding writers.

nus, l. 3. Petrus Jofredus, in *Nicæa Illuſtrata*, Par. 1. T. 10. Grævius, *in Theſauro Antiqu. Ital.* T. 9. par. 6. p. 114. Otto Friſingenſis, Conſtant. Porphyr. &c.

On this day the Roman martyrology mentions St. Bruno, or Brun, whoſe life ſee on the 19th of June, under the name of Boniface.

OCTOBER XVI.

St. GALL, Abbot.

From his life compiled by Walfridus Strabo, a monk, firſt of Fulde, afterward of St. Gall's, who died abbot of the neighbouring monaſtery of Richenow, in the dioceſs of Conſtance, founded by Charles Martel in 724. His name is famous for his books on the Divine Offices; he died about the year 849. Notker, monk of St. Gall's, about the year 900, (*a*) compiled the life of St. Gall in verſe. See on this ſaint Mabillon Acta Bened. T. 2. p. 230. and Annal. l. 11, & 13.

A. D. 646.

Among the great number of eminent diſciples which St. Columban left imitators of his heroic virtues, none ſeems to have been more famous than St. Gall. He was born in Ireland ſoon after the middle of the ſixth century, of parents who were conſpicuous both for their piety and for their riches, and the rank which they held among the nobility. By them he was offered to God from his birth, and by their care was educated in the great monaſtery of Benchor, under the direction of the holy abbots St. Comgal and St. Columban. Studies,

(*a*) This Notker died in 912, on the 6th of April, on which day he is commemorated in the monaſtery of St. Gall. He left a good martyrology, which he chiefly collected from Ado, and Rabanus Maurus, and which was for a long time made uſe of in moſt of the German churches. It was publiſhed by Caniſius in his *Lectiones antiq.* T. 4. *Ed. Baſn.* Sigebert, and Honoratus confound Notker, with Notger biſhop of Liege, who lived a century later, and who was not (as they imagine) abbot of St. Gall. It is equally an error to confound him with Notker Labeon, and Notker the Phyſician who had been in the ſame monaſtery. See Hiſt. Liter. de la Fr. T. 6. p. 135, &c.; and Bollandus ad 6. Apr. p. 576, 595.

eſpecially of ſacred learning, flouriſhed in this houſe, and St. Gall was well verſed in grammar, poetry, and the holy ſcriptures. When St. Columban left Ireland, St. Gall was one of thoſe twelve who accompanied him into England, and afterward into France, where they arrived in 585. They were courteouſly received by Sigebert, the pious king of Auſtraſia and Burgundy, and St. Columban, aſſiſted by the liberality of that prince, founded the monaſtery of Anegray, in a wild foreſt, in the dioceſs of Beſançon, and two years afterward that of Luxeu. St. Columban being driven thence by king Theodoric, whom he had reproved for his luſt, St. Gall ſhared in his perſecution, and both withdrew into the territories of Theodebert, who was then king of Auſtraſia and reigned at Metz. Villemar, the holy prieſt of Arben, near the lake of Conſtance, afforded them a retreat. The ſervants of God built themſelves cells in a deſert near Bregentz, converted many idolaters who had a temple near that place, and in the end of one of their ſermons, broke their brazen ſtatues and threw them into the lake. The Pagans that remained obſtinate, perſecuted the monks, and ſlew two of them. Gunzo governor of the country alſo declared himſelf their enemy, and king Theodoric, by the death of Theodebert, whom he killed in battle, becoming maſter of Auſtraſia, St. Columban retired into Italy. St. Gall was unwilling to be ſeparated from him, but was prevented from bearing him company by a grievous fit of illneſs. The cells which this ſaint built there for thoſe who deſired to ſerve God with him, he gave to the monaſtery called of St. Gall, the abbot of which is prince of the empire, and an ally of the Switzers. St. Gall was a prieſt before he left Ireland, and having learned the language of the country where he ſettled, near the lake of Conſtance, by his preaching, example and miracles he converted to the faith a great number of idolaters, ſo as to be juſtly regarded as the apoſtle of that territory.

A beautiful daughter of Gunzo duke or governor of the country, being poſſeſſed by the devil, was delivered by the ſaint, and by his advice choſe rather to conſecrate her virginity to God in the monaſtery of St. Peter at

Metz, than to marry a ſon of the king of Auſtraſia. The duke Gunzo, and a ſynod of biſhops, with the clergy and people, earneſtly deſired to place the ſaint in the epiſcopal ſee of Conſtance: but his modeſty and fears were not to be overcome. To avert this danger from himſelf, and ſatisfy the importunity of the people, he propoſed to them his deacon and diſciple John; who was accordingly elected. On the ſolemnity of his conſecration St. Gall preached a ſermon, which is publiſhed by Caniſius, (1) and in the *Library of the Fathers*. (b) In it a natural ſimplicity of ſtyle is ſet off by great penetration, ſtrength, piety, and ſolid erudition. The author ſpeaks of himſelf as one taken up in the apoſtolic labours of the miniſtry. He only left his cell to preach, and inſtruct chiefly the wildeſt and moſt abandoned among the inhabitants in the mountainous parts of the country: and returning continually to his hermitage, he there often ſpent whole nights and days in holy prayer and contemplation, in which he uſually poured forth his ſoul before God with floods of tears. Upon the death of St. Euſtaſius, whom St. Columban had left abbot of Luxeu, the monks choſe St. Gall in 625: but that houſe was then grown rich in lands and poſſeſſions; and the humble ſervant of God underſtood too well the advantages of the ineſtimable treaſure of holy poverty in a penitential life, to ſuffer himſelf to be robbed of it. The charge of a numerous community alſo alarmed him; for he was aware how difficult a matter it is to maintain a true ſpirit of perfection in multitudes: and the lukewarmneſs of one monk would have been to him a ſubject of perpetual trembling, not only for that ſoul, but alſo for his own, and for the whole community, from the contagion of ſuch an example.

Walfridus Strabo places the death of our ſaint ſoon after that of St. Euſtaſius. But Mabillon ſhews clearly,

(1) Caniſ. Lect. Antiqu. ed. vet. T. 5. p. 896.—ed. Baſnagi, T. 1. p. 785, 792. Bibl. Patr. Lugd. T. 11. p. 1046.

(b) This ſermon is the only writing of our ſaint that is come down to us. For the letter publiſhed by Uſher under his name (*Sylloge Epiſt. Hibern.* p. 16.) belongs to St. Gall, ſecond biſhop of Clermont in Auvergne. See Cave, p. 379. *Hiſt. Liter.* T. 3. p. 563.

(2) that he lived many years longer, and only died about the year 646, on the 16th of October, the day on which the church honours his memory. This abbey changed the rule of St. Columban for that of St. Bennet, in the eighth century, and was much increaſed by the liberality of Charles Martel, Lewis Debonnaire, and Lewis the Big. The eſtates and civil juriſdiction of which this abbey was poſſeſſed, became ſo conſiderable, that Henry I. erected it into a principality of the empire: but its dominions, though very extenſive and powerful before they were curtailed by the civil wars raiſed by the Calviniſts, never properly compriſed the town of St. Gall, which by embracing the Calviniſtical religion, deprived the abbot of what rights he before enjoyed in it. This abbey is one of the moſt famous in the world for the great number of learned men it has formerly produced, and for its library, which abounded with a great number of excellent and curious MSS. and printed books, though a great part of theſe were plundered and loſt in the civil wars. It ſtill contains very valuable MSS. (3)

He who deſires to preach to others with fruit, muſt firſt preach to himſelf, treaſuring up leſſons of true piety in his own mind, imprinting deeply in his heart the ſentiments of all virtues, and learning to practiſe firſt what he would afterward teach others. Empty ſcience fills with preſumption, vain-glory, and pride, and neither reforms the heart, nor teaches that language which infuſes true virtue into others, which can only proceed from experimental virtue. The gift of true ſpiritual knowledge cannot be obtained but by ſincere humility, and purity of heart, which is freed from vices and earthly affections, and by holy meditation, which alone can give an heavenly tincture, and frame to the mind, as Caſſian ſays. (4) As our food is aſſimilated to our fleſh by digeſtion; ſo ſpiritual affections paſs as it were into the very ſubſtance of our ſouls by pious meditation, and the exerciſes of holy compunction, divine love, and all other

(2) Mab. Annal. Bened. l. 3. n. 23. (3) See Scheutzer's moſt curious Iter Alpinum. (4) Collat. 14. c. 10.

interior virtues; which he will be able to teach others who is poſſeſſed of them himſelf.

On the same Day.

St. Lullus, or Lullon, Archbiſhop of Mentz, C. He was an Engliſhman, probably a native of the kingdom of the Weſt-Saxons. The foundation of his education was laid in the monaſtery of Maldubi, probably the ſame which was afterward called Malmeſbury, in Wiltſhire, founded a little before that time, in 675. From thence he went to Jarrow, and there finiſhed his ſtudies under venerable Bede. In 732 he paſſed into Germany, and was received with great joy by his couſin St. Boniface, who gave him the monaſtic habit, and ſoon after ordained him deacon, and employed him in preaching the goſpel to idolaters. From this time Lullus ſhared with that great ſaint the labours of his apoſtleſhip, and the perſecutions which were raiſed againſt him by idolaters, heretics, and ſchiſmatics. (1) St. Boniface promoted him to prieſt's orders in 751, and ſent him to Rome to conſult pope Zachary on certain difficulties which he did not care to commit to writing. Upon his return St. Boniface pitched upon him for his ſucceſſor, and wrote to Fulrade, abbot of St. Denys, intreating him to procure the conſent of king Pepin. This being obtained, with the approbation of the biſhops, abbots, clergy and nobility of the country, Lullus was conſecrated archbiſhop of Mentz. (2) About two years after, St. Boniface having ſuffered martyrdom, Lullus took care to have his body conveyed to the abbey of Fulde, and there interred with honour. During the ſpace of thirty-four years that he governed the dioceſs of Mentz, he aſſiſted at divers councils in France and at Rome. (3)

It appears by the letters which were addreſſed to him from Rome, France, and England, to conſult him upon the moſt difficult points of doctrine and of diſcipline, that he was in the greateſt reputation for learning. His anſwers to theſe are loſt, and only nine of his letters are pub-

(1) S. Bonif. ep. 70. (2) Mabill. Act. Ben. T. 4. p. 83. & 394. Annal. l. 22. n. 64. S. Bonif. ep. 92, & 104. (3) Conc. T. 6. p. 1702, 1722.

liſhed among thoſe of St. Boniface. (4) The ſtyle ſhews that he neglected the ornaments of language, according to the cuſtom of that age; but the matter is intereſting. In the fourth we admire his zeal to procure good books from foreign countries, by which means they were diſperſed in all parts of Germany and France. In his other letters, we meet with great examples of his humility, his firm attachment to his friends, his paſtoral vigilance, and his zeal for the obſervance of the canons. The ſixty-ſecond letter is an epiſcopal mandate to order prayers, faſts, and maſſes, "thoſe which are preſcribed (in the miſſal) to be ſaid againſt tempeſts, to obtain of God that the rains might ceaſe which prejudiced the fruits of the earth." St. Lullus announces in the ſame the death of the pope (Paul I. or Stephen III.) for whom he orders the accuſtomed prayers to be ſaid. Cuthbert, abbot of Wiremouth, in a letter to St. Lullus, mentions that he had ordered ninety maſſes to be ſaid for their deceaſed brethren in Germany. For they ſent to each other the names of thoſe that died among them; which alſo appears from ſeveral letters of St. Boniface, as from one to the abbot of Mount Caſſino, (5) and ſeveral to his brethren in England. St. Lullus being impoſed upon by falſe informations, took part againſt St. Sturmius, abbot of Fulde, when he was accuſed of treaſon againſt the king Pepin. (*a*) If holy and great men are ſometimes ſurpriſed and betrayed into frailties, with what prudence and circumſpection ought every one to proceed, leſt he take ſome falſe ſtep; and how ready ought he to be to

(4) Inter S. Bonif. ep. 4, 5, 45, 46, 47, 62, 100, 101, 111.
(5) Ep. 106.

(*a*) St. STURMIUS, a Bavarian by birth, and a diſciple of St. Boniface, was ſent by him into Italy, to gather a code of the moſt perfect monaſtic obſervances, which he committed to writing, a little after he had been appointed by St. Boniface the firſt abbot of Fulde in 744. St. Sturmius afterward fell into diſgrace with king Pepin, by whom he was baniſhed, upon an accuſation that he had favoured that prince's enemies; but he was ſoon recalled. He was in high eſteem with Charlemagne, and died in 776, on the 17th of December. See his life writ by a diſciple, who was afterward fourth abbot of Fulde, extant in Mabill. Sæc. 3. Ben. par. 2. with remarks. See alſo Rulleau, l. 4. c. 14.

confeſs his faults, and to efface them by ſalutary penance? St. Lullus made afterward amends for his miſtake, as appears by his charter of donation to the abbey of Fulde, which he ſigned in 785, (6) in preſence of the emperor Charlemagne. (*b*) St. Lullus reſigned his dignity before his death, and ſhut himſelf up in the monaſtery of Harsfeld, which he had built. In that retreat he died happily on the 1ſt of November, not in 786, as ſome have pretended, but in 787. See Mabill. Act. Bened. T. 4. Serarius, Rerum Mogunt. T. 1. Miræus, &c.

St. MUMMOLIN, or MOMMOLIN, Biſhop of Noyon, C. He was a native of the territory of Conſtance, and became a monk at Luxeu. He was ſent with Ebertran and Bertin to St. Omer, and was appointed ſuperior rather than abbot, whilſt they lived about eight years in their firſt habitation called the old monaſtery or St. Mummolin's. He removed with them to the new monaſtery of St. Peter's, or Sithiu, now St. Bertin's. Upon the death of St. Eligius in 659 or 665, he was conſecrated biſhop of Noyon and Tournay, and conſtituted Ebertran abbot of the monaſtery of St. Quintin's, which he erected in that town not far from the ruins of Vermandis. This abbey is long ſince ſecularized, and is a famous collegiate church. Folcard tells us in his life of St. Omer, that St. Mummolin governed that extenſive ſee twenty-ſix years. His name occurs in the ſubſcriptions to the Teſtament of St. Amand, and to ſeveral charters of that age. His body was interred in the church of the apoſtles, and is now richly enſhrined in the cathedral of Noyon, but part of his ſkull at St. Bertin's. He is honoured in all theſe dioceſſes on the 16th of October. See Mabill. Ann. Ben. T. 1. p. 529. Gall. Chr. nov. T. 9. p. 984. Mola-

(6) Mabill. Act. Ben. T. 4. p. 400. & Annal. l. 25. n. 55.

(*b*) This piece is publiſhed by Mabillon, among other monuments of that nature, in a work entitled *Vetus Diſciplina Monaſtica*. Pariſ. 1726. By this work, and St. Boniface's letter to pope Zachary, it appears, that thoſe monks never touched wine or fleſh, and laboured with their hands.

nus ad 16 Octobris; his ancient MS. life in St. Bertin's library, and De Witte, in Vit. Sanctor. Sithienſium.

OCTOBER XVII.

St. HEDWIGES, or AVOICE, Dutcheſs of Poland, Widow.

From her exact life extant in Surius, and D'Andilly, Saints Illuſtr. See alſo Chromer Hiſt. l. 7, 8. Dlugoſs, Hiſt. Polonicæ, l. 6 & 7. and F. Raderus, Bavaria Sancta, T. 1. p. 147.

A. D. 1243.

THE father of this ſaint was Bertold III. of Andechs, marquis of Meran, count of Tirol, and prince (or duke) of Carinthia and Iſtria, (*a*) as he is ſtyled in

(*a*) Chromer (l. 7.), Baillet, and ſome others, ſtyle him duke of Carinthia, marquis of Moravia, &c. But Moravia, which, as appears from Bertius, (*Rerum German.*) was at that time poſſeſſed by another family, is ſubſtituted by miſtake for Meran. The town of Meran, ſituate near the caſtle of Tirol, from which that name was afterward given to the county, was a famous principality created before the reign of Frederic Barbaroſſa; by failure of heirs male, its dominions were afterward divided between the Venetians, the dukes of Bavaria and Auſtria, the lord of Nuremberg, and other neighbouring princes. The caſtle of Andechs (now called the Holy Mountain on account of the great number of ſaints bodies there interred) is ſituate oppoſite to Dieſſen (probably Strabo's Damaſia) now famous for a monaſtery of Regular Canons of St. Auſtin, in part of the ancient Vindelicia, now in Bavaria. The moſt religious and illuſtrious family of the counts of Andech is famous in the martyrologies of Bavaria and Auſtria for the great number of ſaints it has produced: as, B. Rathard, a moſt pious prieſt, who firſt built the church of St. George at Dieſſen, in the reign of Lewis Debonnair, in 850. Batho, now called Raſſo, count or governor of Eaſtern Bavaria or Auſtria, celebrated for his extraordinary piety and devotion, a pilgrimage to Jeruſalem, many religious foundations, and ſeveral glorious victories over the barbarians, who from Pannonia invaded the Eaſtern and Southern provinces of Germany. He died on the 17th of June, 954. St. Otho, biſhop of Bamberg, who by his zealous preaching and miſſions converted a conſiderable part of Pomerania to the faith. He died on the 5th of July, 1189. (See his life written by one who was his cotemporary, in Caniſius, *Antiq. Lect.* T. 2. and Gretſer, *l. de Sanctis Bambergenſibus.*) This ſaint was ſon to Bertold II. count of Andechs.

the Chronicle of Andechs, and in the life of St. Elizabeth of Hungary. (1) Her mother was Agnes, daughter of the count of Rotletchs. St. Hedwiges had three ſiſters and four brothers. Her eldeſt ſiſter Agnes was married to Philip Auguſtus, king of France; Gertrude the ſecond, to Andrew, king of Hungary, by whom ſhe had St. Elizabeth; the third was abbeſs of Lutzingen in Franconia. As to her brothers, Bertold died patriarch of Aquileia, and Elebert, biſhop of Bamberg: Henry and Otho divided between them their father's principalities, and became renowned generals. St. Hedwiges, by a diſtinguiſhing effect of the divine mercy in her favour, was from her cradle formed to virtue by the example and leſſons of her devout mother, and of thoſe that were placed about her. In her infancy ſhe diſcovered no marks of levity, and all her inclinations were turned to piety and devotion. She was placed very young in the monaſtery of Lutzingen, in Franconia, and only taken thence, when twelve years old, to marry Henry duke of Sileſia, deſcended of the dukes of Glogaw in that country; to which match ſhe only conſented out of compliance with the will of her parents. In this ſtate, by the fidelity with which ſhe acquitted herſelf of all her reſpective duties towards God, her huſband, her children, and her family, ſhe was truly the courageous woman deſcribed by the wiſe man, (2) who is to be ſought from the utmoſt boundaries of the earth: making it her ſtudy in all things only to pleaſe God, and to ſanctify her own ſoul and her houſhold, ſhe directed all her views and actions to this great end. With her huſband's free conſent ſhe always paſſed holydays, faſt-days, and all ſeaſons of devotion in continence.

(1) See Lazius and Raderus, T. 3. paſſim. (2) Prov. xxx. 10, &c.

dechs. His ſiſter St. Mechtildes was abbeſs of Dieſſen. (See her life by Engelhard, abbot of Lanchaim, in *Caniſ. Lect. Antiqu. T.* 5. Alſo *Chronicon Andeſcenſe*, & *Chronicon Hirſaugiæ.*) St. Hedwiges and St. Elizabeth of Hungary (Nov. 19.) are of this family. Bertold III. is called by ſome authors marquis, by others count of Maran; the title of margrave, or marquis, for a governor or prince of marſhes or frontier provinces, was at that time ſeldom made uſe of.

She bore her husband three sons, Henry, Conrad, and Boleslas; and three daughters, Agnes, Sophia, and Gertrude. After the birth of her sixth child, she engaged her husband to agree to a mutual vow of perpetual continence, which they made in presence of the bishop of the place; from which time they never met but in public places. Her husband faithfully kept this vow for thirty years that he lived afterwards; during which time he never wore any gold, silver, or purple, and never shaved his beard; from which circumstance he was surnamed Henry *the Bearded*; and so he is constantly called by Dlugoss, Chromer, and other Polish and German historians.

The nobility of Greater Poland having expelled their duke Ladislas Otonis, conferred on Henry that principality in 1233. Hedwiges endeavoured by all the means in her power to dissuade him from accepting that offer; but was not able to prevail. Henry marched thither with an army, and quietly took possession of that and some other provinces of Poland, and though Boleslas *the Pious* was duke of Cracow and Sendomir, both he and some other lesser princes of that country stood so much in awe of Henry's superior power, as never to dare to have any contest with him. From that time he is styled duke of Poland. Out of partial fondness he was once desirous to leave his dominions to his second son Conrad; but Hedwiges supported the cause of Henry, which was that of justice. The two brothers, with their factions, came to an open rupture, and notwithstanding their mother's desire to reconcile them, a great battle was fought, in which Henry entirely routed his younger brother's army, who died soon after in retirement and penance. This happened several years before the death of their father, and was one of those crosses by which the dutchess learned more bitterly to deplore the miseries and blindness of the world, and more perfectly to disengage her heart from its slavery. Whether in prosperity or adversity her whole comfort was in God, and in the exercises of religion. The duke at her persuasion, and upon her yielding into his hands her whole dower for this purpose, founded the great monastery of Cistercian

nuns at Trebnitz, three miles from Breſlaw, the capital of Sileſia; upon which he ſettled the town of Trebnitz, and other eſtates, endowing it for the maintenance of one thouſand perſons, of which, in the firſt foundation, one hundred were nuns; the reſt were young ladies of reduced families, who were to be here educated in piety, and afterward provided with competent portions to marry advantageouſly in the world, or if they were inclined to a monaſtic ſtate, they were at liberty to profeſs it in this or in any other nunnery. This building was begun in 1203, and was carried on fifteen years without interruption, during which time all malefactors in Sileſia, inſtead of other puniſhments, were condemned to work at it, and the ſeverity of their ſervitude was proportioned to their crimes. The monaſtery was finiſhed, and the church dedicated in 1219. The dutcheſs practiſed in her palace greater auſterities than thoſe of the moſt rigid monks, faſted and watched in prayer, and whereever ſhe travelled, had always thirteen poor perſons with her, whom ſhe maintained, in honour of Chriſt and his apoſtles, waiting upon them herſelf upon her knees at table, where they were ſerved with good meat, before ſhe took her own coarſe refection. She often waſhed the feet and kiſſed the ulcers of lepers, and having an extreme deſire to hear that amiable ſentence from Chriſt at the laſt day: *I was in priſon, and you viſited me*, &c. ſhe exhauſted her revenues in relieving the neceſſitous. The ſimplicity which ſhe obſerved in her dreſs whilſt ſhe lived with her huſband, ſhewed, that if reſpect to him and his court obliged her to wear decent apparel, ſhe was yet an enemy to vain or gaudy ornaments, which amuſe a great part of her ſex, and much more to all decorations and artifices of dreſs with which many ladies ſtudy to ſet themſelves off to advantage: a certain mark of vanity, or a pleaſure they take in themſelves, and a dangerous deſire of pleaſing others. This paſſion, which baniſhes from the breaſt where it reigns, the ſpirit of Chriſt and his goſpel, cheriſhes the root of many vices, and without deſign ſpreads ſnares to entangle and deſtroy unwary ſouls, cannot find place in one whoſe conduct is

regulated by, and whoſe heart is penetrated with, the ſpirit of chriſtian modeſty.

St. Hedwiges, after her ſeparation from her huſband, carried her love of humility and penance much farther in this reſpect, and wore only clothes of plain grey ſtuff. Her deſire of advancing in perfection put her upon leaving the palace with her huſband's conſent, and fixing altogether at Trebnitz near the monaſtery, often retiring for ſome days into that auſtere houſe, where ſhe lay in the dormitory, and complied with all the penitential exerciſes of the community. She wore the ſame cloak and tunic ſummer and winter; and underneath a rough hairſhift, with ſleeves of white ſerge, that it might not be diſcovered. She faſted every day, except Sundays and great feſtivals, on which ſhe allowed herſelf two ſmall refections. For forty years ſhe never eat any fleſh, though ſubject to frequent violent illneſſes; except that once, under a grievous diſtemper in Poland, ſhe took a little, in obedience to the precept of the pope's legate. On Wedneſdays and Fridays her refection was only bread and water. With going to churches barefoot, ſometimes over ice and ſnow, her feet were often bliſtered, and left the ground ſtained with traces of her blood; but ſhe carried ſhoes under her arms, to put on if ſhe met any one. Her maids that attended her to church, though well clad, were not able to bear the cold, which ſhe never ſeemed to feel. She had a good bed in her chamber, but never made uſe of it, taking her reſt on the bare ground: ſhe watched great part of the night in prayer and tears, and never returned to reſt after matins. After compline ſhe prolonged her prayers in the church till very late; and from matins till break of day. At her work, or other employments, ſhe never ceaſed to ſigh to God in her heart as a ſtranger baniſhed from him on earth; and returned often in the day to the church, where ſhe uſually retired into a ſecret corner, that her tears might not be perceived. The princeſs Anne, her daughter-in-law, who uſually knelt next to her, admired the abundance of tears ſhe ſaw her frequently ſhed at her devotions, the interior joy and delights with which ſhe was often overwhelmed during her

communications with heaven, and the ſublime raptures with which ſhe was ſometimes favoured. The ſame was teſtified by Herbold, her confeſſor, and by ſeveral ſervant maids. At her prayers ſhe frequently kiſſed the ground, watering it with her tears, and in private often prayed a long time together proſtrate on the floor. She continued in prayer during all the time it thundered, remembering the terrors of the laſt day. Her tears and devotion were extraordinary when ſhe approached the holy communion. She always heard maſs either kneeling or proſtrate with a devotion which aſtoniſhed all that ſaw her; nor could ſhe be ſatisfied without hearing every morning all the maſſes that were ſaid in the church where ſhe was. *(b)*

That devotion is falſe or imperfect which is not founded in humility and the ſubjection of the paſſions. St. Hedwiges always ſincerely looked upon herſelf as the laſt and moſt ungrateful to God of all creatures, and ſhe was often ſeen to kiſs the ground where ſome virtuous perſon had knelt in the church. No provocation was obſerved to make her ever ſhew the leaſt ſign of emotion or anger. Whilſt ſhe lived in the world, the manner in which ſhe reprimanded ſervants for faults, ſhewed how perfectly ſhe was miſtreſs of herſelf, and how unalterable the peace of her mind was. This alſo appeared in the heroic conſtancy with which ſhe bore afflictions. Upon receiving the news of her huſband being wounded in battle, and taken priſoner by the duke of Kirne, ſhe ſaid, without the leaſt diſturbance of mind, that ſhe hoped to ſee him in a ſhort time at liberty and in good health. The conqueror rejected all terms that could be offered for his freedom; which obliged Henry, our ſaint's eldeſt ſon, to raiſe a powerful army to attempt his father's reſcue by force of arms. Hedwiges, whoſe tender ſoul could never hear of the effuſion of chriſtian blood without doing all in her power to prevent it, went in perſon to Conrad, and the very ſight of

(b) Whence this diſtich:

In ſolâ miſſâ non eſt contenta duciſſa:
Quot ſunt preſbyteri, tot miſſas optat haberi.

her diſarmed him of all his rage, ſo that ſhe eaſily obtained what ſhe demanded. The example of our ſaint had ſo powerful an influence over her huſband, that he not only allowed her an entire liberty as to her manner of living, and exerciſes of piety, but began at length, in ſome degree, to copy her virtues; obſerved the modeſty and recollection of a monk in the midſt of a court; and became the father of his people, and the ſupport of the poor and weak. All his thoughts were directed to adminiſtering juſtice to his ſubjects, and making piety and religion flouriſh in his dominions. He died happily in 1238: upon which melancholy occaſion all the nuns at Trebnitz expreſſed their ſenſe of ſo great a loſs by many tears and other marks of grief. Hedwiges was the only perſon who could think of the deceaſed prince with dry eyes, and comforting the reſt, ſaid: "Would you oppoſe the will of God? Our lives are his. We ought to find our comfort in whatever he is pleaſed to ordain, whether as to our own death, or as to that of our friends." The ſerenity of mind, and compoſure of features, with which on that occaſion ſhe urged the unreaſonableneſs of an ungoverned grief, and the duty of reſignation to the divine will, ſhewed ſtill more than her words how great a proficient ſhe was in the virtues which ſhe recommended, and how perfectly the motives of faith triumphed in her ſoul over the ſentiments of nature. From that time ſhe put on the religious habit at Trebnitz, and lived in obedience to her daughter Gertrude, who having made her religious profeſſion in that houſe when it was firſt founded, had been before that time choſen abbeſs. Nevertheleſs, St. Hedwiges never made any monaſtic vows, that ſhe might continue to ſuccour the neceſſitous by her bountiful charities.

One inſtance will ſuffice to ſhew with what humility and meekneſs ſhe converſed with her religious ſiſters. Out of a ſpirit of ſincere poverty and humility ſhe never wore any other than ſome old threadbare caſtaway habit. One of the nuns happened once to ſay to her: "Why do you wear theſe tattered rags? They ought rather to be given to the poor." The ſaint meekly anſwered; "If this habit gives any offence I am ready to

correct my fault." And ſhe inſtantly laid it aſide and got another, though ſhe would not have a new one. Three years after the death of her huſband ſhe ſuſtained a grievous trial in the loſs of her eldeſt moſt virtuous and moſt beloved ſon Henry, ſurnamed *the Pious*, who had ſucceeded his father in the dutchies both of Greater and Leſſer Poland, and of Sileſia. The Tartars with a numberleſs army poured out of Aſia by the North, propoſing nothing leſs to themſelves than to ſwallow up all Europe. Having plundered all the country that lay in their way through Ruſſia and Bulgaria, they arrived at Cracow in Poland. Finding that city abandoned by its inhabitants who had carried off their treaſures, they burnt it to the ground, ſo that nothing was left ſtanding except the church of St. Andrew without the walls. Continuing their march into Sileſia they laid ſiege to the citadel of Breſlaw, which was protected by the prayers of St. Ceſlas or Cieſlas, prior of the Dominicans there, and the barbarians terrified by a globe of fire which fell from the heavens upon their camp, retired towards Legnitz. Duke Henry aſſembled his forces at Legnitz, and every ſoldier having been at confeſſion, he cauſed maſs to be ſaid at which he and all his army received the holy communion. (3) From this ſacred action he courageouſly led his little army to fall upon the enemy, having with him Miceſlas duke of Oppelen in Higher Sileſia, Boleſlas, marquis of Moravia, and other princes. He gave wonderful proofs both of his courage and conduct in this memorable battle, and for ſome time drove the barbarians before him: but at laſt his horſe being killed under him he was himſelf ſlain not far from Legnitz in 1241. His corpſe was carried to the princeſs Anne his wife, and by her ſent to Breſlaw, to be interred in the convent of Franciſcans which he had begun to found there, and which ſhe finiſhed after his death. The grandchildren of our ſaint were preſerved from the ſwords of theſe infidels, being ſhut up in the impregnable caſtle of Legnitz. St. Hedwiges herſelf had retired with her nuns and her daughter-in-law Anne to the fortreſs of Chroſne. Upon the news of this diſaſter ſhe comforted

(3) Chromer, l. 6. Dlugoſs, l. 7. ad an. 1241. p. 677.

her daughter the abbeſs, and her daughter-in-law the princeſs, who ſeemed almoſt dead with grief. Without letting fall a ſingle tear, or diſcovering the leaſt trouble of mind, ſhe ſaid: "God hath diſpoſed of my ſon as it hath pleaſed him. We ought to have no other will than his." Then lifting up her eyes to heaven ſhe prayed as follows: "I thank you, my God, for having given me ſuch a ſon who always loved and honoured me, and never gave me the leaſt occaſion of diſpleaſure. To ſee him alive was my great joy: yet I feel a ſtill greater pleaſure in ſeeing him by ſuch a death deſerve to be for ever united to you in the kingdom of your glory. Oh my God, with my whole heart, I commend to you his dear ſoul." The example of this ſaint's lively faith and hope moſt powerfully and ſweetly diſpelled the grief of thoſe that were in affliction, and her whole conduct was the ſtrongeſt exhortation to every virtue. This gave an irreſiſtible force to the holy advice ſhe ſometimes gave others. Being a true and faithful lover of the croſs, ſhe was wont to exhort all with whom ſhe converſed, to arm themſelves againſt the proſperity of the world with ſtill more diligence than againſt its adverſities, the former being fraught with more ſnares and greater dangers. Nothing ſeemed to ſurpaſs the leſſons on humility which ſhe gave to her daughter-in-law Anne, which were the dictates of her own feeling and experimental ſentiments of that virtue. Her humility was honoured by God with the gift of miracles. A nun of Trebnitz who was blind, recovered her ſight by the bleſſing of the ſaint with the ſign of the croſs. The author of her life gives us an account of ſeveral other miraculous cures wrought by her, and of ſeveral predictions, eſpecially of her own death. In her laſt ſickneſs ſhe inſiſted on receiving extreme-unction before any others could be perſuaded that ſhe was in danger. The paſſion of Chriſt which ſhe had always made a principal part of her moſt tender devotion, was the chief entertainment by which ſhe prepared herſelf for her laſt paſſage. God was pleaſed to put an happy end to her labours by calling her to himſelf on the 15th of October 1243. Her mortal remains were depoſited at Trebnitz. She was

canonized in 1266 by Clement IV. and her relicks were enſhrined the year following. (4) Pope Innocent XI. appointed the 17th of this month for the celebration of her office. (c)

The conſtancy of this ſaint at the loſs of friends proceeded not from inſenſibility. The bowels of ſaints are ſo much the more tender as their charity is always more compaſſionate and more extenſive. But a lively apprehenſion of eternity, and of the nothingneſs of temporal things makes them regard this life as a moment, and ſet no value on any thing in it but inaſmuch as God, his love or holy will, and our immortal glory may be concerned in it. Lewis of Granada tells us, in the life of the venerable ſervant of God John of Avila, that the marchioneſs of Pliego, when ſhe ſaw her eldeſt ſon delight in nothing but in retirement and devotion, uſed to ſay, that no other pleaſure in this world can equal that of a mother who ſees a dear child very virtuous. The ſame author mentions another lady of quality, likewiſe a ſpiritual daughter of that holy man, who when ſhe loſt her moſt pious and beloved ſon, ſaid ſhe was not able to expreſs her joy for having ſent ſo dear a ſaint before her to heaven. If our grief on ſuch occaſions is ungoverned, we have reaſon to fear that our faith is weak, which makes ſuch ſlender impreſſions on our ſouls.

(4) Dlugoſſ. Hiſt. Polon. l. 7. p. 781, 783. T. 1.

(c) Another St. HEDWIGES, daughter of Lewis king of Hungary (who was alſo elected king of Poland), was choſen ſovereign queen of Poland in 1384, and was eminent for her immenſe charities to the poor, her liberality to churches, monaſteries and univerſities; her humility and averſion to pomp or gaudy apparel; her meekneſs, which was ſo wonderful that in ſo exalted a ſtation ſhe was utterly a ſtranger to anger and envy. She read no books but ſuch as treated of piety and devotion; the chief being the holy Scriptures, Homilies of the Fathers, Acts of Martyrs and other Saints, and the meditations of St. Bernard, &c. She married Jagello, grand duke of Lithuania, in 1386, on condition he ſhould be baptized, and ſhould plant the faith in his dutchy, which became from that time united to Poland. She died at Cracow in 1399. On her miracles ſee Dlugoſs, (l. 10. p. 160.) Chromer and other Poliſh writers who gave her the title of ſaint, though her name is not inſerted in the martyrologies.

On the same Day.

St. Anstrudis, commonly called Austru, V. Abbeſs at Laon. She was daughter of the virtuous and noble couple Blandin-Boſon and St. Salaberna, who founded the abbey of St. John Baptiſt at Laon, in which St. Salaberna, with the conſent of her huſband, took the religious veil, was choſen abbeſs, and is honoured among the ſaints on the 22d of September. Anſtrudis faithfully walked in her ſteps, and after her death, though with the utmoſt repugnance, ſucceeded her in the abbacy. By a ſcrupulous obſervance of monaſtic diſcipline in the leaſt points, a tender and affectionate care in conducting her ſiſters in the paths of chriſtian perfection, a moſt profuſe charity to the poor, and her conſtant application to prayer, ſhe was a true model of ſanctity. No exterior employments interrupted the union of her heart with God, or her ſweet attention to his holy preſence. Except on Sundays and on Chriſtmas day ſhe never took any nouriſhment but at one moderate refection ſhe made in a day at three o'clock in the afternoon, and on faſt days after ſun-ſet. Her watchings in devout prayer often kept her the whole night in the church, except that ſhe took a little reſt in an uneaſy ſeat before the church door; then returned again to her devotions before the altar. Her ſanctity was to be approved and made perfect by the trial of afflictions, in which true virtue is always purified and improved, but that which is weak or counterfeit betrays itſelf, as a building which wants a firm foundation or a great tree which has not ſhot its roots deep into the earth is eaſily blown down by ſtorms. The ſaint's pious brother Baldwin was treacherouſly aſſaſſinated, and ſhe herſelf terrified with outrageous threats by Ebroin. That tyrant, however, was at length ſoftened by her intrepid conſtancy, and approved virtue and innocence, and of a perſecutor became her patron and friend. Pepin when mayor of the palace declared himſelf her ſtrenuous protector. She died in 688, and is honoured in the Gallican and Benedictin calendars. The rich Benedictin nunnery of St. John Baptiſt at Laon was given to monks of the ſame Order

in 1229, and ſtill flouriſhes. There is in the ſame town another great Benedictin abbey of St. Vincent, and a third of the Order of Premontrè, called St. Martin's. She the life of St. Anſtrudis written ſoon after her death in Mabillon (ſæc. 2.) and Bulteau, Hiſt. Mon. d'Occid.

St. ANDREW of Crete, M. St. Andrew ſurnamed the Calybite or the Cretan, was a holy monk, and a zealous defender of holy images in the reign of Conſtantine Copronymus, by whoſe orders he was whipped to death without the walls of Conſtantinople, in the circus of St. Mamas, on the 17th of October, 761. His name occurs in the Roman martyrology. See Theophanes, p. 363. Fleury, l. 43. n. 32. Baillet, &c.

OCTOBER XVIII.

St. LUKE, the Evangeliſt.

See Tillem. T. 2. p. 148. Calmet, T. 7. p. 378. Six different Greek hiſtories of St. Luke's Acts are extant, all modern, and of no account. See Joſ. Aſſemani, in Calend. Univ. T. 5. p. 308.

THE great apoſtle of the Gentiles, or rather the Holy Ghoſt by his pen, is the panegyriſt of this glorious evangeliſt, and his own inſpired writings are the higheſt, ſtanding and moſt authentic commendation of his ſanctity, and of thoſe eminent graces which are a juſt ſubject of our admiration, but which human praiſes can only extenuate. St. Luke was a native of Antioch, the metropolis of Syria, a city famous for the agreeableneſs of its ſituation, the riches of its traffic, its extent, the number of its inhabitants, the politeneſs of their manners, and their learning and wiſdom. Its ſchools were the moſt renowned in all Aſia, and produced the ableſt maſters in all arts and ſciences. St. Luke acquired a ſtock of learning in his younger years, which, we are told, he improved by his travels in ſome parts of Greece and Egypt. He became particularly well ſkilled in phyſic, which he made his profeſſion. They that from hence infer the quality of his birth and fortune, do not

take notice that this art was at that time often managed by ſlaves who were trained up to it, as Grotius proves, who conceives that St. Luke perhaps had lived ſervant in ſome noble family in quality of phyſician, till he obtained his freedom: after which he continued to follow his profeſſion. This he ſeems to have done after his converſion to the faith, and even to the end of his life; the occaſional practice of phyſic without being drawn aſide by it from ſpiritual functions, being a charity very conſiſtent with the miniſtry of the goſpel. St. Jerom aſſures us he was very eminent in his profeſſion, and St. Paul by calling him *his moſt dear phyſician* (1) ſeems to indicate that he had not laid it aſide. Beſides his abilities in phyſic, he is ſaid to have been very ſkilful in painting. The menology of the emperor Baſil compiled in 980, Nicephorus, (2) Metaphraſtes and other modern Greeks quoted by F. Gretzer, in his diſſertation on this ſubject, ſpeak much of his excelling in this art, and of his leaving many pictures of Chriſt and the B. Virgin. Though neither the antiquity nor the credit of theſe authors is of great weight, it muſt be acknowledged with a very judicious critic, that ſome curious anecdotes are found in their writings. In this particular, what they tell us is ſupported by the authority of Theodorus Lector who lived in 518, and relates (3) that a picture of the B. Virgin painted by St. Luke was ſent from Jeruſalem to the empreſs Pulcheria, who placed it in the church of Hodegorum which ſhe built in her honour at Conſtantinople. Moreover, a very ancient inſcription was found in a vault near the church of St. Mary *in viâ latâ* in Rome, in which it is ſaid of a picture of the B. Virgin Mary, diſcovered there, "One of the ſeven painted by St. Luke." *(a)* Three or four ſuch pictures are ſtill in being; the principal is that placed by Paul V. in the Burgheſian chapel in St. Mary Major.

(1) Coloſſ. i. 14. (2) l. 2. c. 43. (3) l. 1. p. 551, 552.

(a) Una ex vii. a Lucâ depictis. Boſius & Aringhi, Roma Subterran. l. 3. c. 41. On St. Luke's pictures of the B. Virgin, ſee Joſ. Aſſemani in Calend. Univerſ. ad 18 Oct. T. 5. p. 306.

St. Luke was a proſelyte to the Chriſtian religion, but whether from Paganiſm or rather from Judaiſm is uncertain: for many Jews were ſettled at Antioch, but chiefly ſuch as were called Helleniſts, who read the Bible in the Greek tranſlation of the Septuagint. St. Jerom obſerves from his writings, that he was more ſkilled in Greek than in Hebrew, and that therefore he not only always makes uſe of the Septuagint tranſlation, as the other authors of the New Teſtament who wrote in Greek, do, but he refrains ſometimes from tranſlating words when the propriety of the Greek tongue would not bear it. Some think he was converted to the faith by St. Paul at Antioch: others judge this improbable, becauſe that apoſtle no where calls him his ſon, as he frequently does his converts. St. Epiphanius makes him to have been a diſciple of our Lord; which might be for ſome ſhort time before the death of Chriſt, though this evangeliſt ſays, he wrote his goſpel from the relations of thoſe *who from the beginning were eye-witneſſes and miniſters of the word.* (4) Nevertheleſs, from theſe words many conclude that he became a Chriſtian at Antioch only after Chriſt's Aſcenſion. Tertullian poſitively affirms, that he never was a diſciple of Chriſt whilſt he lived on earth. (5) No ſooner was he enlightened by the Holy Ghoſt, and initiated in the ſchool of Chriſt, but he ſet himſelf heartily to learn the ſpirit of his faith, and to practiſe its leſſons. For this purpoſe he ſtudied perfectly to die to himſelf, and, as the church ſays of him, "He always carried about in his body the mortification of the croſs for the honour of the divine name." He was already a great proficient in the habits of a perfect maſtery of himſelf, and of all virtues, when he became St. Paul's companion in his travels, and fellow labourer in the miniſtry of the goſpel. The firſt time that in his hiſtory of the miſſions of St. Paul (6) he ſpeaks in his own name in the firſt perſon, is when that apoſtle ſailed from Troas into Macedon, in the year 51, ſoon after St. Barnabas had left him, and St. Irenæus begins from that time the voyages which St. Luke made

(4) Luke i. 2. (5) l. 4. contr. Marcion. c. 2.
(6) Acts xvi. 8, 9, 10.

with St. Paul. (7) Before this he had doubtleſs been for ſome time an aſſiduous diſciple of that great apoſtle; but from this time he ſeems never to have left him unleſs by his order upon commiſſions for the ſervice of the churches he had planted. It was the height of his ambition to ſhare with that great apoſtle all his toils, fatigues, dangers and ſufferings. In his company he made ſome ſtay at Philippi in Macedon; then he travelled with him through all the cities of Greece, where the harveſt every day grew upon their hands. St. Paul mentions him more than once as the companion of his travels: he calls him *Luke the beloved phyſician*, (8) his *fellow labourer*. (9) Interpreters uſually take Lucius whom St. Paul calls his kinſman, (10) to be St. Luke, as the ſame apoſtle ſometimes gives a Latin termination to Silas, calling him Sylvanus. Many with Origen, Euſebius and St. Jerom ſay, that when St. Paul ſpeaks of his own goſpel, (11) he means that of St. Luke, though the paſſage may be underſtood ſimply of the goſpel which St. Paul preached. He wrote this epiſtle in the year 57, four years before his firſt arrival at Rome.

St. Matthew and St. Mark had wrote their goſpels before St. Luke. The devil, who always endeavours to obſcure the truth by falſhood, ſtirred up ſeveral to obtrude upon the world fabulous relations concerning Chriſt, to obviate which St. Luke publiſhed his goſpel. In this undertaking ſome imagine he had alſo in view to ſupply ſome things which had been omitted by the two former; but it does not clearly appear that he had read them, as Calmet and others obſerve. Tertullian tells us, that this work of the diſciple was often aſcribed to St. Paul who was his maſter. (12) That apoſtle doubtleſs aſſiſted him in the taſk, and approved and recommended it; but St. Luke mentions others from whom he derived his accounts, who *from the beginning had been eye-witneſſes* of Chriſt's actions. He delivered nothing but what he received immediately from perſons preſent at, and concerned in the things which he has

(7) St. Iren. l. 3. c. 14. (8) Col. iv. 14. (9) Philem. v. 24.
(10) Rom. xvi. 21. (11) Rom. ii. 16. (12) l. 4. contra Marcion. c. 5.

left upon record, having a moſt authentic ſtock of credit and intelligence to proceed upon, as Tertullian ſpeaks, and being under the direction and influence of the Holy Ghoſt, from whoſe expreſs revelation he received whatever he has delivered concerning all divine myſteries, and without whoſe ſpecial aſſiſtance and inſpiration he wrote not the leaſt tittle even in his hiſtorical narrative. What the ancients aver of the concurrence of St. Paul in this work, ſeems to appear in the conformity of their expreſſions in mentioning the inſtitution of the bleſſed euchariſt, (13) alſo in relating the apparition of Chriſt to St. Peter. (14) St. Jerom and St. Gregory Nazianzen tell us (15) that St. Luke wrote his goſpel in Achaia when he attended St. Paul preaching there and in the confines of Bœotia. He was twice in theſe parts with that apoſtle, in 53 and 58. He muſt have wrote his goſpel in 53, if St. Paul ſpeaks of it in his epiſtle to the Romans, as the antients aſſure us. Thoſe titles in ſome Greek manuſcripts, which ſay this goſpel was wrote at Rome during St. Paul's firſt impriſonment, are modern, and ſeem to confound this book with the Acts of the Apoſtles.

St. Luke mainly inſiſts in his goſpel upon what relates to Chriſt's prieſtly office: for which reaſon the ancients, in accommodating the four ſymbolical repreſentations, mentioned in Ezechiel, to the four evangeliſts, aſſigned the ox or calf, as an emblem of ſacrifices, to St. Luke. It is only in the goſpel of St. Luke that we have a full account of ſeveral particulars relating to the Annunciation of the myſtery of the Incarnation to the Bleſſed Virgin, her viſit to St. Elizabeth, the parable of the prodigal ſon, and many other moſt remarkable points. The whole is wrote with great variety, elegance, and perſpicuity. An incomparable ſublimity of thought and diction is accompanied with that genuine ſimplicity which is the characteriſtic of the ſacred penmen; and by which the divine actions and doctrine of our Bleſſed Redeemer are ſet off in a manner which in every word

(13) Luke xvii. 17. . . 20. and 1 Cor. xi. 23, 24, 25. (14) Luke xxiv. 34. and 1 Cor. xv. 5. (15) St. Hieron. Proleg. in Matt. & S. Greg. Naz. Carm. 33.

conveys his holy ſpirit, and unfolds in every tittle the hidden myſteries and inexhauſted riches of the divine love and of all virtues to thoſe who with an humble and teachable diſpoſition of mind make theſe ſacred oracles the ſubject of their aſſiduous devout meditation. The dignity with which the moſt ſublime myſteries which tranſcend all the power of words, and even the conception and comprehenſion of all created beings, are ſet off without any pomp of expreſſion, has in it ſomething divine: and the energy with which the patience, meekneſs, charity and beneficence of a God made man for us, are deſcribed, his divine leſſons laid down, and the narrative of his life given, but eſpecially the diſpaſſionate manner in which his adorable ſufferings and death are related, without the leaſt exclamation or beſtowing the leaſt harſh epithet on his enemies, is a grander and more noble eloquence on ſuch a theme, and a more affecting and tender manner of writing than the higheſt ſtrains or the fineſt ornaments of ſpeech could be. This ſimplicity makes the great actions ſpeak themſelves, which all borrowed eloquence muſt extenuate. The ſacred penmen in theſe writings were only the inſtruments or organs of the Holy Ghoſt; but their ſtyle alone ſuffices to evince how perfectly free their ſouls were from the reign or influence of human paſſions, and in how perfect a degree they were repleniſhed with all thoſe divine virtues and that heavenly ſpirit which their words breathe.

About the year 56, St. Paul ſent St. Luke with St. Titus to Corinth, with this high commendation, that his praiſe in the goſpel reſounded throughout all the churches. (16) St. Luke attended him to Rome, whither he was ſent priſoner from Jeruſalem in 61. The apoſtle remained there two years in chains; but was permitted to live in a houſe which he hired, though under the cuſtody of a conſtant guard; and there he preached to thoſe who daily reſorted to hear him. From ancient writings and monuments belonging to the church of St. Mary *in viâ latâ*, which is an ancient title of a cardina-

(16) 2 Cor. viii. 18, 19.

deacon, Baronius (17) and Aringhi (18) tell us, that this church was built upon the ſpot where St. Paul then lodged, and where St. Luke wrote the Acts of the Apoſtles. On this account Sixtus V. cauſed a ſtatue of St. Paul to be placed with a new inſcription upon the famous pillar of Antoninus, in that neighbourhood. St. Luke was the apoſtle's faithful aſſiſtant and attendant during his confinement, and had the comfort to ſee him ſet at liberty in 63, the year in which this evangeliſt finiſhed his Acts of the Apoſtles. This ſacred hiſtory he compiled at Rome (19) by divine inſpiration, as an appendix to his goſpel, to prevent the falſe relations of thoſe tranſactions which ſome publiſhed, and to leave an authentic account of the wonderful works of God in planting his church, and ſome of the miracles by which he confirmed it, and which were an invincible proof of the truth of Chriſt's reſurrection, and of his holy religion. Having in the firſt twelve chapters related the chief general tranſactions of the principal apoſtles in the firſt eſtabliſhment of the church, beginning at our Lord's aſcenſion, he from the thirteenth chapter almoſt confines himſelf to the actions and miracles of St. Paul, to moſt of which he had been privy and an eye-witneſs, and concerning which falſe reports were ſpread. St. Luke dedicated both this book and his goſpel to one Theophilus, who, by the title of *Moſt Excellent* which he gives him, according to the ſtyle of thoſe times, muſt have been a perſon of the firſt diſtinction, and a public magiſtrate, probably of Antioch, who perhaps was a convert of this evangeliſt. Theſe books were not intended only for his uſe, but alſo for the inſtruction of all churches, and all ſucceeding ages. As amongſt the ancient prophets the ſtyle of Iſaias was moſt elegant and polite, and that of Amos who had been a ſhepherd, rough; ſo that of St. Luke by its accuracy and elegance, and the purity of the Greek language ſhews the politeneſs of his education at Antioch: yet it is not wholly free from Hebraiſms and Syriaciſms. It flows with an eaſy and na-

(17) Baron. in Annal. T. 1. ad an. 55. ed. nov. Luccenſ.
(18) Roma Subterr. l. 3. c. 41. Lorinus in Acta Apoſt.
(19) St. Hieron. Catal. Vir. Illuſtr. c. 7.

tural grace and ſweetneſs, and is admirably accommodated to an hiſtorical deſign.

St. Luke did not forſake his maſter after he was releaſed from his confinement. That apoſtle in his laſt impriſonment at Rome writes, that the reſt had all left him, and that St. Luke alone was with him. (20) St. Epiphanius ſays (21) that after the martyrdom of St. Paul, St. Luke preached in Italy, Gaul, Dalmatia and Macedon. By Gaul ſome underſtand Ciſalpine Gaul, others Galatia. Fortunatus and Metaphraſtes ſay he paſſed into Egypt, and preached in Thebais. Nicephorus ſays he died at Thebes in Bœotia, and that his tomb was ſhewn near that place in his time: but ſeems to confound the evangeliſt with St. Luke Stiriote, an hermit of that country. St. Hippolytus ſays (22) St. Luke was crucified at Elæa in Peloponneſus near Achaia. The modern Greeks tell us, he was crucified on an olive tree. The ancient African martyrology of the fifth age (23) gives him the titles of evangeliſt and martyr. St. Gregory Nazianzen, (24) St. Paulinus, (25) and St. Gaudentius of Breſcia (26) aſſure us that he went to God by martyrdom. Bede, Ado, Uſuard and Baronius in the martyrologies only ſay he ſuffered much for the faith, and died very old in Bithynia. That he croſſed the ſtreights to preach in Bithynia is moſt probable, but then he returned and finiſhed his courſe in Achaia; under which name Peloponneſus was then compriſed. The modern Greeks ſay he lived fourſcore and four years: which aſſertion had crept into St. Jerom's account of St. Luke, (27) but is expunged by Martianay who found thoſe words wanting in all old manuſcripts. The bones of St. Luke were tranſlated from Patras in Achaia in 357, by order of the emperor Conſtantius, and depoſited in the church of the apoſtles at Conſtantinople (28) together with thoſe of St. Andrew and St. Timothy.

(20) 2 Tim. iv. 11. (21) St. Epiph. hær. 51. (22) St. Hippolytus in MS. Bodleianæ Bibl. ap. Milles in Præf. in Luc. p. 120. (23) Mabil. Annal. T. 3. p. 414. (24) Naz. or. 3. (25) Paulin. ep. 12. p. 155. (26) St. Gaud. Serm. 17. (27) De Vir. Illuſtr. c. 7. (28) St. Hieron. ib. Philoſtorg. Idat. in Chron. Theodor. Lector, p. 567.

On the occaſion of this tranſlation ſome diſtribution was made of the relicks of St. Luke: St. Gaudentius procured a part for his church at Breſcia. (29) St. Paulinus poſſeſſed a portion in St. Felix's church at Nola, and with a part enriched a church which he built at Fondi. (30) The magnificent church of the apoſtles at Conſtantinople was built by Conſtantine the Great, (31) whoſe body was depoſited in the porch in a cheſt of gold, the twelve apoſtles ſtanding round his tomb. (32) When this church was repaired by an order of Juſtinian, the maſons found three wooden cheſts or coffins, in which, as the inſcriptions proved, the bodies of St. Luke, St. Andrew and St. Timothy were interred. (33) Baronius mentions that the head of St. Luke was brought by St. Gregory from Conſtantinople to Rome, and laid in the church of his monaſtery of St. Andrew. (34) The ancient picture of St. Luke, together with all the inſtruments uſed formerly in writing, is copied by Montfaucon from old manuſcript books of his goſpel. (35) Some of his relicks are kept in the great Grecian monaſtery on mount Athos in Greece. (36)

Chriſt, our divine Legiſlator, came not only to be our Model by his example, and our Redeemer by the ſacrifice of his adorable blood, but alſo to be our doctor and teacher by his heavenly doctrine. He who from the beginning of the world had inſpired and opened the mouths of ſo many prophets, vouchſafed to become himſelf our inſtructer, teaching us what we are to believe, and what we are to do, that through his redemption we may eſcape eternal torments and attain to everlaſting life. With what earneſtneſs and diligence, with what aweful reſpect ought we to liſten to, and aſſiduouſly meditate upon his divine leſſons, which we read in his goſpels, or hear from the mouths of his miniſters, who announce to us his word, and in his name, or by his authority and com-

(29) Serm. 17. (30) St. Paulin. ep. 24. & 12. (31) Euſ. Vit. Conſtant. l. 4. c. 58. (32) Socrates, Hiſt. Eccl. (33) See Procop. de Ædif. Juſtiniani; alſo Mr. Ball, On the Antiquities of Conſtantinople, App. to Gyllius, p. 45. (34) Baron. ad an. 586. n. 25. (35) Palæographia Græca, l. 1. p. 22, 23. (35) Ib. l. 7. p. 456.

miſſion? As by often iterating the ſame action the nail is driven into the wood, and not a ſtroke of the hammer is loſt or ſuperfluous; ſo it is by repeated meditation, that the divine word ſinks deep into our hearts. What fatigues and ſufferings did it coſt the Son of God to announce it to us? How many prophets? how many apoſtles, evangeliſts and holy miniſters has he ſent to preach the ſame for the ſake of our ſouls? How intolerable is our contempt of it? our ſloth and careleſſneſs in receiving it?

On the same Day.

St. Julian Sabas, Hermit. St. Julian for his wiſdom and prudence was ſurnamed Sabas, which ſignifies in Syriac the Grey or Old Man. He flouriſhed in the fourth age, living firſt in a damp cave near Edeſſa, afterward on mount Sina in Arabia. Auſtere penance, manual labour, and aſſiduous prayer and contemplation were the means by which he ſanctified his ſoul. He ſaw in ſpirit the death of Julian the apoſtate in Perſia, by which God delivered his church from the ſtorm with which that perſecutor then threatened it. (1) The Arians under Valens abuſing the authority of this ſaint's name, he left his ſolitude, and coming to Antioch loudly confounded them, and wrought many miracles. When he had given an ample teſtimony to the true faith, he returned to his cell, where he inſtructed a great number of diſciples, who edified the church long after his death. St. Chryſoſtom calls him a wonderful man, and deſcribes the great honour with which he was received living, and his name venerated after his death. (2) See Theodoret, Hiſt. Relig. c. 2. Bulteau, Hiſt. Mon. d'Orient, T. 2. Fleury, l. 16. n. 28, &c. This ſaint is named in the Roman martyrology on the 14th of January, but by the Greeks both on this day and on the 24th of this month.

(1) Theodoret, Hiſt. Eccl. l. 3. c. 24. and Philoth. c. 2.
(2) St. Chryſ. hom. 21. in Epheſ. T. 11. p. 162. ed. Ben.

St. JUSTIN, M. in Pariſis. Rictius Varus, prefect of the Belgic Gaul, in the firſt years of Maximian, was a cruel perſecutor of the faith, whilſt that emperor reſided in Gaul, and for ſome time in Belgium itſelf. By this prefect's orders many received the crown of martyrdom at Triers. Alſo at Amiens St. Firminus, the biſhop; likewiſe SS. Victoricus, Fuſcianus and Gentianus: St. Quintin at Vermande: SS. Criſpin and Criſpinian at Soiſſons: St. Piat, or Piaton at Tournay: and St. Juſtin or St. Juſtus at Louvres, a ſmall town in Pariſis, four leagues from Paris towards Senlis. He was going to Amiens, and beheaded becauſe he would not betray to the perſecutors his father and brother, who travelled with him, and who had concealed themſelves. His relicks kept in the cathedral at Paris appear to have been the body of a youth. See his acts aſcribed to Bede, Tillem. T. 4. p. 751. Fleury, l. 18. n. 19. T. 2. p. 399.

St. MONON, M. He left Scotland his native country, and retired into the foreſt of Ardennes, where he led a holy life in the ſeventh century. He was maſſacred in his cell by robbers, and was buried in the village of Naſſaw, which at preſent belongs to the abbey of St. Hubert. His tomb was rendered famous by miracles. There was a church dedicated under his invocation near the city of St. Andrew's in Scotland, called to this day Monon's Kirk. See Molanus, addit. ad Uſuard. and King, in Calend.

OCTOBER XIX.

St. PETER of Alcantara, C.

From his life written by F. John of St. Mary, in 1619, and again by F. Martin of St. Joſeph in 1644: alſo from the edifying account St. Tereſa has left us of him in her own life, c. 27. F. Wadding's Annals of the Franciſcan Order, and Helyot, Hiſt. des Ord. Relig. T. 7. p. 137.

A. D. 1562.

CHRIST declares the ſpirit and conſtant practice of penance to be the foundation of a chriſtian or ſpiritual life. This great and moſt important maxim which in theſe latter ages is little underſtood, even amongſt the generality of thoſe who call themſelves Chriſtians, is ſet forth by the example of this ſaint to confound our ſloth and ſilence all our vain excuſes. St. Peter was born at Alcantara, a ſmall town in the province of Eſtramadura in Spain, in 1499. His father Alphonſo Garavito, was a lawyer, and governor of that town; his mother was of good extraction, and both were perſons eminent for their piety and perſonal merit in the world. Upon the firſt dawn of reaſon, Peter diſcovered the moſt happy diſpoſitions to virtue, and ſeemed a miracle of his age in fervour and unwearied conſtancy in the great duty of prayer from his childhood and his very infancy. He had not finiſhed his philoſophy in his own country when his father died. Some time after this loſs he was ſent to Salamanca to ſtudy the canon law. During the two years that he ſpent in that univerſity, he divided his whole time between the church, the hoſpital, the ſchool, and his cloſet. In 1513 he was recalled to Alcantara, where he deliberated with himſelf about the choice of a ſtate of life. On one ſide the devil repreſented to him the fortune and career which were open to him in the world; on the other ſide, liſtening to the ſuggeſtions of divine grace, he conſidered the dangers of ſuch a courſe, and the happineſs and ſpiritual advantages of holy retirement. Theſe ſunk deep into

his heart, and he felt in his ſoul a ſtrong call to a religious ſtate of life, in which he ſhould have no other concern but that of ſecuring his own ſalvation. Reſolving therefore to embrace the holy Order of St. Francis, in the ſixteenth year of his age he took the habit of that auſtere rule in the ſolitary convent of Manjarez, ſituated in the mountains which run between Caſtile and Portugal. An ardent ſpirit of penance determined his choice of this rigorous inſtitute in imitation of the Baptiſt, and he was ſo much the more ſolicitous after his engagement to cultivate and improve the ſame with particular care, as he was ſenſible that the characteriſtical virtues of each ſtate ought to form the peculiar ſpirit of their ſanctity who ſerve God in it.

During his noviciate he laboured to ſubdue his domeſtic enemy by the greateſt humiliations, moſt rigorous faſts, incredible watchings and other ſeverities. Such was his fervour, that the moſt painful auſterities had nothing frightful or difficult for him: his diſengagement from the world from the very moment he renounced it, was ſo entire that he ſeemed in his heart to be not only dead or inſenſible, but even crucified to it, and to find all that a pain which flatters the ſenſes and the vanity of men in it: and the union of his ſoul with his Creator ſeemed to ſuffer no interruption from any external employments. He had firſt the care of the veſtry, (which employment was moſt agreeable to his devotion) then of the gate, and afterward of the cellar: all which offices he diſcharged with uncommon exactneſs, and without prejudice to his recollection. That his eyes and other ſenſes might be more eaſily kept under the government of reaſon, and that they might not, by ſuperfluous curioſity, break in upon the interior recollection of his mind, ſuch was the reſtraint he put upon them, that he had been a conſiderable time a religious man without ever knowing that the church of his convent was vaulted. After having had the care of ſerving the refectory for half a year, he was chid by the ſuperior for having never given the friars any of the fruit in his cuſtody: to which the ſervant of God humbly anſwered, he had never ſeen any. The truth was, he had never lifted

up his eyes to the cieling, where the fruit was hanging upon twigs, as is uſual in countries where grapes are dried and preſerved. He lived four years in a convent, without taking notice of a tree that grew near the door. He eat conſtantly for three years in the ſame refectory, without ſeeing any other part of it than a part of the table where he ſat, and the ground on which he trod. He told St. Tereſa, that he once lived in a houſe three years, without knowing any of his religious brethren but by their voices. From the time that he put on the religious habit to his death, he never looked any woman in the face. Theſe were the marks of a true religious man, who ſtudied perfectly to die to himſelf. His food was for many years only bread moiſtened in water, or unſavoury herbs, of which, when he lived an hermit, he boiled a conſiderable quantity together, that he might ſpend the leſs time in ſerving his body, and eat them cold, taking a little at once for his refection, which for a conſiderable time he made only once in three days. Beſides theſe unſavoury herbs, he ſometimes allowed himſelf a porridge made with ſalt and vinegar; but this only on great feaſts. For ſome time his ordinary meſs was a ſoup made of beans; his drink was a ſmall quantity of water. He ſeemed, by long habits of mortification, to have almoſt loſt the ſenſe of taſte in what he eat; for when a little vinegar and ſalt was thrown into a porringer of warm water, he took it for his uſual ſoup of beans. He had no other bed than a rough ſkin laid on the floor, on which he knelt great part of the night, leaning ſometimes on his heels for a little reſt; but he ſlept ſitting, leaning his head againſt a wall. His watchings were the moſt difficult and the moſt incredible of all the auſterities which he practiſed; to which he inured himſelf gradually, that they might not be prejudicial to his health; and which, being of a robuſt conſtitution of body, he found himſelf able to bear. He was aſſailed by violent temptations, and cruel ſpiritual enemies; but by the ſuccour of divine grace, and the arms of humility and prayer, was always victorious.

A few months after his profeſſion Peter was ſent from Manjarez to a remote retired convent near Belviſo;

where he built himſelf a cell with mud and the branches of trees, at ſome diſtance from the reſt, in which he practiſed extraordinary mortifications without being ſeen. About three years after, he was ſent by his provincial to Badajos, the metropolis of Eſtramadura, to be ſuperior of a ſmall friary lately eſtabliſhed there, though he was at that time but twenty years old. The three years of his guardianſhip or wardenſhip appeared to him a grievous ſlavery. When they were elapſed, he received his provincial's command to prepare himſelf for holy Orders. Though he earneſtly begged for a longer delay, he was obliged to acquieſce, and was promoted to the prieſthood in 1524, and ſoon after employed in preaching. The enſuing year he was made guardian of Placentia. In all ſtations of ſuperiority he conſidered himſelf as a ſervant to his whole community, and looked upon his poſt only as a ſtrict obligation of encouraging the reſt in the practice of penance by his own example. Our ſaint, who had never known the yoke of the world, or vicious habits, entered upon his penitential courſe in a ſtate of innocence and purity which ſeemed never to have been ſtained with the guilt of mortal ſin. But by the maxims of the goſpel, and the ſpirit of God which directs all the ſaints, a deep ſenſe was impreſſed upon his ſoul of the obligation which every Chriſtian lies under of making his whole life a martyrdom of penance, to ſatisfy the divine juſtice both for paſt and daily infidelities, to prevent the rebellion of the ſenſes and paſſions, and to overcome the oppoſition which the fleſh and ſelf-will raiſe againſt the ſpirit, unleſs they are entirely ſubdued, and made obedient to it. Neither can God perfectly reign in an heart, ſo long as the leaſt ſpark of inordinate deſires is habitually cheriſhed in it. Every one therefore owes to God a ſacrifice of exterior mortification and interior ſelf-denial of his will, with a conſtant ſpirit of compunction, and a rigorous impartial ſelf-examination or inſpection into the dark receſſes of his heart, in order to diſcover and extirpate the roots of all riſing vicious inclinations. St. Peter, by his own example, inſpired his religious brethren with fervour in all the branches of holy penance: whilſt by purifying the af-

fections of his heart he prepared his ſoul for the moſt ſublime graces of divine love and heavenly contemplation. When the term of his ſecond guardianſhip was expired, he was employed ſix years in preaching. Penetrated with the moſt profound ſentiments of humility, compunction, and ſovereign contempt of all earthly things, and burning with the moſt ardent charity, he appeared in the pulpits like a ſeraph ſent by God to rouze ſinners to a true ſpirit of penance, and to kindle in their moſt frozen breaſts the fire of divine love. Hence incredible was the fruit which his ſermons produced. Beſides his natural talents, and ſtock of learning, he was enriched by God with an experimental and infuſed ſublime knowledge, and ſenſe of ſpiritual things, and of the ſacred paths of virtue, which is never acquired by ſtudy, but is the fruit only of divine grace, an eminent ſpirit of prayer, rooted habits and the heroic practice of all virtues. The ſaint's very countenance or preſence alone ſeemed a powerful ſermon, and it was ſaid, that he had but to ſhew himſelf to work converſions, and excite his audience to ſighs and tears.

The love of retirement being always St. Peter's predominant inclination, he made it his earneſt petition to his ſuperiors that he might be placed in ſome remote ſolitary convent, where he might give himſelf up to the ſweet commerce of divine contemplation. In compliance with his requeſt he was ſent to the convent of St. Onuphrius, at Lapa, near Soriana, ſituated in a frightful ſolitude: but at the ſame time he was commanded to take upon him the charge of guardian or warden of that houſe. In that retirement he compoſed his golden book *On Mental Prayer*, at the requeſt of a pious gentleman, who had often heard him ſpeak on that ſubject. This excellent little treatiſe was juſtly eſteemed a finiſhed maſterpiece on this important ſubject by St. Tereſa, Lewis of Granada, St. Francis of Sales, pope Gregory XV. queen Chriſtina of Sweden, and others. In it the great advantages and neceſſity of mental prayer are briefly ſet forth; all its parts and its method are explained, and exemplified in affections of divine love, praiſe, and thankſgiving, and eſpecially of ſupplication or petition. Short me-

ditations on the laſt things, and on the paſſion of Chriſt, are added as models. Upon the plan of this book Lewis of Granada and many others have endeavoured to render the uſe of mental prayer eaſy and familiar among Chriſtians, in an age which owes all its ſpiritual evils to a ſupine neglect of this neceſſary means of interior true virtue. Our ſaint has left us another ſhort treatiſe *On the Peace of the Soul*, or on an interior life, no leſs excellent than the former. (*a*) St. Peter was himſelf an excellent proficient

(*a*) He lays down this fundamental rule, that as the perfection of virtue conſiſts in the purity and fervour of our love of God, our aim and all our endeavours muſt be levelled at this mark. The firſt and chief condition is, that by crucifying all inordinate deſires, and ſubduing our paſſions, we calm and regulate our interior, ground our hearts in holy peace, plant in them the deepeſt ſentiments of humility, meekneſs, charity, and every virtue; and be ſolicitous and careful that all our exerciſes and actions be animated by the interior ſpirit, and have the root and principle of theſe virtues in the heart; for auſterities are not only loſt, but even become pernicious, unleſs they ſpring from, and are grounded in the interior ſentiment or ſpirit. Next to our care to extirpate the ſeeds of vicious and earthly affections, we muſt ſtudy to perform all our duties with affection and ſweetneſs, loving the duties themſelves, and doing nothing by conſtraint or violence: a circumſtance capitally contrary to interior peace. It is neceſſary that we ſhun all diſturbance of mind, and irregular paſſion, keep our ſouls in a conſtant ſtate of ſerenity and peace, and always have God before our eyes, without much regard to pleaſe any other but him alone. If any diſturbance begins to ariſe in us, we muſt inſtantly fly to God, turning our hearts to him in holy prayer as Jeſus in the garden returned thrice to proſtrate himſelf before his heavenly Father. A city is not built in a day; and this is no leſs an undertaking than to build a houſe for God, and a temple for his Holy Spirit, though he himſelf be the principal architect. The corner-ſtone and chief foundation of this building is humility. "Deſire, therefore," ſays the ſaint, "to be contemned and vilified by the whole world, and never to follow your own will and inclinations; lay all your deſires before God, begging that only his will be done, and that it alone may reign in you, without any alloy of your own will. Whatever withdraws you from humility, let the pretence be ever ſo ſpecious, is a falſe prophet, and a ravenous wolf, which, under the cover of a ſheep's ſkin, comes to devour what you have gathered with much time and induſtry." Next to the care of humility, he recommends perfect ſelf-denial; and gives the third place to conſtant recollection; adding this caution, that we muſt not ſuffer a zeal for the ſouls of others to hurt our own, by being made a pretext for neglecting any of theſe practices. For the comfort of thoſe who labour under interior trials and ſcruples, the ſaint obſerves, that God frequently

in the ſchool of divine love, and in the exerciſes of heavenly contemplation. His prayer and his union with God was habitual. He ſaid maſs with a devotion that aſtoniſhed others, and often with torrents of tears, or with raptures. He was ſeen to remain in prayer a whole hour, with his arms ſtretched out, and his eyes lifted up without moving. His ecſtaſies in prayer were frequent, and ſometimes of long continuance. So great was his devotion to the myſtery of the incarnation, and the holy ſacrament of the altar, that the very mention or thought of them frequently ſufficed to throw him in a rapture. The exceſs of heavenly ſweetneſs, and the great revelations which he received in the frequent extraordinary unions of his ſoul with God, are not to be expreſſed. In the jubilation of his ſoul through the impetuoſity of the divine love he ſometimes was not able to contain himſelf from ſinging the divine praiſes aloud in a wonderful manner. To do this more freely, he ſometimes went into the woods, where the peaſants who heard him ſing, took him for one who was beſide himſelf.

The reputation of St. Peter having reached the ears of John III. king of Portugal, that prince was deſirous to conſult him upon certain difficulties of conſcience, and St. Peter received an order from his provincial to repair to him at Liſbon. He did not make uſe of the carriages which the king had ordered to be ready for him, but made the journey barefoot, without ſandals, according to his cuſtom. King John was ſo well ſatisfied with his anſwers and advice, and ſo much edified by his ſaintly comportment, that he engaged him to return again ſoon after. In theſe two viſits the ſaint converted ſeveral great lords of the court; the infanta Maria, the king's

frequently permits ſuch for the advancement of a ſoul in humility and purity of heart. The tranquillity which St. Peter ſo ſtrongly recommends as the preparation fitting a ſoul to be made the abode of the Holy Ghoſt, is not a ſtate of inaction; for though the ſoul be neither darkened with the clouds, nor ruffled with the ſtorms of inordinate paſſions, fears, or deſires, ſhe is all action, and all fire, being penetrated with the deepeſt ſentiments, and employed in the moſt ardent acts of ſweet love, hope, compunction, holy fear, and all other virtues.

ſiſter, trampling under her feet the pomp of the world, made privately the three vows of religious perſons, but with this condition, that ſhe ſhould continue at court, and wear a ſecular dreſs, her preſence being neceſſary for the direction of certain affairs. This princeſs founded a rigorous nunnery of barefooted poor Clares at Liſbon, for ladies of quality, and both ſhe and the king were extremely deſirous to detain the ſaint at court. But though they had fitted up apartments like a cell, with an oratory for him, and allowed him liberty to give himſelf up wholly to divine contemplation, according to his deſire, yet he found the conveniences too great, and the palace not agreeable to his purpoſes. A great diviſion having happened among the townſmen of Alcantara, he took this opportunity to leave the court, in order to reconcile thoſe that were at variance. His preſence and pathetic diſcourſes eaſily reſtored peace among the inhabitants of Alcantara. This affair was ſcarce finiſhed, when in 1538 he was choſen provincial of the province of St. Gabriel, or of Eſtramadura, which, though it was of the conventuals, had adopted ſome time before certain conſtitutions of a reform. The age required for this office being forty years, the ſaint warmly urged, that he was only thirty-nine; but all were perſuaded that his prudence and virtue were an overbalance. Whilſt he diſcharged this office he drew up ſeveral ſevere rules of reformation, which he prevailed on the whole province to accept in a chapter which he held at Placentia for this purpoſe in 1540. Upon the expiration of the term of his provincialſhip in 1541, he returned to Liſbon, to join F. Martin of St. Mary, who was laying the foundation of a moſt auſtere reformation of this Order reduced to an eremitical life, and was building the firſt hermitage, upon a cluſter of barren mountains called Arâbida, upon the mouth of the Tagus, on the oppoſite bank to Liſbon. The duke of Aveiro not only gave the ground, but alſo aſſiſted them in raiſing cells. St. Peter animated the fervour of theſe religious brethren, and ſuggeſted many regulations which were adopted. The hermits of Arâbida wore nothing on their feet, lay on bundles of vine-twigs, or on the bare ground, never touched fleſh

or wine, and eat no fiſh except on feſtivals. Peter undertook to awake the reſt at midnight, when they ſaid Matins together: after which they continued in prayer till break of day. Then they recited Prime, which was followed by one maſs only, according to the original regulation of St. Francis. After this, retiring to their cells, they remained there till Tierce, which they recited together, with the reſt of the canonical hours. The time between Veſpers and Compline was allotted for manual labour. Their cells were exceeding mean and ſmall: St. Peter's was ſo little, that he could neither ſtand up nor lie down in it without bending the body. F. John Calus, general of the Order, coming into Portugal, deſired to ſee St. Peter, and made a viſit to this hermitage. Being much edified with what he ſaw, he gave F. Martin leave to receive novices, beſtowed on this reform the convents of Palhaes and Santaren, and erected it into a Cuſtody; his companion leaving him to embrace this reformation. The convent of Palhaes being appointed for the noviciate, St. Peter was nominated guardian, and charged with the direction of the novices.

Our ſaint had governed the noviciate only two years, when in 1544, he was recalled by his own ſuperiors into Spain, and received by his brethren in the province of Eſtramadura with the greateſt joy that can be expreſſed. Heavenly contemplation being always his favourite inclination, though by obedience, he often employed himſelf in the ſervice of ſeveral churches, and in the direction of devout perſons, he procured his ſuperior's leave to reſide in the moſt ſolitary convents, chiefly at St. Onuphrius's, near Soriano. After four years ſpent in this manner, he was allowed, at the requeſt of prince Lewis, the king's moſt pious brother, and of the duke of Aveiro, to return to Portugal. During three years that he ſtaid in that kingdom he raiſed his congregation of Arâbida to the moſt flouriſhing condition, and in 1550 founded a new convent near Liſbon. This cuſtody was erected into a province of the Order in 1560. His reputation for ſanctity drew ſo many eyes on him, and gave ſo much interruption to his retirement, that he haſtened

back to Spain, hoping there to hide himſelf in ſome ſolitude. Upon his arrival at Placencia in 1551, his brethren earneſtly deſired to chooſe him provincial; but the ſaint turned himſelf into every ſhape to obtain the liberty of living ſome time to himſelf, and at length prevailed. In 1553 he was appointed Cuſtos by a general chapter held at Salamanca. In 1554 he formed a deſign of eſtabliſhing a reformed congregation of friars upon a ſtricter plan than before; for which he procured himſelf to be impowered by a brief obtained of pope Julius III. His project was approved by the provincial of Eſtramadura, and by the biſhop of Coria, in whoſe dioceſs the ſaint, with one fervent companion made an eſſay of this manner of living in a ſmall hermitage. A ſhort time after he went to Rome, and obtained a ſecond brief, by which he was authorized to build a convent according to this plan. At his return a friend founded a convent for him, ſuch a one as he deſired, near Pedroſo, in the dioceſs of Palentia, in 1555, which is the date of this reformed inſtitute of Franciſcans called *The Barefooted*, or of the ſtricteſt obſervance of St. Peter of Alcantara. This convent was but 32 feet long, and 28 wide; the cells were exceeding ſmall, and one half of each was filled with a bed, conſiſting of three boards: the ſaint's cell was the ſmalleſt, and moſt inconvenient. The church was compriſed in the dimenſions given above, and of a piece with the reſt. It was impoſſible for perſons to forget their engagement in a penitential life whilſt their habitations ſeemed rather to reſemble graves than chambers. The count of Oropeza founded upon his eſtates two other convents for the ſaint: and certain other houſes received his reformation, and others were built by him. In 1561 he formed them into a province, and drew up certain ſtatutes, in which he orders that each cell ſhould only be ſeven feet long, the infirmary thirteen, and the church twenty-four; the whole circumference of a convent forty or fifty feet; that the number of friars in a convent ſhould never exceed eight: that they ſhould always go barefoot, without ſocks or ſandals; ſhould lie on the boards, or mats laid on the floor; or if the place was low and damp, on beds raiſed one foot from the ground:

that none, except in ſickneſs, ſhould ever eat any fleſh, fiſh, or eggs, or drink wine: that they ſhould employ three hours every day in mental prayer, and ſhould never receive any retribution for ſaying maſs. The general appointed St. Peter commiſſary of his Order in Spain in 1556, and he was confirmed in that office by pope Paul IV. in 1559. In 1561, whilſt he was commiſſary, he was choſen provincial of his reformed Order, and going to Rome, begged a confirmation of this inſtitute. Pius IV. who then ſat in St. Peter's chair, by a bull dated in February, 1562, exempted this congregation from all juriſdiction of the Conventual Franciſcans (under whom St. Peter had lived) and ſubjected it to the miniſter-general of the Obſervantins, with this clauſe, that it is to be maintained in the perpetual obſervance of the rules and ſtatutes preſcribed by St. Peter. It is propagated into ſeveral provinces in Spain, and is ſpread into Italy, each province in this reform conſiſting of about ten religious houſes.

When the emperor Charles V. after reſigning his dominions, retired to the monaſtery of St. Juſtus, in Eſtramadura, of the Order of Hieronymites, in 1555, he made choice of St. Peter for his confeſſor to aſſiſt him in his preparation for death; but the ſaint foreſeeing that ſuch a ſituation would be incompatible with the exerciſes of aſſiduous contemplation and penance to which he had devoted himſelf, declined that poſt with ſo much earneſtneſs, that the emperor was at length obliged to admit his excuſes. The ſaint, whilſt in quality of commiſſary, he made the viſitation of ſeveral monaſteries of his Order, arrived at Avila in 1559. St. Tereſa laboured at that time under the moſt ſevere perſecutions from her friends and her very confeſſors, and under interior trials from ſcruples and anxiety, fearing at certain intervals, as many told her, that ſhe might be deluded by an evil ſpirit. A certain pious widow lady, named Guiomera d'Ulloa, an intimate friend of St. Tereſa, and privy to her troubles and afflictions, got leave of the provincial of the Carmelites that ſhe might paſs eight days in her houſe, and contrived that this great ſervant of God ſhould there treat with her at leiſure.

St. Peter, from his own experience and knowledge in heavenly communications and raptures, eaſily underſtood her, cleared all her perplexities, gave her the ſtrongeſt aſſurances that her viſions and prayer were from God, loudly confuted her calumniators, and ſpoke to her confeſſor in her favour. (1) He afterward exceedingly encouraged her in eſtabliſhing her reformation of the Carmelite Order, and eſpecially in founding it in the ſtricteſt poverty. (2) Out of his great affection and compaſſion for her under her ſufferings, he told her in confidence many things concerning the rigorous courſe of penance in which he had lived for ſeven-and-forty years. "He told me," ſays ſhe, "that, to the beſt of my remembrance, he had ſlept but one hour and a half in twenty-four hours for forty years together; and that in the beginning it was the greateſt and moſt troubleſome mortification of all to overcome himſelf in point of ſleep, and that in order for this he was obliged to be always either kneeling or ſtanding on his feet: only when he ſlept he ſat, with his head leaning aſide upon a little piece of wood faſtened for that purpoſe in the wall. As to the extending his body at length in his cell, it was impoſſible for him, his cell not being above four feet and a half in length. In all theſe years he never put on his capouch or hood, how hot ſoever the ſun, or how violent ſoever the rain might be: nor did he ever wear any thing upon his feet, nor any other garment than his habit of thick coarſe ſackcloth, (without any other thing next his ſkin) and this ſhort and ſcanty, and as ſtrait as poſſible, with a ſhort mantle or cloak of the ſame over it. He told me, that when the weather was extreme cold, he was wont to put off his mantle, and to leave the door and the little window of his cell open; that when he put his mantle on again, and ſhut his door, his body might be ſomewhat refreſhed with this additional warmth. . . . It was uſual with him to eat but once in three days; and he aſked me why I wondered at it? For it was very poſſible to one who had accuſtomed himſelf to it. One of his companions told me, that ſometimes he eat nothing at all for eight days; but that per-

(1) Her own life, c. 30. (2) Ib. c. 35. Foundat, c. 5.

haps might be when he was in prayer: for he uſed to have great raptures, and vehement tranſports of divine love, of which I was once an eye-witneſs. His poverty was extreme, and ſo alſo was his mortification even from his youth. He told me he had lived three years in a houſe of his Order without knowing any of the friars but by their ſpeech; for he never lifted up his eyes: ſo that he did not know which way to go to many places which he often frequented, if he did not follow the other friars. This likewiſe happened to him in the roads. . . When I came to know him he was very old, and his body ſo extenuated and weak, that it ſeemed not to be compoſed but as it were of the roots of trees, and was ſo parched up, that his ſkin reſembled more the dried bark of a tree than fleſh. He was very affable; but ſpoke little, unleſs ſome queſtions were aſked him; and he anſwered in few words, but in theſe he was agreeable; for he had an excellent underſtanding." St. Tereſa obſerves, that though a perſon cannot perform ſuch ſevere penance as this ſervant of God did; yet there are many other ways whereby we may tread the world under our feet; and our Lord will teach us theſe ways when he finds a mind that is fit. *(b)* To deny the obligation

(b) Hippocrates, for reaſons of health, allows no conſtitution at any time above ſeven, or at moſt eight hours for ſleep. Many can accuſtom themſelves to be ſatisfied with ſix, or even five, ſome with three or four hours ſleep, without prejudice. Very great abſtemiouſneſs makes very little ſleep required. Devout ſervants of God regret the loſs of any moments of this ſhort life, which they can employ in the divine praiſes, or in tears of compunction, which ſacrifice by watchings in the ſilence of the night becomes more acceptable to God. Watchings moreover are a part of penance, and ſubdue the body more than faſts. But the extraordinary watchings and faſts of ſome ſaints, who were conducted by an uncommon impulſe of the Holy Ghoſt, can only be propoſed as patterns for imitation at a very great diſtance; and diſcretion is a neceſſary condition in mortification. However, the difficulties or impoſſibility which many apprehend in embracing a penitential courſe according to their circumſtances, are generally imaginary only, and ariſe from ſhadows and groundleſs fears, which ſloth and ſenſuality create. Such a courſe undertaken heartily and with reſolution and fervour, will not be found hard; but every thing wears a frightful face to thoſe who have not courage to ſet their hands to work, as a coward ſtarts at ſhadows.

Mortification

and neceſſity of ſome degree of exterior penance and mortification (which ſome now-a-days ſeem almoſt to caſhier in practice) would be an error in faith. The extraordinary ſeverities which the Baptiſt and ſo many other ſaints exerciſed upon themſelves, ought to be to us ſinners a ſubject of humiliation and ſelf-reproach. We ought not to loſe courage, if we do not, or cannot watch and faſt as they did; but then we ought at leaſt to be the more diligent in bearing labours, pains, humiliations, and ſickneſs with patience, and in the practice of interior ſelf-denials, humility, and meekneſs.

St. Peter was making the viſitation of his convents, and confirming his religious in that perfect ſpirit of penance with which he had inſpired them, when he fell ſick in the convent of Vicioſa. The count of Oropeza, upon whoſe eſtate that houſe was ſituated, cauſed him againſt his will to be removed to his own houſe, and to take medicines, and good nouriſhing food: but theſe, inſtead of relieving, aggravated his diſtemper: his pain in his ſtomach grew more violent, his fever redoubled, and an ulcer was formed in one of his legs. The holy man perceiving that his laſt hour approached, would be carried to the convent of Arenas, that he might die in the arms of his brethren. He was no ſooner arrived there but he received the holy ſacraments. In his laſt moments he exhorted his brethren to perſeverance, and to the conſtant love of holy poverty. Seeing he was come to the end of his courſe, he repeated thoſe words of the Pſalmiſt: *I have rejoiced in thoſe things which have been ſaid to me. We ſhall go into the houſe of the Lord.* Having ſaid theſe words, he roſe upon his knees, and ſtooping in that poſture, calmly expired on the 18th of October, in the year 1562, of his age ſixty-three. St. Tereſa, after mentioning his happy death, ſays: "Since his departure our Lord has been pleaſed to let me enjoy more of him than I did when he was alive: he has given me advice and counſel in many things, and

Mortification in little things, if conſtant, and accompanied with a ſpirit of perfect ſelf-denial, ſincere humility, and a deſire of concealing itſelf from the eyes of others, may be of great efficacy, without the danger of being obſerved by others.

I have frequently ſeen him in very great glory. The firſt time that he appeared to me he ſaid: *O happy penance, which hath obtained me ſo great a reward!* with many other things. A year before he died he appeared to me, when we were at a diſtance from one another, and I underſtood that he was to die, and I advertiſed him of it. When he gave up the ghoſt he appeared to me, and told me that he was going to reſt. . . . Behold here the ſevere penance of his life ending in ſo much glory, that methinks he comforts me now much more than when he was here. Our Lord told me once, that men ſhould aſk nothing in his name, wherein he would not hear them. I have recommended many things to him, that he might beg them of our Lord, and I have always found them granted." (3) St. Peter was beatified by Gregory XV. in 1622, and canonized by Clement IX. in 1669.

We admire in the ſaints the riches and happineſs of which they were poſſeſſed in the ineſtimable treaſure of the divine love. They attained to, and continually improved this grace in their ſouls by the exerciſe of heavenly contemplation, and a perfect ſpirit of prayer; and laid the foundation of this ſpiritual tower by a ſincere ſpirit of humility and penance. It coſts nothing for a man to ſay that he deſires to love God; but he lyes to his own ſoul, unleſs he ſtrives to die to himſelf. The ſenſes muſt be reſtrained, and taught to obey, and the heart purged from ſenſual and inordinate attachments, before it can be moulded anew, rendered ſpiritual, and inflamed with the chaſte affections of pure and perfect love. This is the great work of divine grace in weak impure creatures: but the conditions are, that perfect humility and penance prepare the way, and be the conſtant attendants of this love. How imperfect is it in our ſouls, if it is there at all! and how much is it debaſed by a mixture of ſenſual affections, and the poiſonous ſtench of ſelf-love not ſufficiently vanquiſhed and extinguiſhed, becauſe we neglect theſe means of grace! A ſenſual man cannot conceive thoſe things which belong to God.

(3) Her own life, c. 27.

ON THE SAME DAY.

SS. PTOLEMY, LUCIUS, and a third companion, MM. Ptolemy, a zealous Chriſtian at Rome, had converted a married woman to the faith, whoſe brutiſh huſband treated her on that account in the moſt barbarous manner, and never ceaſed to blaſpheme God, the creator of all things. She making uſe of the liberty which both the Roman law and the goſpel (1) gave her in that caſe, proceeded to a legal ſeparation. The huſband, in revenge, accuſed Ptolemy of being a Chriſtian. The martyr lay a long time in a ſtinking dungeon, and being at length brought to his trial before Urbicius, prefect of Rome, boldly confeſſed his faith in Chriſt, and without more ado was condemned by the judge to loſe his head. Lucius, a Chriſtian, who was preſent, ſaid to the prefect: "Where is the juſtice to puniſh a perſon who has not been convicted of any crime?" Urbicius ſaid: "I preſume you are alſo a Chriſtian." "I have that happineſs," replied Lucius. Urbicius, whoſe heart was hardened in injuſtice, paſſed ſentence alſo on him. A third who declared himſelf to have the ſame faith, and whoſe name is not known, was beheaded with them. They received their crowns in 166, in the reign of Marcus Aurelius. The ſaints looked on the goods and evils of this world with indifference, and went with joy to martyrdom, becauſe they regarded this life only as a preparation for a better, and conſidered that they were immenſe gainers by death, which puts us in ſecure poſſeſſion of eternal happineſs. See St. Juſtin, Apol. vol. 1. ed. Ben. Euſ. Hiſt. l. 4. c. 17.

St. FRIDESWIDE, V. Patroneſs of Oxford. She was daughter of Didan, prince of Oxford, and the neighbouring territory, and learned from her cradle that moſt important chriſtian maxim, that "whatſoever is not God, is nothing." Her mother's name was Safrida. From her infancy ſhe exerted all her powers and ſtrength,

(1) 1 Cor. vii. S. Aug. l. de fide, & Oper. c. 16. cap. Si Infidelis, cauſa 28. qu. 2. & cap. Quanto. Ext. De Divortiis. Nat. Alexander Theol. Dogm. T. 2. l. 2. reg. 4, 5. p. 153.

and made it her whole ſtudy to pleaſe him alone. Her education was entruſted to the care of a virtuous governeſs, named Algiva, and in the early period of her life her inclinations led her ſtrongly to a religious ſtate. Riches, birth, beauty, and whatever appeared flattering and dazzling in the eyes of the world, made no weight in the ſcales with her, unleſs it was to make her dread more the dangers and ſnares into which they often betray ſouls. In the duties of an active life ſhe feared, in the diſſipation and hurry of external duties, ſhe ſhould not have ſtrength ſo well to ſtand her ground, but her heart would ſuffer ſome diviſion. Every virtuous and juſt intereſt may and ought ultimately to terminate in God; thus are worldly duties to be made the objects of pure virtue, directed by the divine love. But to live in the world in ſuch manner that her affections ſhould contract nothing of its duſt, ſeemed to Frideſwide a difficult taſk: and the contemplative life of Mary preſented charms with which her pure ſoul was infinitely delighted. She therefore deſired earneſtly to devote her virginity to God in a monaſtic ſtate. Her mother was then dead, and her moſt religious father rejoiced in the choice which his daughter had made of the better part; and about the year 750 he founded at Oxford a nunnery, in honour of St. Mary and all the ſaints, the direction of which was committed to her care. *(a)*

(a) The nunnery of St. Frideſwide being diſperſed in the Daniſh wars, this became a houſe of ſecular prieſts, till in 1111, Roger biſhop of Saliſbury founded in this church of St. Frideſwide a monaſtery of Regular Canons of St. Auſtin. Cardinal Wolſey, in 1525, began in it the foundation of a noble college; but all his lands and revenues being ſeized by king Henry VIII. in 1529, that prince reeſtabliſhed this collegiate church in 1532, for a dean and twelve canons, but diſſolved it in 1545. This king erected a new biſhopric for Oxfordſhire, which he ſettled firſt at Oſney, then a priory of Auſtin canons: but in 1546, he removed it to Oxford, making this church of St. Frideſwide (which from that time is called Chriſt-Church) the cathedral, and refounding the college both of canons and ſtudents. This royal and ample foundation conſiſts of a dean, eight canons, and one hundred ſtudents, beſides chaplains, choriſters, &c. See Chamberlain's Preſent State of England, Tanner's Notitia Monaſtica; Hiſtoria Fundationis Prioratus S. Frideſwidæ Oxon. per Will. Wyrley, MS. alſo Regiſtra, Chartas Originales, &c. in theſaurario Ædis Chriſti Oxon.

Sincere love or charity consists not in words, but in deeds. The holy virgin therefore considered, that to profess in words that she belonged wholly to God, would be a base dissimulation, and criminal hypocrisy, unless by most strenuous endeavours she made good her solemn promise to God, and studied to be entirely his in her whole heart, and in all her actions. The devil envying her happy progress, assailed her virtue with implacable rage; but his fury rendered her victories more glorious. Algar, a Mercian prince, smitten with her beauty and virtues, and not being able to overcome her resolution of charity, gave so far a loose to the reigns of his criminal passion, as to lay a snare to carry her off. The holy virgin escaped his pursuits by concealing herself a long time in a hogsty. The prince is said to have been miraculously struck with blindness just as he entered the city, and to have recovered his sight by his repentance and the prayer of the saint. After this accident, the holy virgin, to shun the danger of applause, and live more perfectly to God in closer retirement, built herself a little oratory at Thornbury, near the town, where by the fervour and assiduity of her penance and heavenly contemplation she made daily advances towards God and his kingdom. The more she tasted of the sweetness of his holy love, the more she despised the straws and dung of earthly vanities, and the more earnestly she sighed after the light of the children of God. The fountain which the saint made use of in this place was said to have been obtained by her prayers. St. Frideswide died before the end of the eighth century, was honoured by many miracles, and the church in which she was buried became famous for the treasure of her relicks, and took her name. Wood and others mention, that Martin Bucer's Dutch wife, whom he brought over in the reign of Edward VI. was buried, in the reign of queen Elizabeth, in the spot where the relicks of St. Frideswide had been scattered, with this inscription: *Hic jacent religio et superstitio:* the obvious meaning of which would lead us to think these men endeavoured to extinguish and bury all religion. St. Frideswide was honoured as patroness of the city and univer-

ſity of Oxford: alſo of Bommy, near Terouenne in Artois, and ſome other religious houſes abroad. See William of Malmeſbury, Brompton, the Monaſt. Anglic. Vol. 1. p. 173, 981. Ant. Wood, Hiſt. et Antiquitates Acad. Oxon. l. 2. p. 246. Leland's Itinerary, publiſhed by Hearne, vol. 4. App. p. 156. Mabill. ſæc. 3. Ben. part. 2. p. 561. Bulteau, c. 6. Britannia Sancta, and Leland Collect. vol. 1. p. 342.

St. ETHBIN, or EGBIN, Abbot. He was of a noble Britiſh family, and was ſent early into France to be educated under the care of his countryman St. Samſon, who was then biſhop of Dole. Under this excellent maſter he made great progreſs in virtue; and hearing one day at maſs theſe words of the goſpel: *Every one of you that doth not renounce all that he poſſeſſeth, cannot be my diſciple,* (1) he immediately formed a reſolution to renounce the world. He was at this time a deacon, and having obtained his prelate's conſent he retired to the abbey of Taurac, in the year 554. Here he choſe for his guide a holy monk named Guignole, or Winwaloe. *(a)* The community of Taurac being diſperſed about the year 560, by an irruption of the Franks, and Guignole (2) dying ſoon after, St. Ethbin paſſed into Ireland, where he lived twenty years in a cell which he had built for himſelf in the midſt of a foreſt. He was famous for his auſterities and his miracles, and died at the age of 83, towards the cloſe of the ſixth century, on the 19th of October, the day on which his name occurs in the Roman martyrology.

(1) Luke xiv. 33. (2) Bolland. T. 4. Mart. p. 248. n. 14.

(a) This monk is not to be confounded with St. Winwaloe, abbot of Landevenech, who is honoured on the 3d of March.

OCTOBER XX.

St. ARTEMIUS, Martyr.

From Theodoret, Hiſt. Eccleſ. l. 3. c. 18. Chron. Paſch. p. 297. ed. Du Cange. Julian the Ap. ep. 10. Ammian. Marcell. l. 15. c. 23. Fleury, l. 15. c. 23.

A. D. 362.

AUGUSTUS, not being willing to entruſt the government of Egypt, which was a rich and powerful country, from which the city of Rome was in part ſupplied with corn, to a ſenator, like other great provinces of the empire, paſſed an order that, inſtead of a proconſul, it ſhould be governed only by a Roman knight, with the title of Auguſtal prefect. *(a)* The government of the troops was committed to a general officer with the title of duke, or general of Egypt. Artemius was honoured with this command under Conſtantius, after Lucius and Sebaſtian. If in executing ſome commiſſions under Conſtantius he appeared againſt St. Athanaſius, by various contrivances he afforded him means and opportunities to make his eſcape. If he betrayed too great weakneſs in obeying his prince at that time, he never approved his hereſy. At leaſt that he was orthodox in his faith in the reign of Julian, is evident from Theodoret, the Paſchal Chronicle, and the ancient Greek Calendars. The idolaters in Egypt accuſed him before that emperor of having demoliſhed their temples, and broke down their idols. Julian ſummoned him to appear before him at Antioch in 362, and upon this indictment condemned him to be beheaded in that city about the month of June in 362.

Artemius engaged in the ſervice of impious Arians, who imbrued their hands in the blood of the ſaints, and

(a) See Dio, l. 51. Tacitus Annal. l. 2. Baron. Not. in Martyr. 20 Oct. and Notitia Dignitatum Imp. Occid. c. 128. ap. Græv. Ant. Rom. T. 7. Col. 1638. where it is ſaid, that Egypt fed the citizens of Rome four months in the year; and ſent to Rome, in the reign of Auguſtus, twenty millions of Roman buſhels of corn.

placed on the pinnacle of worldly honours, ſtands upon the brink of the precipice, in imminent danger of being tumbled down headlong into everlaſting flames: yet the omnipotent hand of God reſcues him from theſe dangers, and leads him to bliſs by a glorious martyrdom. The view of the many imminent dangers of periſhing eternally, to which our ſouls have been often expoſed, muſt fill us with the deepeſt ſentiments of gratitude, love, and praiſe, for the infinite and moſt undeſerved mercy by which we have been preſerved. Should not we burſt forth into inceſſant hymns of praiſe and thankſgiving? ſinging with the royal prophet: *Unleſs the Lord had helped me, my ſoul had long ago dwelt in hell.* (1) Should not we, in a tranſport of gratitude, implore without interruption the divine grace, and reſolve to ſerve God with all our ſtrength, that the fruit of ſo great mercies may not periſh through our malice?

On the same Day.

St. Barsabias, Abbot, and his Companions, Martyrs, in Perſia. Eugenius, called by the Orientals Abus, by the Chaldæans Avus, that is, *Our Father*, and corruptly by Sozomen, Aones, was a diſciple of the great St. Antony. Travelling into the Eaſt, he founded and governed a numerous monaſtery near Niſibis, from whence he ſent out colonies over all Perſia, in which country there were many monaſteries in the fourth century, as appears from Theodoret, (1) Bar-ebræus, and other Syrian writers. (2) Sozomen tells us, that theſe monks, the diſciples of Abus, completed the converſion of all Syria, and by their preaching brought to the right faith many among the Perſians and Saracens. (3) Barſabias was one of theſe zealous diſciples of Abus, and was abbot in Perſia, having under him ten monks, whom he educated with great attention and care in the paths of chriſtian perfection. His diſtinguiſhed zeal made the perſecutors mark him out one of the firſt for the ſlaughter. He was apprehended in the beginning

(1) Pſalm xciv. 17.

(1) Theodoret Philoth. c. 1. (2) Apud Joſ. Aſſemani Bibl. Orient. T. 3. p. 2. (3) Sozomen, l. 6. c. 34.

of the great perſecution of Sapor, and impeached before the governor of the province upon an indictment that he laboured to aboliſh in Perſia the religion of the Magians. With him his ten monks were led in chains to Aſtahara, a city near the ruins of Perſepolis, where the governor of the province reſided. This inhuman judge racked his brain to invent the moſt cruel kind of torments to inflict upon them. By his order their knees were bruiſed and ſhattered, their legs were broken: then their arms, ſides, and ears were cut and torn in the moſt barbarous manner, their eyes were beaten, and their faces were ſwoln and inflamed with the buffets they had received. At length, the governor enraged to ſee himſelf vanquiſhed by their invincible virtue, and tired with tormenting them, condemned them to loſe their heads. The martyrs walked joyfully to the place of execution, ſinging the praiſes of God in hymns and pſalms, being ſurrounded by a great troop of ſoldiers and executioners, and followed by an incredible number of people. The good abbot deſired earneſtly to ſend before him to bliſs all thoſe ſouls which God had committed to his charge, and this petition which he put up to God with great ardour and charity, was granted.

The ſlaughter was already begun, when a Magian who happened to be travelling that way, with his wife, two children, and ſeveral ſervants, ſeeing the crowd, rode up through the people with a ſervant before him, to ſee what the matter was. He beheld the venerable abbot ſtanding joyful, ſinging the divine praiſes, and taking each monk by the hand as they paſſed, as if it were to deliver them to the executioner. The Acts ſay he ſaw alſo a bright croſs of fire ſhining over the bodies of the ſlain. Whether he had been before inclined to the chriſtian religion, or owed his converſion wholly to a ſudden extraordinary light, he became on the ſpot a perfect Chriſtian: and being moved by a ſtrong impulſe of divine grace, felt in himſelf an earneſt deſire to make one in that bleſſed company. He therefore alighted from his horſe, changed clothes with his ſervant, and whiſpered in the abbot's ear, begging to be admitted into

the happy number of his holy troop, as he was united with them in faith and deſire. The abbot aſſenting, he paſſed through his hands after the ninth, and was beheaded by the executioner, who did not know him. He was ſucceeded by the eleventh martyr. Laſt of all, the venerable Barſabias, the father of theſe martyrs, preſented his neck to the executioner. The bodies of theſe twelve ſaints were left to be devoured by the wild beaſts and birds of prey; but their heads were brought to the city, and ſet up in the temple of Nahitis, or Venus. For though the Magians deteſted all idols, there were ſeveral ſects of idolaters in many parts of Perſia. *(a)* The example of the Magian martyr moved his wife, children, and whole family, zealouſly to profeſs the chriſtian faith. Theſe martyrs ſuffered on the 3d day of June, in the third year of the great perſecution of Sapor, the thirty-third of his reign, of Chriſt 342. St. Barſabias is commemorated both in the Greek menologies and in the Roman martyrology on the 11th of December. See the Chaldaic Acts of theſe martyrs, publiſhed by Monſignor Stephen Aſſemani, Acta Mart. Orient. T. 1.

St. ZENOBIUS, Biſhop of Florence, C. This holy paſtor is honoured at Florence as the patron, protector, and principal apoſtle of that city, of which he was a native. He was born toward the cloſe of the reign of Conſtantine the Great, paſſed through a regular courſe of education under eminent maſters, and applied himſelf particularly to the ſtudy of philoſophy. In his ſearch after wiſdom he diſcovered the folly and falſhood of idolatry in which he had been educated, and liſtening to the doctrine of the goſpel, attained to the happineſs of faith. The ſeeds of the chriſtian religion had taken ſome root at Florence under Romulus, Paulinus and

(a) The ſyſtem of a good and evil principle was not peculiar to the Magians; for it prevailed in many parts of Aſia and Africa, eſpecially in ſome ſects among the Chaldæans, Aſſyrians, Syrians, Indians, and Egyptians, but made its appearance in great variety of ſhapes and dreſſes. See Joan. Chriſtoph. Wolfii Manicheiſmus ante Manichæos. Hamb. 1707; & Moſhemi Obſervationes ad Cudworthi Syſtema, p. 328, 423. But as in all theſe countries there were other numerous ſects which worſhipped idols, ſo there were alſo in Perſia.

Frontinus, whom ſome call diſciples of the apoſtle St. Peter. (1) But Lamius (2) ſhews that their miſſion ſeems not to have been of ſo early a date, but of the ſecond or third age. Foggini (3) thinks it not clear that St. Romulus, biſhop of Fieſoli, two miles from Florence, flouriſhed before the beginning of the fourth age, though it is not to be doubted but the faith of Chriſt began to be planted at Florence long before that time: which is manifeſt from the undoubted proofs that SS. Minias and his companions, St. Creſcius, St. Entius, St. Pamphyla, and others glorified God there by martyrdom in ſome of the firſt general perſecutions. It appears no leſs certain that idolatry was ſtill the faſhionable or reigning religion at Florence when St. Zenobius became an humble follower of Chriſt. He was baptized privately by the biſhop of Florence: at which his parents took ſo great offence, that they raiſed a violent ſtorm both againſt their ſon and the biſhop, pretending that the ſtep they had taken was an injury done to their paternal authority. Zenobius anſwered both for himſelf and the biſhop with ſo much meekneſs and conſtancy, and in juſtifying his own conduct interwove ſo rational an account of our holy faith, as to ſatisfy his parents. And when he had once gained their benevolence and attention, it was no hard matter to bring them over to the church of Chriſt. In order to devote himſelf to God in the moſt perfect manner, and to qualify himſelf to impart the bleſſing of divine faith to his countrymen, he entered himſelf among the clergy. When he was only deacon, he preached with ſo great fruit, and ſuch reputation, that he became known to St. Ambroſe of Milan, and was called to Rome by pope Damaſus. The death of that pontiff reſtored him to his liberty, which he made uſe of to return to Florence, where he began again to cultivate the vineyard which called for all his

(1) Baron. ad an. 46. n. 11. (2) Lamius, Singulari de Eruditione Apoſt. libro, c. 11. p. 190 ed. an. 1738. Foggini, De Romano S. Petri Itinere et Epiſcopatu, Exercit. 14. p. 289. ad p. 365. (3) See Foggini, ib. p. 290, and his defence under the following title, La vera iſtoria di S. Romolo, Veſcovo e Protettore di Fieſole, liberata dal D. Fr. Foggini dalle calunnie. Anno 1742.

ſtrength and attention. The biſhop of that city dying, the ſaint was placed in that ſee, and by his admirable humility, modeſty, abſtinence, and charity, approved himſelf truly an apoſtolical paſtor. In extirpating the kingdom of Satan, and eſtabliſhing that of Chriſt in the hearts of ſo many multitudes, a ſphere of action was opened to him commenſurate to his zeal; nor did he ever ceaſe earneſtly commending to Chriſt the ſouls that were entruſted to his care, or feeding them with the word of God, who confirmed his doctrine by miracles. The minds of men grown old in any way of thinking, enfeebled by inveterate ſloth, immerſed in worldly purſuits, and enſlaved to tyrannical paſſions, have, as it were, formed to themſelves a bed in the earth, from which they cannot eaſily be removed. Zenobius was no ſtranger to the difficulties of the taſk which he had undertaken, to awake men who were inſenſible to ſpiritual things: he therefore redoubled his earneſtneſs in his labours, and in engaging Omnipotence to bleſs them with ſucceſs. Thus he had the comfort to ſee a numerous people brought into the path of everlaſting happineſs.

St. Zenobius died in the reign of Honorius. His relicks are kept with veneration in the great church at Florence, and his name occurs in the Roman martyrology on the 25th of May. See the abridgment of his ancient life in St. Antoninus, Ughelli in Italia Sacra, Foggini loco cit. and principally the accurate and elegant Giuſeppe Richa, S. J. in Notizie iſtoriche delle chieſe Fiorentine, T. 6. in Fierenze. Anno 1757.

St. SINDULPHUS, commonly called St. SENDOU, Prieſt of Rheims. Inflamed with a deſire to aim at perfection he left Aquitain his native country, and ſought for a retreat in the dioceſs of Rheims, about the beginning of the ſeventh century. He choſe for his reſidence the village of Auſſonce, four leagues from Rheims, where he joined aſſiduous prayer to the greateſt auſterities. He was eminent for his knowledge of the Scriptures, and for inſtructing all thoſe who came to conſult him. He died before the middle of the ſeventh century, on the 20th of October, and was buried in the place of his

retirement: but his relicks were removed in the ninth century to the abbey of Hautevilliers near Rheims. He is mentioned this day in the Roman martyrology. See Mabil. Act. SS. T. 1. and part. 2. ſec. 4. Ben. Flodoard, Hiſt. Rem. l. 2. c. 9; Baillet, &c.

St. AIDAN, Biſhop of Mayo, is mentioned this day in the Iriſh calendar. He died in 768. See Ware and Colgan.

OCTOBER XXI.

SS. URSULA and her Companions, Virgins and Martyrs.

Middle of the Fifth Age.

WHEN the Pagan Saxons laid waſte our iſland from ſea to ſea, many of its old Britiſh inhabitants fled into Gaul, and ſettled in Armorica, ſince called from them Little Britain. Others took ſhelter in the Netherlands, and had a ſettlement near the mouth of the Rhine, at a caſtle called Brittenburgh, as appears from ancient monuments and Belgic hiſtorians produced by Uſher. Theſe holy martyrs ſeem to have left Britain about that time, and to have met a glorious death in defence of their virginity from the army of the Huns, which in the fifth age plundered that country, and carried fire and the ſword wherever they came. It is agreed, that they came originally from Britain, and Urſula was the conductor and encourager of this holy troop. (*a*) Though their

(*a*) Ancient calendars, copied by Uſuard, mention SS. Saula, Martha and companions, Virgins and Martyrs, at Cologn, on the 20th of October. Natalis Alexander, and the authors of the new Paris Breviary take this Saula to be the ſame name with Urſula. The Bollandiſts promiſe new memoirs relating to theſe martyrs; all the acts which have been publiſhed are univerſally rejected. Baronius thinks the ground of the account given of them by Geoffrey of Monmouth in his MS. hiſtory of the Britiſh affairs kept in the Vatican library, preferable to the reſt. This author tells us, that Urſula was daughter to Dionoc, king or prince of Cornwall; and that ſhe was ſent by her father to Conan, a Britiſh prince who had followed the tyrant Maximus,

leaders were certainly virgins, it is not improbable, that ſome of this company had been engaged in a married ſtate. Sigebert's Chronicle (1) places their martyrdom in 453. It happened near the Lower Rhine, and they were buried at Cologne, where, according to the cuſtom of thoſe early ages, a great church was built over their tombs, which was very famous in 643, when St. Cunibert was choſen archbiſhop in it. St. Anno, who was biſhop of Cologne, in the eleventh age, out of devotion to theſe holy martyrs, was wont to watch whole nights in this church in prayer at their tombs, which have been illuſtrated by many miracles. Theſe martyrs have been honoured by the faithful for many ages with extraordinary devotion in this part of Chriſtendom. St. Urſula, who was the miſtreſs and guide to heaven to ſo many holy maidens, whom ſhe animated to the heroic practice of virtue, conducted to the glorious crown of martyrdom, and preſented ſpotleſs to Chriſt, is regarded as a model and patroneſs by thoſe who undertake to train up youth in the ſentiments and practice of piety and religion. She is patroneſs of the famous college of Sorbonne, and titular ſaint of that church. Several religious eſtabliſhments have been erected under her name

(1) Chron. Uſher Ant. Britan. c. 8. p. 108. and c. 12. p. 224.

mus, who had commanded the imperial forces in Britain under Gratian, and aſſuming the imperial diadem, in 382, had paſſed into Gaul. But ſeveral circumſtances in this relation ſhew it to be of no better a ſtamp than the reſt. It appears by the tombs of theſe martyrs at Cologn, that their number was very great. Wandelbert, a monk of Pruin, in Ardenne, in a private martyrology which he compiled in verſe, in 850, makes their number to amount to thouſands: but he had ſeen their falſe acts. Sigebert, in 1111, makes them 11,000. Some think this a miſtake ariſing from the abbreviation XI. M. V. for eleven martyrs and virgins: for the chronicle of St. Tron's ſeems to count eleven companions. (*Spicileg.* T. 7. p. 475.) The Roman martyrology mentions only St. Urſula and her companions; nor is their number determined in any authentic records. Geoffrey of Monmouth places their martyrdom in the reign of Maximus, towards the cloſe of the fourth age: but Otho of Friſingen, (l. 4. c. 28) the interpolator of Sigebert's chronicle, and biſhop Uſher, in the middle of the fifth. As to the fancy, that Undecimilla might have been the name of one of theſe virgins, (See *Valeſiana*, p. 49.) it is deſtitute of all ſhadow of the leaſt foundation, and exploded by all critics.

and patronage for the virtuous education of young ladies. The Urſulines were inſtituted in Italy for this great and important end by B. Angela of Breſcia, in 1537, approved by Paul III. in 1544, and obliged to incloſure and declared a religious Order under the rule of St. Auſtin, by Gregory XIII. in 1572, at the ſolicitation of St. Charles Borromeo, who exceedingly promoted this holy inſtitute. The firſt monaſtery of this Order in France was founded at Paris, in 1611, by Madam Magdalen l' Huillier, by marriage, de Sainte-Beuve. Before this the pious mother Anne de Xaintonge of Dijon had inſtituted in Franche-Comtè, in 1606, a religious congregation of Urſulines for the like purpoſe, which is ſettled in many parts of France, in which ſtrict incloſure is not commanded.

Nothing, whether in a civil or religious view, is more important in the republic of mankind than a proper and religious education of youth, nor do any eſtabliſhments deſerve equal attention and encouragement among men with thoſe which are religiouſly and wiſely calculated for this great end. Yet alas! is any thing in the world more neglected either by parents at home, or by the wrong methods which are too frequently purſued in the very nurſeries which are founded for training up youth? A detail would be too long for this place. There is certainly no duty which requires more virtue, prudence, and experience, or which parents, tutors, maſters, miſtreſſes and others are bound more diligently to ſtudy in its numberleſs branches. (*b*) But it is the height of our misfortune, that there is ſcarce a perſon in the world, howſoever unqualified, who does not think it an eaſy taſk, and look upon himſelf as equal to it; who is not ready to undertake it without reflection; and who conſequently is not ſupinely careleſs both in ſtudying and diſcharging its obligations; though no employment more eſſentially requires an extenſive knowledge of all duties, of human nature, and its neceſſary accompliſhments; the

(*b*) Read Fenelon, *Sur l'education des filles*; and another older French book, printed in Engliſh, in 1678, under this title, *The chriſtian education of children*: and Dr. Gobinet's *Inſtructions of youth*; alſo, his treatiſe of *The imitation of the Holy Youth of J. C.*

utmoſt application, attention and patience; the moſt conſummate prudence and virtue, and an extraordinary ſuccour of divine light and grace.

On the same Day.

St. Hilarion, Abbot. Hilarion was born in a little town called Tabatha, five miles to the ſouth of Gaza; he ſprang like a roſe out of thorns his parents being idolaters. He was ſent by them very young to Alexandria to ſtudy grammar, when by his progreſs in learning he gave great proofs of his wit, for which and his good temper and diſpoſitions he was exceedingly beloved by all that knew him. Being brought to the knowledge of the chriſtian faith he was baptized, and became immediately a new man, renouncing all the mad ſports of the Circus, and the entertainments of the theatre, and taking no delight but in the churches and aſſemblies of the faithful. Having heard of St. Antony, whoſe name was famous in Egypt, he went into the deſert to ſee him. Moved by the example of his virtue, he changed his habit, and ſtaid with him two months, obſerving his manner of life, his fervour in prayer, his humility in receiving the brethren, his ſeverity in reproving them, his earneſtneſs in exhorting them, and his perſeverance in auſterities. But not being able to bear the frequent concourſe of thoſe who reſorted to St. Antony to be healed of diſeaſes or delivered from devils, and being deſirous to begin to ſerve God like St. Antony in perfect ſolitude, he returned with certain monks into his own country. Upon his arrival there, finding his father and mother both dead, he gave part of his goods to his brethren, and the reſt to the poor, reſerving nothing for himſelf. He was then but fifteen years of age, this happening about the year 307. He retired into a deſert ſeven miles from Majuma, towards Egypt, between the ſeaſhore on one ſide, and certain fens on the other. His friends forewarned him that the place was notorious for murders and robberies; but his anſwer was, that he feared nothing but eternal death. Every body admired his fervour, and extraordinary manner of life. In the beginning of his retirement certain robbers who lurked in

thoſe deſerts aſked him, what he would do if thieves and aſſaſſins came to him? He anſwered: "The poor and naked fear no thieves." "But they may kill you, ſaid they." "It is true, ſaid the holy man, and for this very reaſon I am not afraid of them, becauſe it is my endeavour to be always prepared for death." So great fervour and reſolution in one ſo young and tender as our ſaint, was both ſurpriſing and edifying to all who knew him. His conſtitution was ſo weak and delicate that the leaſt exceſs of heat or cold affected him very ſenſibly: yet his whole clothing conſiſted only of a piece of ſackcloth, a leather coat which St. Antony gave him, and an ordinary ſhort cloak. Living in ſolitude he thought himſelf at liberty to practiſe certain mortifications, which the reſpect we owe to our neighbour makes unſeaſonable in the world. He cut his hair only once a year againſt Eaſter; never changed any coat till it was worn out, and never waſhed the ſackcloth which he had once put on, ſaying: "It is idle to look for neatneſs in an hairſhirt."

At his firſt entering on this penitential life he renounced the uſe of bread, and for ſix years together his whole diet was fifteen figs a day, which he never took till ſunſet. When he felt the attacks of any temptation of the fleſh, being angry with himſelf, and beating his breaſt, he would ſay to his body: "I will take order, thou little aſs, that thou ſhalt not kick; I will feed thee with ſtraw inſtead of corn; and will load and weary thee, that ſo thou mayſt think rather how to get a little bit to eat than of pleaſure." He then retrenched part of his ſcanty meal, and ſometimes faſted three or four days without eating; and when after this he was fainting, he ſuſtained his body only with a few dried figs, and the juice of herbs. At the ſame time praying and ſinging he would be breaking the ground with a rake, that his labour might add to the trouble of his faſting. His employment was digging, or tilling the earth, or in imitation of the Egyptian monks, weaving ſmall twigs together with great ruſhes in making baſkets, whereby he provided himſelf with the frugal neceſſaries of life. When he felt himſelf weary and ready to faint with labour, he ſaid

to his body, while he took his little refection of figs, or ſome wild herbs: "If thou wilt not labour, thou ſhalt not eat; and ſeeing thou eateſt now, prepare thyſelf again to work." He knew a great part of the holy ſcripture by heart, and always recited ſome parts of it after he had ſaid many pſalms and prayers: he prayed with as great attention and reverence as if he had ſeen with his eyes our Lord preſent with whom he ſpoke. During the firſt four years of his penance he had no other ſhelter from the inclemencies of the weather than a little hovel or arbour which he made himſelf of reeds and ruſhes which he found in a neighbouring marſh, and which he had woven together. Afterward he built himſelf a little cell which was ſtill to be ſeen in St. Jerom's time: it was but four feet broad, and five in height; and was a little longer than the extent of his body, ſo that a perſon would have rather taken it for a grave than a houſe. During the courſe of his penance he made ſome alteration in his diet, but never in favour of his appetites. From the age of twenty-one, he for three years lived on a meaſure which was little more than half a pint of pulſe ſteeped in cold water, a day; and for the three next years his whole food was dry bread with ſalt and water. From his twenty-ſeventh year to his thirty-firſt he eat only wild herbs and raw roots; and from thirty-one to thirty-five he took for his daily food ſix ounces of barley bread a day, to which he added a few kitchen herbs, but half boiled and without oil. But perceiving his ſight to grow dim, and his body to be ſubject to an itching, with an unnatural kind of ſcurf and roughneſs, he added a little oil to this diet. Thus he went on till his ſixty-fourth year, when conceiving by the decay of his ſtrength that his death was drawing near, he retrenched even his bread, and from that time to his eightieth year his whole meal never exceeded five ounces. When he was fourſcore years of age there were made for him little weak broths or gruels of flower and herbs, the whole quantity of his meat and drink ſcarce amounting to the weight of four ounces. Thus he paſſed his whole life; and he never broke his faſt till ſunſet, not even upon the higheſt feaſts, or in his greateſt

ſickneſs. It is the remark of St. Jerom, that ſlothful Chriſtians *too eaſily* make old age and every other pretence a plea to be the more remiſs in their penance: but fervour made St. Hilarion contrive means to redouble his auſterities in his decrepit age, as the nearer the proſpect of certain death grew, and the ſhorter time remained for his preparation. His long life is chiefly aſcribed to his regularity, moderate labour, and great abſtemiouſneſs. It is a proverb which the experience of all ages confirms, that to eat long a perſon ought to eat little.

Any one who conſiders the condition of man in this ſtate of trial, and the malice of the enemy of our ſalvation, will eaſily conceive that our ſaint did not paſs all theſe years, nor arrive at ſo eminent a degree of virtue and ſanctity without violent temptations and aſſaults from the infernal ſpirit; in all which he was victorious by the aſſiſtance of omnipotent grace. Sometimes his ſoul was covered with a dark cloud, and his heart was dry and oppreſſed with bitter anguiſh: but the deafer heaven ſeemed to be to his cries on ſuch occaſions, the louder and the more earneſtly he perſevered knocking. To have dropped the ſhield of prayer under theſe temptations would have been to periſh. At other times his mind was haunted, and his imagination filled with impure images, or with the vanities of the theatre and circus. Theſe moſt painful aſſaults the hermit repulſed with watchfulneſs, prayer, ſevere mortifications and hard labour. The adverſary thus worſted renewed the attack under various other forms, ſometimes alarming the ſaint with great variety of noiſes, at other times endeavouring to affright him with hideous appearances and monſtrous ſpectres. When all this terrible artillery proved too weak, he ſhifted the ſcene, and preſented him again with all that could delight and charm the ſenſes. The phantoms of the enemy St. Hilarion diſſipated by caſting himſelf upon his knees, and ſigning his forehead with the croſs of Chriſt; and being enlightened and ſtrengthed by a ſupernatural grace he diſcovered his ſnares, and never ſuffered himſelf to be impoſed upon by the artifices by which that ſubtle fiend ſtrove to withdraw

him from holy prayer, in which the ſaint ſpent the days and great part of the nights. After the departure of the vanquiſhed enemy, the ſaint found his ſoul filled with unſpeakable peace and joy, and in the jubilation of his heart ſung to God hymns of praiſe and thankſgiving, ſaying: *He hath caſt the horſe and the horſeman into the ſea: ſome truſt in their chariots, and ſome in their horſes*, &c. From his victories themſelves he learned to be more humble, watchful and timorous.

St. Hilarion had ſpent above twenty years in his deſert when he wrought his firſt miracle. A certain married woman of Eleutheropolis who was the ſcorn of her huſband for her barrenneſs, ſought him out in his ſolitude, and by her tears and importunities prevailed upon him to pray that God would bleſs her with fruitfulneſs; and before the year's end ſhe brought forth a ſon. A ſecond miracle much enhanced the ſaint's reputation. Elpidius, who was afterwards prefect of the prætorium, (1) and his wife Ariſteneta, returning from a viſit of devotion they had made to St. Antony to receive his bleſſing and inſtructions, arrived at Gaza, where their three children fell ſick, and their fever proving ſuperior to the power of medicines they were brought to the laſt extremity, and their recovery deſpaired of by the phyſicians. The mother like one diſtracted addreſſed herſelf to Hilarion, who, moved by her tears, went to Gaza to viſit them. Upon his invoking the holy name of Jeſus by their bedſide, the children fell into a violent ſweat, by which they were ſo refreſhed as to be able to eat, to know their mother and kiſs the ſaint's hand. Upon the report of this miracle many flocked to the ſaint, deſiring to embrace a monaſtic life under his direction. Till that time neither Syria nor Paleſtine were acquainted with that penitential ſtate; ſo that St. Hilarion was the firſt founder of it in thoſe countries, as St. Antony had been in Egypt. Among other miraculous cures, ſeveral perſons poſſeſſed by devils were delivered by our ſaint. The moſt remarkable were Mariſitas, a young Man of the territory about Jeruſalem, ſo ſtrong that he boaſted he could carry ſeven

(1) Ammian. Marcell. l. 21.

buſhels of corn; and Orion, a rich man of the city of Aila, who after his cure preſſed the ſaint to accept many great preſents, at leaſt for the poor. But the holy hermit perſiſted obſtinately to refuſe touching any of them, bidding him beſtow them himſelf. St. Hilarion reſtored ſight to a woman of Facidia, a town near Rinocorura, in Egypt, who had been blind ten years. A citizen of Majuma, called Italicus, who was a Chriſtian, kept horſes to run in the circus againſt a Duumvir of Gaza, who adored Marnas, which was the great idol of Gaza, that word ſignifying in Syriac *Lord of men.* (2) Italicus knowing that his adverſary had recourſe to ſpells to ſtop his horſes, came to St. Hilarion, by whoſe bleſſing his horſes ſeemed to fly, while the others ſeemed fettered; upon ſeeing which the people cried out, that Marnas was vanquiſhed by Chriſt. This ſaint alſo delivered a girl in Gaza whom a young man had inſpired with a frantic paſſion of love, by certain ſpells, and magical figures engraved on a copper plate, which he had put under the door, bound with a thread. It was pretended that the effect depended upon this charm, and could not be broke but by the removal of the charm: but St. Hilarion would not ſuffer either the young man or the ſpell or mark of witchcraft to be ſought after, ſaying, that in order to drive away the devil it was not neceſſary to deſtroy the charm, or give credit to his words, which are always deceitful: and he delivered the girl, though the ſpell continued under the threſhold. A native of Franconia in Germany, one of the guards of Conſtantius, of thoſe called from their white garments *Candidati*, being poſſeſſed by an evil ſpirit, came from court with a great attendance, having letters from the emperor to the governor of Paleſtine. This man with his numerous train went from Gaza to viſit St. Hilarion, whom he found walking on the ſands, ſaying his prayers. The ſaint, who underſtood his errand, commanded the devil in the name of Chriſt to depart, and the Frank was immediately delivered. Through ſimplicity he offered the ſaint ten pounds of gold: St. Hilarion preſented

(2) Bochart, Canaan, l. 2. c. 12. Calmet, &c.

him one of his barley loaves, ſaying, that they who wanted no other food, deſpiſed gold like dirt. From the model which our ſaint ſet, a great number of monaſteries were founded all over Paleſtine. St. Hilarion viſited them all on certain days before the vintage. In one of theſe viſits, ſeeing the Saracens aſſembled in great numbers at Eleuſa, in Idumæa, to adore Venus, he ſhed abundance of tears to God for them. Many ſick perſons of this nation had been cured, and demoniacs delivered by our ſaint, who was on that account well known by them, and they aſked his bleſſing. He received them with mildneſs and humility, conjuring them to adore God rather than ſtones. His words had ſuch an effect upon them, that they would not ſuffer him to leave them till he had traced the ground for laying the foundation of a church for them, and till their prieſt, who then wore a garland in honour of their idols, was become a catechumen.

St. Hilarion was informed by revelation in Paleſtine, where he then was, of the death of St. Antony. He was then about ſixty-five years old, and had been for two years much afflicted at the great number of biſhops, prieſts and people that were continually reſorting to him; by which his contemplation was interrupted. At length regretting the loſs of that ſweet ſolitude and obſcurity, which he formerly enjoyed, he reſolved to leave that country, to prevent which the people aſſembled to the number of ten thouſand to watch him. He told them he would neither eat nor drink till they let him go: and ſeeing him paſs ſeven days without taking any thing they left him. He then choſe forty monks who were able to walk without breaking their faſt, (that is, without eating till after ſun-ſet) and with them he travelled into Egypt. On the fifth day he arrived at Peleuſium; and in ſix days more at Babylon, in Egypt. Two days after, he came to the city Aphroditon, where he applied himſelf to the deacon Baiſanes, who uſed to let dromedaries to thoſe who had deſired to viſit St. Antony, for carrying water which they had occaſion for in that deſert. The ſaint deſired to celebrate the anniverſary of St. Antony's death, by watching all night in the place

where he died. After travelling three days in an horrible deſert they came to St. Antony's mountain, where they found two monks, Iſaac and Peluſius, who had been his diſciples, and the firſt his interpreter. It was a very high ſteep rock, of a mile in circuit; at the foot of which was a rivulet, with abundance of palm-trees on the borders. St. Hilarion walked all over the place with the diſciples of St. Antony. Here it was, ſaid they, that he ſang, here he prayed; there he laboured, and there he repoſed himſelf when he was weary. He himſelf planted theſe vines, and theſe little trees; he tilled this piece of ground with his own hands; he dug this baſon with abundance of labour, to water his garden, and he uſed this hoe to work with ſeveral years together. St. Hilarion laid himſelf upon his bed, and kiſſed it as if it had been ſtill warm. The cell contained no more ſpace in length and breadth than what was neceſſary for a man to ſtretch himſelf in to ſleep. On the top of the mountain, (to which the aſcent was very difficult, turning like a vine) they found two cells of the ſame ſize, to which he often retired to avoid a number of viſitors, and even the converſation of his own diſciples: they were hewn in a rock, nothing but doors being added to them. When they came to the garden, "Do you ſee, ſaid Iſaac, this little garden planted with trees and pot-herbs? About three years ſince a herd of wild aſſes coming to deſtroy it, he ſtopped one of the firſt of them, and ſtriking him on the ſides with his ſtaff, ſaid: Why do you eat what you did not ſow? From that time forward they only came hither to drink, without meddling with the trees or herbs." St. Hilarion aſked to ſee the place where he was buried. They carried him to a by-place; but it is uncertain whether they ſhewed it him or no; for they ſhewed no grave, and only ſaid, that St. Antony had given the ſtricteſt charge that his grave ſhould be concealed, fearing leſt Pergamius, who was a very rich man in that country, ſhould carry the body home, and cauſe a church to be built for it.

St. Hilarion returned from this place to Aphroditon, and retiring with only two diſciples into a neighbouring

deſert exerciſed himſelf with more earneſtneſs than ever in abſtinence and ſilence, ſaying, according to his cuſtom, that he then only began to ſerve Jeſus Chriſt. It had not rained in the country for three years, that is, ever ſince the death of St. Antony, when the people in deep affliction and miſery, addreſſed themſelves to St. Hilarion, whom they looked upon as St. Antony's ſucceſſor, imploring his compaſſion and prayers. The ſaint ſenſibly affected with their diſtreſs lifted up his hands and eyes to heaven, and immediately obtained a plentiful rain. Alſo many labourers and herdſmen who were ſtung by ſerpents and venomous beaſts, were perfectly cured by anointing their wounds with oil which he had bleſſed and given them. Though oil be the natural and ſovereign antidote againſt poiſon, theſe cures by his bleſſing were eſteemed miraculous. The ſaint ſeeing the extraordinary honours which were paid him in that place, departed privately towards Alexandria, in order to proceed to the deſert of Oaſis. It not being his cuſtom to ſtop in great cities, he turned from Alexandria into Brutium, a remote ſuburb of that city, where ſeveral monks dwelt. He left this place the ſame evening, and when theſe monks very importunately preſſed his ſtay, he told them, that it was neceſſary for their ſecurity that he ſhould leave them. The ſequel ſhewed that he had the ſpirit of prophecy: for that very night armed men arrived there in purſuit of him, with an order to put him to death. When Julian the apoſtate aſcended the throne, the pagans of Gaza obtained an order from that prince to kill him, in revenge of the affront he had put upon their god Marnas, and of the many converſions he had made: and they had ſent this party into Egypt to execute the ſentence. The ſoldiers finding themſelves diſappointed at Brutium ſaid, he well deſerved the character of a magician which he had at Gaza. The ſaint ſpent about a year in the deſert of Oaſis, and finding that he was too well known in that country ever to lie concealed there, determined, to ſeek ſhelter in ſome remote iſland, and going to Paretonium in Libya embarked there with one companion for Sicily. He landed at Pachynus, a famous promontory

on the eaſtern ſide of the iſland, now called Capo di Paſſaro. Upon landing he offered to pay for his paſſage and that of his companion, with a copy of the goſpels which he had written in his youth with his own hand: but the maſter ſeeing their whole ſtock conſiſted in that manuſcript and the clothes on their backs, would not accept of it; he even eſteemed himſelf indebted to this paſſenger, who by his prayers had delivered his ſon who was poſſeſſed by a devil, on board the veſſel. St. Hilarion fearing leſt he ſhould be diſcovered by ſome Oriental merchants if he ſettled near the coaſt, travelled twenty miles up the country, and ſtopped in an unfrequented wild place; where by gathering ſticks he made every day a faggot, which he ſent his diſciple whoſe name was Zanan to ſell at the next village, in order to buy a little bread. Devils in poſſeſſed perſons ſoon diſcovered him, and the ſaint freed them, and cured many ſick perſons; but conſtantly refuſed all preſents that were offered him, ſaying, *Freely ye have received, freely give.* (3) Heſychius, the ſaint's beloved diſciple, had ſought him in the Eaſt and through Greece, when at Methone, now called Modon, in Peloponneſus, he heard that a prophet had appeared in Sicily, who wrought many miracles. He embarked, and arrived at Pachynus; and inquiring for the holy man at the firſt village found that every body knew him: he was not more diſtinguiſhed by his miracles, than by his diſintereſtedneſs; for he could never be prevailed upon to take any thing, not ſo much as a morſel of bread, from any one.

St. Hilarion was deſirous to go into ſome ſtrange country, where not even his language ſhould be underſtood. Heſychius therefore carried him to Epidaurus in Dalmatia, now Old Raguſa, the ruins of which city are ſeen near the preſent capital of the republic of that name. (c) Miracles here again defeated the ſaint's deſign of living unknown. St. Jerom relates that a ſerpent of an enormous ſize devoured both cattle and men, and that

(3) Mat. x. 8.

(c) This Epidaurus is not to be confounded with two towns of that name in Peloponneſus, one of which was famous for the worſhip of Eſculapius.

the ſaint having prayed, commanded this monſter to come into the midſt of a pile of wood prepared on purpoſe; then ſet fire to it, ſo that this pernicious creature was burnt to aſhes. He alſo tells us, that when the moſt dreadful earthquake, mentioned by hiſtorians both eccleſiaſtical and profane, (4) happened in the year 365, in the firſt conſulſhip of Valentinian and Valens, the ſea on the coaſt of Dalmatia ſwelled ſo high as to overflow the land, and threaten to overwhelm the whole city of Epidaurus. The affrighted inhabitants in a crowd brought Hilarion to the ſhore, as it were to oppoſe him as a ſtrong wall againſt the furious waves. The ſaint made three croſſes in the ſand, then ſtretched forth his arms towards the ſea; and to the aſtoniſhment of all, its billows ſtopped, and riſing up like an high mountain, returned back. St. Hilarion ſeeing it impoſſible to live there unknown, fled away in the night in a ſmall veſſel to the iſland of Cyprus. Being arrived there he retired to a place two miles from Paphos. He had not been there three weeks when ſuch as were poſſeſſed with devils in any part of the iſland began to cry out, that Hilarion, the ſervant of Jeſus Chriſt, was come. He expelled the evil ſpirits, but ſighing after the tranquillity of cloſer retirement conſidered how he could make his eſcape to ſome other country, but the inhabitants watched him that he might not leave them. After two years, Heſychius perſuaded him to lay aſide that deſign, and retire to a ſolitary place which he had found, twelve miles from the ſhore, not unpleaſantly ſituated, among very rough and craggy mountains, where there was water with fruit trees, which advice the ſaint followed, but he never taſted the fruit. Here he lived five years, and wrought ſeveral miracles. The ſweetneſs and ſpiritual advantages which he reaped from heavenly contemplation made him trample under his feet all earthly conſiderations, and make it the great object of his deſires in this life to labour inceſſantly to purge his ſoul more and more from all ſtains and imperfections by tears of com-

(4) See on this earthquake St. Jerom, in Chron. Euſeb. Anno 2. Valentiniani; and in Iſa. i. 15. Oroſius, l. vii. c. 32. Socrates, l. iv. c. 3. Idat. in Faſtis. Chron. Paſchale. Amm. Marcell. l. xxvi.

punction, and other practices of penance, and to imitate on earth as much as poſſible the happy employment of the bleſſed in heaven. St. Jerom mentions, that though he lived ſo many years in Paleſtine he never went up to viſit the holy places at Jeruſalem but once; and then ſtayed only one day in that city. He went once that he might not ſeem to deſpiſe that devotion; but did not go oftener, leſt he ſhould ſeem perſuaded that God or his religious worſhip is confined to any particular place. (5) His chief reaſon doubtleſs was to ſhun the diſtractions of populous places that as much as poſſible, nothing might interrupt the cloſe union of his ſoul to God. The ſaint in the 80th year of his age, whilſt Heſychius was abſent, wrote him a ſhort letter with his own hand, in the nature of a laſt will and teſtament, in which he bequeathed to him all his riches, namely, his book of the Goſpels, his ſackcloth, hood, and little cloak. Many pious perſons came from Paphos to ſee him in his laſt ſickneſs, hearing he had foretold, that he was to go to our Lord. With them there came a holy woman named Conſtantia, whoſe ſon-in-law and daughter he had freed from death by anointing them with oil. He cauſed them to ſwear that as ſoon as he ſhould have expired, they would immediately commit his corpſe to the earth apparelled as he was with his haircloth, hood and cloak. His diſtemper increaſing upon him, very little heat appeared to remain in his body, nor did any thing ſeem to remain in him of a living man, beſides his underſtanding, only his eyes were ſtill open. He expreſſed his ſenſe of the divine judgments, but encouraged his ſoul to an humble confidence in the mercy of his Judge and Redeemer, ſaying to himſelf: "Go forth, what doſt thou fear? go forth, my ſoul, what doſt thou apprehend? behold it is now near threeſcore and ten years that thou haſt ſerved Chriſt; and art thou afraid of death?" He had ſcarce ſpoke theſe words but he gave up the ghoſt, and was immediately buried as he had ordered.

(5) St. Hier. ep 49. fol. 13. ad Paulin. T. 4. par. 2. p. 564. Ed. Ben.

If this ſaint trembled after an innocent, penitential and holy life, becauſe he conſidered how perfect the purity and ſanctity of a ſoul muſt be, to ſtand before him who is infinite purity and infinite juſtice; how much ought tepid, ſlothful and ſinful Chriſtians to fear? Whilſt love inflames the ſaints with an ardent deſire of being united to their God in the kingdom of pure love and ſecurity, a holy fear of his juſtice checks and humbles in them all preſumption. This fear muſt never ſink into deſpondency, abjection or deſpair; but quicken our ſloth, animate our fervour and raiſe our courage; it muſt be ſolicitous, not anxious or puſillanimous; and whilſt we fear from whaever is in us, love and hope muſt fill our ſouls with ſweet peace and joy, and with an entire confidence in the infinite mercy and goodneſs of God, and the merits of our divine Redeemer. St. Hilarion died in 371 or the folowing year, being about 80 years of age; for he was 65 years old at the death of St. Antony. Heſychius, who was in Paleſtine, made haſte to Cyprus upon hearing this news, and pretending to take up his dwelling in the ſame garden, after ten months found an opportunity of ſecretly carrying off the ſaint's body into Paleſtine, where he interred it in his monaſtery, near Majuma. It was as entire as it was when alive, and the cloths were untouched. Many miracles were wrought both in Cyprus and Paleſtine, through his interceſſion, as St. Jerom aſſures us. Sozomen mentions his feſtival to have been kept with great ſolemnity in the fifth age. (6) See his life written by St. Jerom before the year 392. (Ed. Ben. T. 4. prt 2. p. 74.) Pagi ad an. 372. Fleury, T. 2.

St. FINTAN, ſurnamed MUNNU, Abbot, in Ireland. Being deſcended of the noble family of Nial, he forſook the world in his youth, and was deſirous to conſecrate himſelf to God in the great monaſtery of Hij, under the diſcipline of St. Columba; but God for greater deſigns prevented the execution of that project, and Fintan, after St. Columba's death, ſailed back to Ireland, and founded a great monaſtery, called from

(6) Soz. l. 3. c. 14. l. 5. c. 9, 2.

him *Teach-Munnu*, in the ſouth part of Leinſter, in the land of Kinſelach; he was famous for his virtues, miracles and diſciples. The annals of Tigernach place his death in 634, on the 31ſt of October. He is commemorated in the old Scottiſh Breviary under the name of St. Mundus, abbot. See Uſher, Ant. c. 17. p. 485. St. Adamnan, in vita S. Columbæ. Colgan, in his Acts of the Saints of Ireland, and Britannia Sancta.

OCTOBER XXII.

St. PHILIP, Biſhop of Heraclea, and Companions, MM.

From their original acts, publiſhed by Mabillon, in Vetera Analecta, T. 4. p. 134. and more correctly by Ruinart, p. 409. Tillemont, T. 5.

A. D. 304.

PHILIP, a venerable old man, biſhop of Heraclea, the metropolis of Thrace, was an illuſtrious martyr of Chriſt, in the perſecution of Diocleſian. Having diſcharged every duty of a faithful miniſter in the characters of deacon and prieſt in that city, he was raiſed to the epiſcopal dignity, and governed that church with great virtue and prudence when it was ſhaken by violent ſtorms. To extend and perpetuate the work of God he was careful to train up many diſciples in the ſtudy of ſacred learning, and in the practice of ſolid piety. Two of the moſt eminent among them had the happineſs to be made companions of his martyrdom; namely, Severus, a prieſt, whoſe laborious and penitential life proved him to be a true diſciple of the Croſs; and Hermes, a deacon, who was formerly the firſt magiſtrate of the city, and in that office, by his charity and univerſal benevolence, had gained the eſteem and affection of all the citizens: but after he was engaged in the miniſtry, gained his livelihood with his own hands, and brought up his ſon to do the ſame. Diocleſian's firſt edicts againſt the Chriſtians being iſſued out, many adviſed the holy biſhop to leave the city; but he would not even ſtir out of

the church, continuing to exhort the brethren to conſtancy and patience, and preparing them for the celebration of the feaſt of the Epiphany. Whilſt he preached to them, Ariſtomachus, the ſtationary, (that is, an officer of the town) came, by the governor's order, to ſeal up the door of the church. The biſhop ſaid to him: "Do you imagine that God dwells within walls, and not rather in the hearts of men?" He continued to hold his aſſemblies before the doors of the church. The next day certain officers came, and ſet their ſeal upon the ſacred veſſels and books. The faithful who beheld this, were much grieved: but the biſhop, who ſtood leaning againſt the door of the church, encouraged them with his inflamed diſcourſes. Afterward the governor Baſſus finding Philip and many of his flock aſſembled before the church door, gave orders that they ſhould be apprehended, and brought before him. Being ſeated on his tribunal, he ſaid to them: "Which of you is the teacher of the Chriſtians?" Philip replied: "I am the perſon you ſeek." Baſſus ſaid: "You know that the emperor has forbidden your aſſemblies. Surrender into my hands the veſſels of gold and ſilver which you make uſe of, and the books which you read." The biſhop anſwered: "The veſſels and treaſure we will give you; for it is not by precious metal, but by charity that God is honoured. But the ſacred books it neither becomes you to demand, nor me to ſurrender." The governor ordered executioners to be called into court, and commanded Muccapor, the moſt noted among them for his inhumanity, to torture the holy prelate. Philip bore his torments with invincible courage. Hermes told the governor, that it was not in his power to deſtroy the word of God, even though he ſhould take away all the writings in which the true doctrine is contained. The judge commanded him to be ſcourged. After this he went with Publius, the governor's ſucceſſor, to the place where the ſacred writings and plate were hid. Publius would have conveyed away ſome of the veſſels, but being hindered by Hermes, he gave him ſuch a blow on the face that the blood followed. The governor Baſſus was provoked at Publius for this action, and ordered the deacon's

wound to be dreſſed. He diſtributed the veſſels and books among his officers; and to pleaſe the infidels and terrify the Chriſtians, cauſed Philip and the other priſoners to be brought to the market-place, ſurrounded with guards, and the church to be uncovered by taking off the tiles. In the mean time, by his orders, the ſoldiers burned the ſacred writings, the flames mounting ſo high as to frighten the ſtanders by. This being told to Philip in the market-place, he took occaſion from this fire to diſcourſe of the vengeance with which God threatens the wicked, and repreſented to the people how their gods and temples had been often burned, beginning with Hercules, protector of their city, from whom it derived its name. By this time Caliphronius, a pagan prieſt, appeared in the market-place with his miniſters, who brought with them the neceſſary preparations for a ſacrifice and a profane feaſt. Immediately after the governor Baſſus came, followed by a great multitude, ſome of whom pitied the ſuffering Chriſtians, others, eſpecially the Jews, clamoured loudly againſt them. Baſſus preſſed the biſhop to ſacrifice to the gods, to the emperors, and to the fortune of the city. Then pointing at a large and beautiful ſtatue of Hercules, he bid him conſider what veneration was due to that piece. Philip ſhewed the abſurdity of adoring a baſe metal, and the work of a drunken ſtatuary. Baſſus aſked Hermes, if he at leaſt would ſacrifice. "I will not, replied Hermes; I am a Chriſtian." Baſſus ſaid: "If we can perſuade Philip to offer ſacrifice, will you follow his example?" Hermes anſwered, he would not; neither could they perſuade Philip. After many uſeleſs threats, and preſſing them to ſacrifice at leaſt to the emperors, he ordered them to be carried to priſon. As they went along, ſome of the rabble inſolently puſhed Philip, and often threw him down: but he roſe with a joyful countenance, without the leaſt indignation or grief. All admired his patience, and the martyrs entered the priſon joyfully, ſinging a pſalm of thankſgiving to God. A few days after they were allowed to ſtay at the houſe of one Pancras, near the priſon, where many Chriſtians and ſome new converts reſorted to them to be inſtructed in the myſte-

ries of faith. After ſome time they were remanded to a priſon, contiguous to the theatre, which had a door into that building, with a ſecret entry. They there received the crowds that came to viſit them in the night.

In the mean time, Baſſus going out of office at the expiration of his term, one Juſtin ſucceeded him. The Chriſtians were much afflicted at this change; for Baſſus often yielded to reaſon, his wife having for ſome time worſhipped the true God herſelf: but Juſtin was a violent man. Zoilus, the magiſtrate of the city, brought Philip before him, who declared to the ſaint the emperor's order, and preſſed him to ſacrifice. Philip anſwered: "I am a Chriſtian, and cannot do what you require. Your commiſſion is to puniſh our refuſal, not to force our compliance." Juſtin ſaid: "You know not the torments which ſhall be your portion." Philip replied: "You may torment, but will not conquer me: no power can induce me to ſacrifice." Juſtin told him, he ſhould be dragged by the feet through the ſtreets of the city, and if he ſurvived that puniſhment, ſhould be thrown into priſon again to ſuffer new torments. Philip anſwered: "God grant it may be ſo." Juſtin commanded the ſoldiers to tie his feet, and drag him along. They daſhed him againſt ſo many ſtones, that he was torn and bruiſed all over his body. The Chriſtians carried him in their arms when he was brought back to his dungeon. The enraged idolaters had long been in queſt of Severus, the prieſt, who had hid himſelf, when inſpired by the Holy Ghoſt, he at length ſurrendered himſelf, and was carried before the governor, and committed to priſon. Hermes was likewiſe ſteady in his examination before Juſtin, and was treated in the ſame manner. The three martyrs were kept impriſoned in a bad air ſeven months, and then removed to Adrianople, where they were confined in a private country houſe, till the arrival of the governor. The next day holding his court at the *Thermæ*, he cauſed Philip to be brought before him, and to be beaten with rods till his bowels appeared bare. His courage aſtoniſhed the executioners and Juſtin himſelf, who remanded him to priſon. Hermes was next examined, and to him all the officers

of the court were favourable, becauſe having been formerly decurio or chief magiſtrate of the city of Heraclea, he had obliged them all on ſeveral occaſions, though he declared in his examinations that he had been a Chriſtian from his cradle. He perſiſted in this profeſſion, and was ſent back to priſon, where the holy martyrs joyfully gave thanks to Jeſus Chriſt for this beginning of their victory. Philip, though of a weak and delicate conſtitution, did not feel the leaſt inconvenience. Three days after this, Juſtin cauſed them to be brought again before his tribunal, and having in vain preſſed Philip to obey the emperors, ſaid to Hermes: "If the approach of death makes this man think life not worth preſerving, do not you be inſenſible to its bleſſings, and offer ſacrifice." Hermes replied by ſhewing the blindneſs and abſurdity of idolatry; ſo that Juſtin being enraged, cried out: "Thou ſpeakeſt as if thou wouldſt fain make me a Chriſtian." Having then adviſed with his aſſeſſor and others, he pronounced ſentence in theſe terms: "We order that Philip and Hermes who deſpiſing the commands of the emperor, have rendered themſelves unworthy of the name of Romans, be burned, that others may learn to obey." They went joyfully to the pile. Philip's feet were ſo ſore that he could not walk, and therefore he was carried to execution. Hermes followed him with much difficulty, being afflicted alſo in his feet; and he ſaid to him: "Maſter, let us haſten to go to our Lord. Why ſhould we be concerned about our feet, ſince we ſhall have no more occaſion for them?" Then he ſaid to the multitude that followed them: "The Lord revealed to me that I muſt ſuffer. While I was aſleep, methought I ſaw a dove as white as ſnow, which entering into the chamber reſted on my head, and deſcending upon my breaſt, preſented me ſome meat which was very agreeable to the taſte. I knew that it was the Lord that called me, and was pleaſed to honour me with martyrdom." Fleury remarks, that this delicious meat ſeems to mean the Euchariſt, which the martyrs received before the combat. When they came to the place of puniſhment, the executioners, according to cuſtom, covered Philip's feet and legs with

earth up to the knees; and having tied his hands behind his back, nailed them to the pile. They likewiſe made Hermes go down into a ditch, who, ſupporting himſelf upon a club, becauſe his feet trembled, ſaid ſmiling: "O demon, thou canſt not ſuffer me even here." Immediately the executioners covered his feet with earth; but before they lighted the fire, he called upon Velogus, a Chriſtian, and ſaid to him: "I conjure you by our Saviour Jeſus Chriſt, tell my ſon Philip from me, to reſtore whatever was committed to my charge, that I may incur no fault: even the laws of this world ordain it. Tell him alſo, that he is young, and muſt get his bread by labour, as he has ſeen me do; and behave himſelf well to every body." He ſpoke of the treaſures of the church, or of depoſits lodged in his hands. Hermes having ſpoken thus, his hands were tied behind his back, and fire was ſet to the pile. The martyrs praiſed, and gave thanks to God as long as they were able to ſpeak. Their bodies were found entire; Philip having his hands ſtretched out as in prayer; Hermes with a clear countenance, only his ear a little blue. Juſtin ordered their bodies to be thrown into the Hebrus: but certain citizens of Adrianople went in boats with nets, and fiſhed them out whilſt they were entire, and hid them for three days at a place called Ogeſtiron, twelve miles from the city. Severus, the prieſt, who had been left alone in priſon, being informed of their martyrdom, rejoiced at their glory, and earneſtly beſought God not to think him unworthy to partake in it, ſince he had confeſſed his name with them. He was heard, and ſuffered martyrdom the day after them. The order for burning the Holy Scriptures and deſtroying the churches, points out the time of their ſuffering to have been after the firſt edicts of Dioclesian. The 22d of October is conſecrated in the martyrologies to their memory.

A juſt and humble fear, the aſſiduous practice of penance and all other virtues, the moſt fervent uſe of the ſacraments, prayer and meditation on eternal truths, a contempt of the world and of the goods and evils of this life, and a conſtant attention to thoſe to come were the weapons with which the martyrs ſtood always pre-

pared for the combat, and the ſource of the courage and ſtrength which they obtained of God, and by which they triumphed. The ſpiritual perſecutions of the world are often more dangerous than thoſe of the ſword, and they corrupt far more ſouls. The allurements of pleaſure, and riches; the pomps of vanity and the ſnares of pride and ambition murder more ſouls than the Neros and Dioclesians murdered bodies. We run into the arms of certain death if we expoſe ourſelves to our enemies bereft of our weapons. Conſtant watchfulneſs, penance, prayer, and the like means above-mentioned are the bucklers with which we muſt be always ſhielded, that we may be rendered invincible againſt the devil.

On the same Day.

SS. Nunilo and Alodia, Virgins and Martyrs in Spain. Roderic having dethroned and pulled out the eyes of Vitiza, the Gothic king of Spain, and excluded his children from the crown, uſurped himſelf the throne in 711. Count Julian, the moſt powerful nobleman in Spain, and governor of that part which was contiguous to the Streights, out of revenge for an inſult which Roderic had offered his daughter, whom that tyrant had raviſhed, invited the Moors or Saracens from Africa into Spain. Mouſa, who was governor of thoſe Saracens, having obtained the conſent of the caliph Miramolin, ſent firſt only twelve thouſand men under a general named Tarif, who eaſily poſſeſſed themſelves of Mount Calpe, and the town Heraclea, which theſe Moors called from that time Gibraltar, or, Mount of Tarif, from this general, and the word *Gibel*, which in Arabic ſignifies mountain; whence Ætna in Sicily was called by the Saracens Gibel. Theſe Moors maintained their ground in this fortreſs, and being reinforced from Africa defeated the Spaniards in Andaluſia. King Roderic was no more heard of after this battle; but two hundred years after, his tomb was diſcovered in a country church in Portugal: from which circumſtance it is conjectured that he fled, and hid himſelf in that country. Tarif made himſelf maſter of Manteſa, Malaga, Murcia, and Toledo the capital of the Gothic empire. Mouſa,

jealous of his ſucceſs, croſſed the Streights with another army, took Seville, Merida and other places, and in three years time the Moors or Saracens were maſters of all Spain, in 716, and carried away an immenſe booty. A miſunderſtanding ariſing between Tarif and Mouſa, they were both recalled by Miramolin, and Mouſa's ſon Abdalaſiſa left governor of Spain, and Seville made the capital, though Tarif had reſided at Cordova. The Spaniſh Goths choſe Pelagius, the ſole ſurviving prince of the blood royal, king of Spain in 716, who aſſembled an army in the mountains of Aſturias, recovered that country, Galicia and Biſcay, and afterwards Leon; and erected the chriſtian kingdom called firſt of Aſturias, afterward of Leon. This prince gave great proofs of his valour and piety; as did his ſucceſſor, Alphonſus *the catholic*. The Saracen governors, eſpecially the third, called Abderamene, ruled with great cruelty, and often carried their arms into the ſouthern parts of France, but were repulſed by Charles Martel. This governor Abderamene ſurnamed Adahil, in 759, ſhook off all dependance upon the ſultans of Egypt, took the title of king, and fixed his court at Cordova; and the other Mooriſh governors in Spain imitated his example. After the firſt deſolation of war many of theſe princes tolerated the Chriſtians in their dominions, and allowed them to build new churches and monaſteries under certain conditions, and according to the laws of a polity eſtabliſhed by them. But in the ninth century a moſt cruel perſecution was raiſed at Cordova by king Abderamene the ſecond, and his ſon Mahomet.

Among the numberleſs martyrs who in thoſe days ſealed their fidelity to the law of God with their blood, two holy virgins were moſt illuſtrious. They were ſiſters, of noble extraction, and their names were Nunilo and Alodia. Their father was a Mahometan, and their mother a Chriſtian, and after the death of her firſt huſband ſhe was ſo unhappy as to take a ſecond huſband who was alſo a Mahometan. Her two daughters, who had been brought up in the chriſtian faith, had much to ſuffer in the exerciſe of their religion from the brutality of this ſtepfather who was a perſon of high rank in Caſ-

tile. They were alſo ſolicited by many ſuitors to marry, but reſolving to ſerve God in the ſtate of holy virginity, they obtained leave to go to the houſe of a devout chriſtian aunt, where enjoying an entire liberty as to their devotions, they ſtrove to render themſelves every day more agreeable to their divine Spouſe. Their faſts were ſevere, and almoſt daily, and their devotions were only interrupted by neceſſary duties or other good works. The town where they lived, named Barbite or Vervete, (which ſeems to be that which is now called Caſtro Viejo near Najara in Caſtile upon the borders of Navarre) being ſubject to the Saracens, when the laws of king Abderamene were publiſhed againſt the Chriſtians, they were too remarkable by their birth and the reputation of their zeal and piety not to be ſoon apprehended by the king's officers. They appeared before the judge not only undaunted, but with a holy joy painted on their countenances. He employed the moſt flattering careſſes and promiſes to work them into a compliance: and at length proceeded to threats. When theſe artifices failed him, he put them into the hands of impious women, hoping theſe inſtruments of the devil would be able by their crafty addreſs to inſinuate themſelves into the hearts of the virgins. But Chriſt enlightened and protected his ſpouſes, and thoſe wicked women after many trials were obliged to declare to the judge that nothing could conquer their reſolution. He therefore condemned them to be beheaded in their priſon: which was executed on the 22d of October 851, or according to Morales in 840. Their bodies were buried in the ſame place: the greateſt part of their relicks is now kept in the abbey of St. Saviour of Leger in Navarre. Their feſtival is celebrated with an extraordinary concourſe of people at Hueſca in Arragon, and at Boſca, where a portion of their relicks is preſerved. See St. Eulogius, Memorial. l. 2. c. 7. Ambr. Morales, in ſchol. ad Eulog. p. 286. Mariana, &c.

St. DONATUS, Biſhop of Fieſoli in Tuſcany, C. He was a pious and learned Scot, or Iriſhman, who going a pilgrim to Rome was ſtopped in Tuſcany, and by

compulſion made biſhop of Fieſoli in 816: which ſee he governed with admirable ſanctity and wiſdom. See his life compiled by Francis Callanius, biſhop of Fieſoli: alſo the Roman martyrology on this day; and Colgan, Act. SS. Hib. p. 237. n. 3.

St. MELLO, called in the Roman martyrology MELANIUS, Biſhop of Rouen, C. He is ſaid to have been a native of Great Britain: his zeal for the faith engaged him in the ſacred miniſtry, and God having bleſſed his labours with wonderful ſucceſs, he was conſecrated firſt biſhop of Rouen in Normandy, *(a)* which ſee he is ſaid to have held forty years. In the primitive ages the ſurpriſing light of the goſpel breaking in at once upon minds before clouded with darkneſs, men were ſtartled at ſuch great and infinitely important truths, and at the wondrous works and diſpenſations of the divine mercy, and the incomprehenſible myſteries of love: their hearts were filled with a contempt and loathing of earthly things, totally diſentangled from the world, and perfectly repleniſhed with the ſpirit of their holy faith, of which in our dregs of time ſo little marks appear in the lives of Chriſtians. Hence thoſe primitive ages produced ſo many ſaints. St. Mello died in peace about the beginning of the fourth age: for Avitian his immediate ſucceſſor aſſiſted at the council of Arles in 314. The relicks of St. Mello were removed to Pontoiſe for fear of the Normans in 880; and remain there in a collegiate church, of which he is titular ſaint or patron. See F. Pommeraye, Hiſt. des Archev. de Rouen, p. 44. Uſher, Antiqu. Britan. Gallia Chriſt. nov. Trigan, &c.

(a) St. Nicaſius, or Nicaiſe, or Nigaiſe, M. has been thought by ſome to have preceded St. Mello in the ſee of Rouen, but he ſeems not to have penetrated beyond the river Epte in the province called French Vexin, where he ſuffered martyrdom with St. Quirinus (or Cerin), St. Scubiculus, and a woman called St. Pientia. He was a holy prieſt who preached the faith in Gaul about the time of the martyrdom of St. Dionyſius of Paris. See F. Pommeraye, a Benedictin monk, Hiſt. des Archev. de Rouen. This ſaint's name is uſually written Nigaiſe that he may not be confounded with Nicaiſe of Rheims.

St. MARK, Biſhop of Jeruſalem, C. The apoſtle St. James, and his brother St. Simeon were the two firſt biſhops of Jeruſalem: thirteen biſhops who ſucceeded them were of the Jewiſh nation; the laſt called Judas ſeems to have been crowned with martyrdom among the Chriſtians whom Barchokebas maſſacred in 134. The Jews having received this Barchokebas as their king and meſſias, and broke into a ſecond rebellion, the emperor Adrian deſtroyed all the buildings that had been erected at Jeruſalem ſince Titus, and raiſed a new city near it which he commanded to be called Ælia Capitolina, which ever ſince the reign of Conſtantine the Great has been honoured with the old name of Jeruſalem. The Jews being forbid by Adrian to come near the place, only Gentile Chriſtians could dwell there, and Mark was the firſt biſhop choſen from among the Gentiles to govern that church. He was a very learned and holy man, and after he had ſat twenty years is ſaid to have died a martyr in 156. See Euſ. Hiſt. l. 4. c. 6. Sulpit. Sever. l. 2. Le Quien, Or. Chr. T. 3. p. 146. alſo Uſuard and the Roman Martyrology.

OCTOBER XXIII.

St. THEODORET, Prieſt and Martyr.

From his authentic acts mentioned by Sozomen l. 5. c. 8. and by Theodoret l. 3. c. 13. publiſhed by Mabillon, Vet. Analect. T. 4. p. 127. and by Ruinart, Act. Sinc. p. 592. See Baillet, p. 355.

A. D. 362.

JULIAN, uncle to the emperor Julian, and likewiſe an apoſtate, was by his nephew made count or governor of the Eaſt, of which diſtrict Antioch was the capital. Being informed that in the treaſury of the chief church of the catholics there was a great quantity of gold and ſilver plate, he was determined to ſeize it into his own hands, and publiſhed an order by which he baniſhed the clergy out of the city. Theodoret, a zealous prieſt, who had been very active during the reign of Conſtantius in deſtroying idols, and in building

churches and oratories over the relicks of martyrs, and who was keeper of the ſacred veſſels, (not of the great church then in the hands of Euzoius and his Arians, (1) but of ſome other church of the catholics) refuſed to abandon his flock, and continued openly to hold ſacred aſſemblies with prayers and ſacrifices. Count Julian commanded him to be apprehended, and brought before him, with his hands bound behind his back. Julian charged him with having thrown down the ſtatues of the gods, and built churches in the foregoing reign. Theodoret owned he had built churches upon the tombs of martyrs, and retorted upon the count that after having known the true God he had abandoned his worſhip. The count ordered him to be beaten on the ſoles of his feet, then buffeted on his face, and afterward tied to four ſtakes, and ſtretched with cords and pullies by his legs and arms; which was done with ſuch violence that his body ſeemed extended to the length of eight feet. The tyrant jeered him all the time: but the martyr exhorted him to acknowledge the true God, and Jeſus Chriſt his Son by whom all things were made. Julian ordered that he ſhould be tormented on the rack, and when the blood was ſtreaming abundantly from his wounds ſaid to him: "I perceive you do not ſufficiently feel your torments." The martyr replied, "I do not feel them, becauſe God is with me." Julian cauſed lighted matches to be applied to his ſides. The ſaint whilſt his fleſh was burning, and the fat was melting in drops, lifted up his eyes to heaven, and prayed that God would glorify his name throughout all ages. At theſe words the executioners fell on their faces to the ground. The count himſelf was at firſt affrighted; but recovering himſelf he bid them again draw near the martyr with their torches. They excuſed themſelves, ſaying they ſaw four angels clothed in white with Theodoret. Julian in a rage ordered them to be thrown into the water, and drowned. Theodoret ſaid to them: "Go before, my brethren: I will follow by vanquiſhing the enemy." The count aſked him who that enemy was? "The devil," ſaid the martyr, "for whom you fight.

(1) Theodoret. l. 3. c. 8. Bolland, T. 3. Maii, in Tr. prælim. p. 9. n. 34.

Jeſus Chriſt, the Saviour of the world, is he who giveth victory." He then explained how God ſent his Word into the world to clothe himſelf with human fleſh in the womb of a virgin, and that this God, made man, ſuffered freely, and by his ſufferings merited for us ſalvation. The count in the impotence of his rage, threatened to put him inſtantly to death. Theodoret declared that was his deſire, and ſaid: "You, Julian, ſhall die in your bed under the ſharpeſt torments: and your maſter who hopes to vanquiſh the Perſians, ſhall be himſelf vanquiſhed: an unknown hand ſhall bereave him of life: he ſhall return no more to the territories of the Romans." The count dictated a ſentence by which he condemned the martyr to be beheaded: which he underwent with joy in the year 362. This ſaint is by ſome called Theodore; at Uzez in Languedoc, and at Apt in Provence (of both which places he is titular ſaint and principal patron) Theodoric: but his true name is Theodoret.

On the day of the martyrdom of St. Theodoret, the count, according to an order he had received from the emperor, went, and ſeized the effects of the great church of Antioch, having with him Felix, count of the largeſſes or chief treaſurer, and Elpidius, count of the private patrimony, that is, Intendant of the demeſnes, who were alſo apoſtates. Felix, as he was viewing the rich and magnificent veſſels which the emperors Conſtantine and Conſtantius had given to the church, impiouſly ſaid: "Behold with what rich plate the ſon of Mary is ſerved." Count Julian alſo profaned the ſacred veſſels in the moſt outrageous manner, (2) and theſe apoſtates made them the ſubject of their blaſphemies and banter. Their impieties did not remain long unpuniſhed. Count Julian paſſed the following night with much diſquiet, and the next morning preſented to the emperor an inventory of what he had ſeized, and informed him of what he had done with relation to St. Theodoret. Herein he had no other view than to pleaſe that prince. But the emperor told him plainly, that he approved not his putting any Chriſtian to death merely

(2) See Tillem. Hiſt. Eccl. T. 7. p. 395. Jortin's Remarks on Eccl. Hiſt. Vol. iii. p. 277.

on account of his religion, and complained that this would afford an occaſion to the Galileans to write againſt him, and to make a ſaint and a martyr of Theodoret. The count, who little expected ſuch a reception, remained greatly confounded. The fear, with which he was ſeized, permitted him not to eat much at the ſacrifice, at which he aſſiſted with the emperor, and he retired to his own houſe much troubled in mind, ſo that he would take no nouriſhment. That evening he felt a violent pain in his bowels, and fell into a grievous and unknown diſeaſe. Some of the lower parts of his bowels being corrupted he caſt out his excrements by his mouth which had uttered ſo many blaſphemies, and the putrified parts bred ſuch a quantity of worms that he could not be cleared of them, nor could all the art of phyſicians give him any relief. They killed a number of the choiceſt birds which were ſought at a great expence, and applied them to the parts affected in order to draw out the worms: but they crawled the deeper, and penetrated into the live fleſh. They got into his ſtomach; and from time to time came out of his mouth. Philoſtorgius ſays he remained forty days without ſpeech or ſenſe. He then came to himſelf, and bare teſtimony of his own impiety, for which he was thus ſeverely puniſhed, and preſſed his wife to go and pray for him at church, and to deſire the prayers of the Chriſtians. He intreated the emperor to reſtore to the Chriſtians the churches which he had taken from them, and to cauſe them to be opened. But he could not obtain from him even that favour, and received only this anſwer: "It was not I who ſhut them up: and I will give no orders to have them ſet open." The count ſent him word, that it was for his ſake that he had quitted Chriſtianity, and now periſhed ſo miſerably. But Julian without ſhewing the leaſt compaſſion, or fearing himſelf the hand of God, ſent him this anſwer: "You have not been faithful to the gods; and it is for that you ſuffer ſuch torments." At length the impoſthumes which ſpread very far, and the worms which gnawed him continually, reduced him to the utmoſt extremity. He threw them up without ceaſing the three laſt days of his life, with a

ſtench which he himſelf could not bear. His nephew Julian lamented him as little when dead as he had pitied him living, and continued to declare, that this calamity befell him becauſe he had not been faithful to the gods. (3) Felix and Elpidius came alſo to miſerable ends. The emperor himſelf in Perſia, when he was wounded in the ſide by an arrow from an unknown hand, is related in the Acts of St. Theodoret, to have ſaid, caſting with his hand ſome of his blood towards heaven: "Even here, O Galilæan, you purſue me. Satiate yourſelf with my blood, and glory that you have vanquiſhed me." He was carried into a neighbouring village, where he expired a few hours after, on the 26th of June 363, as the author of theſe acts tells us; who moreover ſays: "We were with him in the palace at Antioch, and in Perſia." Theodoret and Sozomen agree with him. Philoſtorgius ſays, that Julian addreſſed the abovementioned words to the ſun, the god of the Perſians, and that he died blaſpheming his own gods.

With what inexpreſſible horrors is the ſinner ſeized, when he finds himſelf overtaken by divine vengeance, or in the jaws of death! In his ſhortlived imaginary proſperity, it is his ſtudy to forget himſelf: if herein he unhappily ſucceeds ſo far as to arrive at a ſpiritual inſenſibility, his alarms will be the more grievous when his ſoul ſhall be awakened from her lethargy, and the fooleries which at preſent amuſe her and divert her attention, ſhall have loſt their enchanting power. At leaſt his rage, conſternation and deſpair will but be the more intolerable for eternity. The ſervant of God finds in his God a ſolid comfort in all events, repoſing in him a confidence which nothing can ſhake, and ever rejoicing in his holy will, to which with love and aſſurance he commits himſelf in life and death. His omnipotence all things obey, and his infinite goodneſs and moſt tender mercy are always open and ready to meet us: his ſervant never calls to mind or names either of theſe, or any other attribute of God without feeling an inexpreſſible interior reliſh, and ſentiment of joy and love. In a filial fear, and ſincere compunction for his ſins he ceaſes not with ſweet

(3) See the Acts of SS. Bonoſus, &c. Aug. 21. T. 8. p. 289.

confidence to invoke his God, his Redeemer, Friend and Protector, begging that he exert his omnipotence (which is no where ſo wonderfully manifeſted as in the pardon of ſinners) and that he diſplay his eternal and boundleſs mercy in bringing him to true repentance and ſalvation, and that he ordain all things with regard to him according to his holy will, and to the greater glory of his adorable name.

On the same Day.

St. Romanus, Archbiſhop of Rouen, C. He was born of an illuſtrious and virtuous French family, brought up in the practice of piety, and placed young in the court of Clotaire II. the third French king who was maſter of the whole monarchy. He was referendary or chancellor to that prince, when in 626, upon the death of Hidulphus, he was choſen archbiſhop of Rouen, and compelled to receive epiſcopal conſecration. The remains of idolatry in that dioceſs excited his zeal; he converted the unbelievers, and deſtroyed a famous temple of Venus at Rouen, and three others in the dioceſs dedicated to Mercury, Jupiter and Apollo. Amongſt many miracles which he wrought, it is related that the Seine having overflowed a conſiderable part of the city, the ſaint who happened then to be at the court of Dagobert for certain affairs of his church, upon hearing this melancholy news, made haſte to comfort and ſuccour his afflicted flock; and kneeling down to pray on the ſide of the water with a crucifix in his hand, the water retired gently within the banks of the river. *(a)* If the

(*a*) The name of St. Romanus is famous in France, on account of an extraordinary privilege which the metropolitical chapter of Rouen enjoys of releaſing in his honour a priſoner under ſentence of death for murder every year on the feaſt of the Aſcenſion of our Lord. The chapter ſends notice to the parliament of Rouen two months before to ſtop the execution of criminals till that time: and on that day chooſe the priſoner, who being firſt condemned to death by the parliament, then is ſet at liberty, aſſiſts in carrying the ſhrine of St. Romanus in the great proceſſion, hears two exhortations, then is told that in honour of St. Romanus he is pardoned. After the proceſſion an high maſs is ſung in the metropolitical church, by an ancient privilege, though it be five or ſix o'clock in the evening. The common

miracles of this holy prelate raiſe our admiration, the eminent virtues which he practiſed ought ſtill more to fix our attention. He macerated his body with continual auſterities, and after the fatigues of his miniſtry paſſed almoſt whole nights in prayer. By his indefatigable zeal he baniſhed vice and ſuperſtition, and watched over the ſouls of all his flock as over his own. He had diſcharged all the duties of an apoſtolic paſtor thirteen years, when God made known to him that the time was come in which he was to be called to receive his recompence. Romanus, whoſe whole life had been an earneſt preparation for that hour, received the ſummons with joy; and redoubling the fervour of his penance, prayers and other good works, diſpoſed himſelf for that happy moment, in which he entered the joy of his Lord on the 23d of October 639. St. Owen was his ſucceſſor. Romanus was interred in the church of St. Godard one of his predeceſſors: but in the eleventh age his body was removed into our Lady's, which is the cathedral. The firſt ſhrine having been impoveriſhed, the archbiſhop Rotrou, in 1179, cauſed a very rich one to be made, which is known by the name of *La fierte-ſaint-Romain.* See Le Cointe Ann. Franc. an. 626. 635. 638. and the life of St. Romanus written in Leonine verſes by a clergyman or monk of Rouen before the reign of Charle-

common people pretend this privilege took its riſe from St. Romanus killing a great ſerpent with the aſſiſtance of a murderer whom he took out of the dungeon. But no traces of this ſtory are found in any life of this ſaint, or in any writings before the latter end of the fourteenth century. The figure of a ſerpent called Gargouille, ſeems here, as in ſome other towns, originally to have been meant to repreſent ſymbolically the devil overcome by Chriſt. The deliverance of the condemned criminal was probably intended for a ſymbol of the redemption of mankind through Chriſt. The dukes of Normandy granted and maintained this privilege; and it has been confirmed by ſeveral French kings. It is called *Privilege de la Fierte* ou *chaſſe de St. Romain.* Under the French kings of the firſt race, ſeveral holy biſhops were ſometimes allowed by the kings and governors to ſet open priſons. It is not improbable that from ſome ſuch action of St. Romanus this privilege aroſe. Some moderns think it was eſtabliſhed in memory of his having miraculouſly ſtopped the overflowing of the river: the origin of this privilege has been the ſubject of many diſſertations. See Dupleſſis, Deſcr. de la Haute Norm. T. 2.

magne, brought to light by the Mauriſt monks Martenne and Durand, in 1717. (Theſaur. Nov. Anecdot. p. 1651.) This poem was compiled from a life of this ſaint which was more ancient. (Rivet, Hiſt. Lit. T. 4. p. 73. & Contin. T. 8. p. 376.) St. Romanus's life was again compoſed by Gerard, dean of St. Medard's at Soiſſons in the tenth age; alſo by Fulbert, the learned archdeacon of Rouen, in 1091 (not by the ſecond Fulbert who flouriſhed in 1130). This laſt piece was publiſhed by Rigaltius with diſſertations and notes.

St. JOHN CAPISTRAN or of Capiſtran, C. John, the father of this ſaint, was a gentleman of Anjou, who going to ſerve in the army in the kingdom of Naples, ſettled at Aquila, and ſoon after at Capiſtran, a neighbouring town where he took a young lady to wife. Our ſaint was born at Capiſtran in 1385, and after learning Latin in his own country ſtudied the civil and canon law at Perugia, in which faculty he commenced doctor with great applauſe. By his fortune and abilities he ſoon made a figure in that city, and one of the principal men of the town gave him his daughter in marriage. In 1413, a grievous diſſenſion fell out between the city of Perugia and Ladiſlas, king of Naples. John uſed his beſt endeavours to bring his fellow-citizens to a peace, and carried on a negotiation for ſome time with ſucceſs, for which he undertook ſome journies. Thoſe who were more violent in this quarrel, taking it into their heads that he betrayed his citizens in favour of his former maſter, a party belonging to one of theſe factions, ſeized his perſon on the road, and confined him in the caſtle of Bruffa, five miles from Perugia. In this priſon he had much to ſuffer, being loaded with chains, and being allowed no other ſubſiſtence than bread and water. Seeing himſelf here abandoned by king Ladiſlas himſelf, and from his own feeling experience meditating on the inconſtancy of human things, and the treachery and falſhood of a vain and ſinful world, he began ſeriouſly to enter into himſelf, and to become a new man. His lady dying in that interval of time, he reſolved to embrace a penitential ſtate in the holy Order of St. Fran-

cis. Impatient of delays he begged to be immediately admitted; but the guardian refuſed to ſend him the habit whilſt he continued a priſoner. He therefore cut his clothes into the ſhape of a religious habit, and his hair ſo as to form a tonſure. Obtaining his liberty ſhortly after, he went to Capiſtran, and ſelling his eſtate, with part of the price he paid his ranſom, and the remaining part he diſtributed among the poor. Then returning to Perugia he took the habit in the convent of the Franciſcans De Monte at Perugia in 1415, being thirty years old. The guardian who underſtood how full he had been of a worldly ſpirit, the more effectually to try his vocation, and to extinguiſh in him ſecular pride and ſelf-love, ordered him to ride on an aſs in a ridiculous dreſs through all the ſtreets of Perugia, with a paper cap on his head, on which many grievous ſins were written in capital letters. This muſt appear a ſevere trial to a man of birth and reputation: but ſuch was the fervour of the ſaint in his penitential courſe, that it ſeemed to coſt him nothing. He was moreover twice expelled the convent without any reaſon, and admitted again on very hard conditions.

The perfect ſpirit with which he underwent all humiliations and auſterities that were impoſed upon him, gave him in a ſhort time ſo complete a victory over himſelf, that he never afterward found any difficulty in the ſevereſt trials. Such was his ardour in the practice of penance, that to thoſe enjoined by his rule or by obedience he added the moſt auſtere voluntary mortifications. To prepare himſelf for the firſt communion, which he made after his general confeſſion upon taking the habit, he ſpent three days in prayer and tears without taking any nouriſhment. From the time that he made his religious profeſſion he eat only once a day, except in long fatiguing journies, when he took an exceeding ſmall collation at night. For thirty-ſix years he never taſted fleſh, except a very little out of obedience when he was ſick. Pope Eugenius IV. having commanded him in his old age to eat a little fleſh meat, he obeyed, but took ſo very ſmall a quantity that his Holineſs left him at liberty to uſe his own diſcretion. He ſlept on the boards,

and took only three or ſometimes four hours a night for his reſt, employing the remaining part in prayer and contemplation: which exerciſes he for many years ſeemed never to interrupt but by preaching to the people or ſhort neceſſary repoſe. It would be too long to relate the admirable inſtances which are recorded of his perfect mortification, obedience and humility, and the moſt profound ſentiment of contempt of himſelf which made him delight in the meaneſt employs. His ſpirit of compunction and gift of tears aſtoniſhed and ſtrongly affected thoſe that converſed with him. He ſaid maſs every day with the moſt edifying devotion. By his zeal and ardent deſire of the glory of God and the ſalvation of ſouls he ſeemed in his actions and preaching another St. Paul. Wherever he came, by his powerful words, or rather by that wonderful ſpirit of zeal and devotion with which he ſpoke, he beat down the pride and obſtinacy of hardened ſinners, filled their ſouls with holy fear, and ſoftened their hearts into compunction. At the end of a ſermon which he made at Aquila againſt the vanity, dangers and frequent ſins of the world with regard to dreſs, and amuſements, the ladies brought together a great quantity of fine handkerchiefs, aprons, artificial heads of hair, (*a*) perfumes, cards, dice, and other ſuch things, and made of them a great bonfire. The ſame was done at Nuremberg, Leipſic, Frankfort, Magdeburg and ſeveral other places. He had a ſingular talent at reconciling the moſt inveterate enemies, and inducing them from their hearts to forgive one another. He made peace between Alphonſus of Arragon and the city of Aquila; alſo between the families of Oroneſi and Lanzieni, and between many cities which were at variance, and he appeaſed the moſt violent ſeditions.

St. Bernardin of Sienna eſtabliſhed a reformation of the Franciſcan Order, and was appointed by the general, William of Caſſal, in 1437, and confirmed by pope Eugenius IV. in 1438, the firſt vicar-general of the Obſervantin or Reformed Franciſcans in Italy, in which office he continued ſix years from his nomination by his gene-

(*a*) Artificial heads of hair were uſed by ſome before perukes became the faſhion.

ral in 1437, and five from his confirmation by the pope. St. John was twice chosen to the same office, each time for the space of three years, and exceedingly promoted this reformation. By one sermon which he preached on death and the last judgment in Bohemia, one hundred and twenty young men were so moved, as with great fervour to devote themselves to God in different religious Orders, of which sixty embraced his penitential institute. He inherited St. Bernardin's singular devotion to the holy name of Jesus, and to the glorious Mother of God. The marquisate of Ancona, Apulia, Calabria and Naples were the first theatres of his zeal: he afterward preached frequently in Lombardy and the Venetian territories: then in Bavaria, Austria, Carinthia, Moravia, Bohemia, Poland and Hungary.

St. John was often employed in important commissions by the popes Martin V. Eugenius IV. Nicholas V. and Calixtus III. The council of Basil which had been called by Martin V. assembled in July 1431, under Eugenius IV. and was in the first sessions approved by him, till this pope, alleging that the place was at too great a distance to suit the convenience of the Greek emperor and the Oriental prelates, removed it to Ferrara, in 1437. (*b*) Those prelates who obstinately opposed this

(*b*) The council of Basil was continued eighteen years, first at Basil, afterward at Lausanne. Its proceedings, in 1433, concerning the Hussites, and some points of ecclesiastical discipline were approved and confirmed by pope Eugenius IV. and this council is allowed to have been legal and general in the beginning, says Bellarmin; most theologians and canonists say, to the tenth session held in 1433; during this session the pope by a message ordered it to be removed; and from this time the synod refused to admit his legates. By a few French theologians (whose number is very inconsiderable among those of that nation) it has been esteemed legal beyond this term to the twenty-sixth session, in 1437; when it was solemnly and finally dissolved by a bull of Eugenius, and the general council at the same time opened at Ferrara, to which Turrecremata, and a considerable part of those prelates that were assembled at Basil, then removed. Some, however, staid behind, and continued their sessions, but from this time schismatically during the forty-five last sessions. In the thirty-sixth (schismatical) session, anno 1439, it was decreed, that the opinion which affirms the Blessed Virgin to have been conceived without original sin, is conformable to the catholic faith, and to be held by

removal proceeded at length to an open ſchiſm. The pope employed St. John in ſeveral important commiſſions to ſtem this evil, and many great perſonages, particularly Philip, duke of Burgundy, to whom his holineſs ſent the ſaint for that purpoſe, were withdrawn by his exhortations from the ſchiſm. The ſaint was ſent

all catholics. The French Pragmatic Sanction of Charles VII. relating chiefly to the collation of benefices, in 1438, was approved by this council. In the thirty-ninth ſeſſion, in 1439, Amedeus VII. formerly duke of Savoy, was choſen antipope, under the name of Felix V. This prince had governed his ſtate with great prudence and virtue, and in 1416 firſt erected the county of Savoy into a dutchy. In 1434, he reſigned his dominions to his two ſons, and turning hermit, retired to Ripailles, a moſt pleaſant priory and ſolitude near the lake of Geneva: whence the proverb *Faire Ripaille*, for taking a pleaſant country vacation. In 1439, he was prevailed upon by the ſchiſmatical prelates at Baſil, to receive from them a pretended pontificate: which he afterward voluntarily reſigned, in 1449, and being created cardinal by Nicholas V. died piouſly at Geneva. The preſence of the chief patriarchs, as principal prelates (at leaſt by their deputies) and of biſhops from the different kingdoms of the catholic church, who repreſent the body of the firſt paſtors of the whole church, are conditions neceſſary to conſtitute a general council; which were wanting at Baſil after the tenth ſeſſion: theſe were even then holding a general council at Florence. The confirmation of the pope is alſo required by moſt canoniſts and theologians to a general council. If doubts ariſe, whether a council be general, we are to conſider whether it be looked upon by the church as ſuch, and as the repreſentative of the whole: or whether the whole church receives *ex poſt facto*, as they ſay, and acquieſces in, its deciſions. Thus the frivolous objection that the conditions of certain councils are ambiguous, falls to the ground, and we cannot in practice be at a loſs where to fix this authority, though this may ſometimes be obſcure till circumſtances are cleared up.

The true general council of Florence met firſt at Ferrara, in 1437; and thither John Palæologus, the Greek emperor, with his prelates repaired. After ſixteen ſeſſions, a contagious diſtemper breaking out at Ferrara, the council was removed by Eugenius IV. to Florence, in 1439, and the ſame year in the twenty-fifth ſeſſion (which was the tenth that was held at Florence) on the ſixth of July, the Greeks having renounced their ſchiſm and errors, (except Mark of Epheſus) the decree of union was ſigned. After the departure of the Greeks the Armenians abjured their hereſy, and ſubſcribed a decree of union propoſed by Eugenius IV. This council laſted three years after this, and was at length concluded at Rome, in the Lateran palace, in 1442. See Nat. Alex. Hiſt. Sæc. 15. Diſſ. 8, 9; Macquer; Le Fevre in Cont. Fleury, T. 22. l. 3. Graveſon; Leo Allatius, de Conſenſu Eccl. Occid. & Orient. Berthier, Hiſt. l'Egl. Gallic. T. 16. &c.

Nuncio by the ſame pope to the duke of Milan, to Charles VII. king of France, and into Sicily, and his endeavours met every where with the deſired ſucceſs. He was one of the theologians employed by his holineſs at the council of Florence in promoting the union of the Greeks. Certain vagabond friars called Frerots and Beroches, the remains of the Fratricelli, whoſe hereſy was condemned by Boniface VIII. and John XXII. in the beginning of the fourteenth century, filled the marquiſate of Ancona with diſturbances, till St. John having received a commiſſion from Eugenius to preach againſt them, entirely cleared Italy of that peſtilential ſeditious ſect. Many parts of Germany being at that time full of diſorders and confuſion, the emperor Frederic III. Æneas Sylvius, legate and biſhop of Sienna, (afterward pope Pius II.) and Albert, duke of Auſtria, the emperor's brother, ſolicited pope Nicholas that St. John might be ſent into thoſe countries, that the force of his example, zeal and eloquence might give a check to the overflowings of vice and hereſy. St. John therefore was inveſted with the authority of apoſtolic legate, and attended with one colleague, travelled by Venice and Friuli into Carinthia, Carniola, Tirol, Bavaria and Auſtria, preaching every where with incredible fruit. His ſermons he delivered in Latin, and they were afterward explained by an interpreter to thoſe who did not underſtand that language. The like bleſſings attended his labours in Moravia, Bohemia, Poland and Hungary. (c) He converted in Moravia four thouſand Huſſites.

(c) Bohemia was at that time overrun with the Huſſites, and from the year 1415 had been a ſcene of blood and tumults. To revenge the death of John Huſs, Ziſca (whoſe true name was John of Troczнou) a veteran general, aſſembled an army of his followers, and plundered the whole country with unheard of barbarity. After the death of king Wenceſlas, in 1417, he oppoſed the election of Sigiſmund, who was emperor of Germany, defeated his armies eight times, built the ſtrong fortreſs which he called Thabor, amidſt waters and mountains, and died in 1424. Sigiſmund had made peace with him before his death, and at the council of Baſil promiſed the archbiſhopric of Prague to John Rockyſana, a clergyman, who had been deputed by the Huſſites to the council of Baſil, but who abjured that hereſy, upon condition that the laity in Bohemia might be allowed to

Rockyſana, the head of that party in Bohemia, invited him to a conference; but king Pogebrac fearing the conſequences of ſuch a diſputation, would not allow him the liberty. St. John was mortified at this diſappointment, and wrote a book againſt Rockyſana. (*d*) It would be too long to follow the ſaint in his progreſſes through the provinces abovementioned; alſo, through Brandenburg, Poland and Hungary, or to mention the honours with which he was received by the electors and other princes, eſpecially the dukes of Bavaria and Saxony, the marquis of Brandenburg, and the emperor himſelf, who often aſſiſted at his ſermons.

Mahomet II. having taken Conſtantinople by aſſault, on the twenty-ſixth of May, 1453, pope Nicholas V. ſent a commiſſion to St. John to exhort the Chriſtian princes to take up arms to check the progreſs of the common enemy: which the ſaint executed with great ſucceſs in ſeveral aſſemblies of princes of the empire. Nicholas V. dying in 1455, and Calixtus III. ſucceeding in the pontificate, St. John returned to Rome to receive the orders of the new pope. His holineſs appeared more earneſt than his predeceſſor had been to engage the Chriſtians to undertake a general expedition againſt the infidels, who were carrying their victorious arms in-

to communicate in both kinds. The deputies of the council of Baſil, and the catholic aſſembly at Iglaw, in the dioceſs of Olmutz, in 1436, acquieſced; but required this condition, that in caſe of ſuch a conceſſion, the prieſt ſhould declare before giving the communion in both kinds, that it is an error to believe that Chriſt's body or blood is alone under either kind. This Rockyſana boggled at: nor would the pope ever grant him his bulls. His partiſans, however, ſtyled him archbiſhop, and he appeared at their head till his death, which happened a little before that of George Pogebrac, in 1471, who had been king of Bohemia from the year 1458; though ſecretly a Huſſite, he demoliſhed the fortreſs of Thabor, that it might not ſerve for a retreat to rebels.

(*d*) The chief works of St. John Capiſtran are, *A treatiſe on the authority of the pope againſt the council of Baſil*; *The mirror of prieſts*; *A Penitential*; *On the laſt judgment*; *On Antichriſt and the ſpiritual warfare*, with ſome tracts on points of the civil and canon law. His books *On the conception of the Bleſſed Virgin Mary*; *On Chriſt's paſſion* (on which ſee Benedict XIV. de Canoniz. Sanct.) ſeveral againſt Rockyſana, and the Huſſites, &c. have never been printed.

to the heart of Europe, (*e*) and he ſent preachers to different parts to excite the princes to this war. St. John returned with ample powers to preach up the cruſade in Germany and Hungary. Mahomet, after the taking of Conſtantinople, counted the weſtern empire as already his own, and looked upon himſelf as maſter of all Chriſtendom. Not doubting but he ſhould ſoon plant the Ottoman creſcent in the cities of Vienna and Rome, he marched his numerous victorious army into Hungary, and ſat down before Belgrade,

(*e*) The victories of Tamerlane over Bajazet, in 1399, had not ſo weakened the Turks, but they raiſed their heads again in the reign of Mahomet I. who wreſted from the Venetians ſeveral places of which they were then poſſeſſed on the coaſts of Aſia Minor, and in Europe; for their dominions at that time extended from the Capo d'Iſtria to the walls of Conſtantinople. In 1420, this conqueror took from them Salonica, the capital of Macedon; which the Greek emperor had given them, becauſe he was not in a condition himſelf to defend it. Mahomet's two immediate ſucceſſors Amurath II. and Mahomet II. were the greateſt conquerors that nation ever produced. The former, nevertheleſs, met with great checks from Hunniades and Scanderbeg. Hunniades defeated two armies, which he ſent to invade Hungary in 1442, and obtained for king Ladiſlas IV. a good peace. But that prince thinking the opportunity of the cruſade favourable, broke his treaty by the advice of the legate cardinal Julian, on this falſe pretence, that the infidels never obſerved treaties with Chriſtians, when it ſeemed their intereſt to break them; as if the injuſtice of others could excuſe in them the ſame crimes. In puniſhment, whilſt Hunniades routed the left wing of the Turks, the king, by his own raſhneſs, loſt the victory with his life, in the plains of Varne, in Bulgary, in 1444. Ladiſlas V. the ſon of Albert of Auſtria, a child only five years old, being choſen king, Hunniades was appointed governor of the kingdom, which he protected by his valour. At the ſame time reigned in Epirus, the famous George Caſtriot, called by the Turks, Scanderbeg, that is, Lord Alexander; who paſſed his youth among them an hoſtage from his father in the court of Amurath II. His wonderful exploits and his victories over the numerous armies of Amurath and Mahomet II. are as well known as the name of king Arthur. See his life wrote by Marinus Barlet, a cotemporary prieſt of Epirus; and that compiled in French by F. Poncet, Jeſuit, in 1709. Scanderbeg, on his death-bed, in the ſixty-third year of his age, with his children, recommended his dominions to the care and protection of the Venetians; but they ſoon after fell into the hands of the Turks. Matthias Corvinus, a ſon of the brave Hunniades, was choſen king of Hungary in 1458, and ſo long as he lived, defended that kingdom from the inſults of the infidels.

on the 3d of June, in 1456. King Ladiſlas V. fled to Vienna; but John Corvin, commonly called Hunniades, (1) the brave Vayvode of Tranſylvania, and governor of Hungary, who had ſo often beat the Turks under Amurath, in Hungary, Tranſylvania and Thrace, aſſembled his forces with all poſſible expedition, and ſent to intreat St. John Capiſtran to haſten the march of forty thouſand cruſards, whom he had raiſed to his aſſiſtance. The Turks covered the Danube with a fleet of two hundred ſhips of a particular conſtruction for the navigation of that river, and had embarked on them an army of reſolute veteran troops. Hunniades, with a fleet of a hundred and ſixty Saics, or ſmall veſſels, which were much lighter and much better commanded than thoſe of the infidels, entirely diſcomfited them after a moſt obſtinate and bloody engagement, and entered the town, which ſtands upon the confluence of the Danube and the Save. St. John Capiſtran attended him, animating the ſoldiers in the midſt of all dangers, holding in his hands the croſs that he had received from the pope. The Turks made ſeveral furious aſſaults upon the town, notwithſtanding the ſlaughter of their braveſt men was ſo great, that they marched upon heaps of their own dead to the very walls. Thus at length they got into the town, and the Chriſtians gave way before them. All things were deſpaired of, when St. John appearing in the foremoſt rank, with his croſs in his hand, encouraged the ſoldiers to conquer or die martyrs, often crying, with a loud voice: "Victory, Jeſus, victory." The Chriſtians thus animated, cut the infidels in pieces, threw them down from the ramparts, and drove them out of the town. In the ſallies which the Chriſtians made, they ſlew the Turks like ſheep, and on every ſide repulſed their moſt determined and experienced troops. Mahomet, fluſhed with conqueſts and confidence of victory, became furious, and omitted nothing after every check to reanimate his troops; till at length having loſt his beſt officers and ſoldiers, and his own deareſt friends, with ſixty thouſand ſoldiers, being himſelf wounded ſlightly in the thigh,

(1) Or Hugniades, pronounced Hunniades.

and ſeeing the ſhattered remains of his great and haughty army, which he thought invincible, ſo diſpirited, that he was no longer able either by promiſes or ſeverity to make them face the Chriſtians, ſhamefully raiſed the ſiege on the 6th of Auguſt: and leaving behind him all his heavy artillery and baggage, and the greateſt part of his booty, retreated with precipitation. The next year he turned his arms firſt againſt Trebizonde, and afterward againſt the Perſians: though ſome time after he again fell upon the Weſt, when the brave Hunniades was no more. The glory of this victory is aſcribed by hiſtorians not leſs to the zeal, courage and activity of St. John Capiſtran than to the conduct of Hunniades. This great prince, who poſſeſſed the virtues of a Chriſtian and all the qualifications of an accompliſhed general, was admirable for his foreſight and precautions againſt all events, for his conſummate knowledge of all the branches of the complicated art of war, for his undaunted courage in dangers, his alacrity, ardour and cool preſence of mind in action, and his ſkill in ſeizing the happy moments in battle upon which the greateſt victories depend: which ſkill is ſo much the reſult of genius, improved by experience and deep reflection, that it may be called a kind of inſtinct, no leſs than the ſkill of able practitioners in phyſic in diſcerning the fatal, critical moments for applying powerful remedies in dangerous diſeaſes, for ſtrengthening nature in her efforts, or in checking, diſſolving, correcting or expelling morbid humours, &c.

It is not, however, detracting in the leaſt from the glory of this chriſtian hero, to give equal praiſe to the zeal, activity, addreſs and courage of a religious man, in whoſe authority, prudence and ſanctity the ſoldiers placed an entire confidence. After all it was the finger of the Almighty which overthrew phalanxes that ſeemed invincible. God employs ſecond cauſes, but in them his mercy and power are not leſs to be adored. The divine aſſiſtance in this happy deliverance was, doubtleſs, obtained by the prayers of the ſervants of God, eſpecially of St. John Capiſtran, whoſe name was then famous for many miracles which had been wrought by him. The brave Hunniades was taken ill of a fever, which he contracted by the fatigues of this campaign,

and died at Zemplin, on the 10th of September the ſame year. When he lay dying, he would abſolutely riſe, and go to church to receive the Viaticum, ſaying, he could not bear the thoughts that the King of kings ſhould come to him. St. John Capiſtran never quitted him during his laſt ſickneſs, and pronounced his funeral ſermon. At the news of his death pope Calixtus III. wept bitterly, and all Chriſtendom was in tears: Mahomet himſelf grieved, ſaying in his boaſt, there was no longer any prince left in the world, whom it would be either an honour or pleaſure to vanquiſh. St. John did not long ſurvive him, being ſeized with a fever, incurable dyſentery and bloody flux, with the gravel. Whilſt he lay ſick in his convent at Willech, or Vilak, near Sirmich, in the dioceſs of *Five-Churches*, he was honoured with the viſits of king Ladiſlas, the queen, and many princes and noblemen. Under his pains he never ceaſed praiſing and glorifying God; frequently confeſſed his ſins, and received the Viaticum and extreme-unction with many tears. He often repeated that God treated him with too great lenity, and would never be laid on a bed, but on the hard floor. In this poſture he calmly expired on the 23d of October, in 1456, being ſeventy-one years old. When Willech fell into the hands of the Turks, his body was removed by the friars to another town, where the Lutherans afterward (having plundered the ſhrine) threw it into the Danube. The relicks were taken out of the river at Illoc, and are preſerved there to this day. Pope Leo X. granted an office in his honour, to be celebrated at Capiſtran, and in the dioceſs of Sulmona. The ſaint was canonized by Alexander VIII. in 1690, and Benedict XIII. publiſhed the bull of his canonization in 1724. See his life compiled at length by F. Chriſtopher of Variſo, a Milaneſe, a diſciple and companion; and again by F. Gabriel of Verona, another diſciple. See alſo the letter of his religious companions, containing a relation of his death to Card. Æneas Sylvius: Bonfinius, Dec. 3. l. 7. Æneas Sylvius, Hiſt. Boem. c. 65. and in Deſcr. Europæ, c. 8. Gonzaga, in Auſtriacâ et Argentinâ Provincia, p. 451. F. Henry Sedulius, in Hiſtoriâ Seraphicâ, ſeu S. Franciſci et aliorum hujus ordinis qui relati ſunt inter ſanctos. fol. Antv.

1611; and F. Wadding's Annals, in 8 vols. Freſnoy miſtakes when he ſays, Wadding's catalogue of writers makes his 8th volume: for there is an 8th volume of his annals printed at Rome, in 1654, after the others, very ſcarce before the new Roman edition.

St. IGNATIUS, Patriarch of Conſtantinople, C. The origin of the Greek ſchiſm, commenced by the uſurper Photius, renders the life of this holy prelate an intereſting part of the hiſtory of the church. His birth was moſt illuſtrious; for his mother Procopia was daughter to the emperor Nicephorus, and his father Michael, ſurnamed Rangabè, was at firſt Curopolates, or maſter of the houſhold to the emperor; and on the death of his father-in-law Nicephorus, who was ſlain by the Bulgarians, was himſelf raiſed to the imperial throne. His piety and mildneſs promiſed the greateſt happineſs both to the church and ſtate; but this was a bleſſing of which the ſins of the people rendered them unworthy. Leo the Armenian, the impious and barbarous general of the army, revolting, the good emperor to avert the calamity of a civil war, reſigned to him the diadem after a reign of only one year and nine months. He had then two ſons living, and two daughters, with whom and his wife he retired into the iſles of the Princeſſes, where they all embraced a monaſtic ſtate. Theophilactus, the elder ſon, took the name of Euſtratus; and the younger, who is the ſaint who is here ſpoken of, changed his former name Nicetas into that of Ignatius: he was at that time fourteen years of age. The father was called in religion Athanaſius, and ſurvived thirty-two years, to 845. The new emperor to ſecure to himſelf the dignity which he had got by injuſtice and treachery, parted all his family, baniſhing them into ſeveral iſlands and keeping them under a ſtrict guard; and the two ſons he made eunuchs, that they might be rendered incapable of raiſing iſſue to their family. During the reigns of this Leo, of Michael Balbus or the Stammerer, and Theophilus, they enjoyed a ſweet tranquillity, which they conſecrated with great fidelity to the exerciſes of devotion and penance; in which by their fervour and love, calm reſignation to all the appointments of hea-

ven, and by the unction of divine grace, they found more ſolid pleaſure than a court could afford; and by curbing the activity of their deſires, and by the regulation of their paſſions enjoyed an interior peace which the whole world could not take from them. Ignatius, indeed, underwent a moſt ſevere trial, being placed in a monaſtery which was governed by a furious Iconoclaſt abbot, from whom he had daily much to ſuffer: but this very circumſtance became to him a ſpur to watchfulneſs, and a continual exerciſe of patience and other chriſtian virtues, by which he learned daily to die more perfectly to himſelf. For it is not the tranquillity of monaſtic ſolitude, nor a diſtance from the buſy ſcenes of the world, but the maſtery over a man's domeſtic paſſions, and the government of his own heart which is the ſource of that peace of mind which invites the Holy Ghoſt into a ſoul, and is the greateſt bleſſing on this ſide heaven. So conſpicuous was the virtue of our ſaint that upon the death of his perſecutor he was unanimouſly choſen abbot. The prudence and meekneſs, zeal and charity with which he governed this houſe, and inſtructed and walked before his brethren in the paths of evangelical perfection, gained him univerſal love and veneration; and he founded three new monaſteries in three little iſlands, and one called St. Michael's, on the continent. In 842, the empreſs Theodora, by the death of her huſband Theophilus, became regent for her ſon Michael III. a minor, reſtored holy images, expelled John the Iconoclaſt patriarch of Conſtantinople, and raiſed St. Methodius to that dignity. After his death, in 846, St. Ignatius, who then led a monaſtic life in the iſlands of Hiatres and Terebinthus which he had peopled with monks, was dragged out of his ſecure harbour into the ſtormy ocean of the world, and made patriarch.

His ſpirit of mortification, his humility, charity, intrepidity, zeal and other virtues ſhone forth in this public ſtation with bright luſtre: but the generous liberty which he uſed in oppoſing vice, and reprimanding public offenders, drew on him ſevere perſecutions, the ordinary portion of the elect. Bardas Cæſar, brother to the empreſs, had a great ſhare in the government, for

which his great abilities would have qualified him if the corruption of his heart had not rendered him unfit to be a member of civil ſociety, much more to be entruſted with the care of the republic, and the protection of the church and people. For eloquence, he was ſuperior to moſt of his cotemporaries; he was well verſed in all profane literature, and a great lover and promoter of learning; but withal falſe, crafty, cruel, and ſo ſcandalouſly debauched in his morals, that he put away his lawful wife, and inceſtuouſly took his own daughter-in-law to his bed, with whom he was fallen deſperately in love. The patriarch could not bear ſuch enormous ſcandals, and tenderly exhorted this hardened ſinner to have pity on his own ſoul. But the miſerable man was ſo far from giving ear to his charitable admonitions, as impudently to preſent himſelf to receive the holy communion in the great church on the feaſt of the Epiphany. The patriarch refuſed to admit him to the holy table, and declared him excommunicated. Bardas, ſtung with reſentment, threatened to ſtab him: but the prelate remained firm, and ſet before his eyes the divine judgments. Bardas took an opportunity to ſeek revenge. The young emperor being of a depraved heart, ſuffered himſelf to be carried headlong down the precipice of vice; ſo that it was not hard for the wicked uncle, by flattering his paſſions, to gain an aſcendant over him. Bardas, who for ſome time had made it his whole ſtudy to ruin the paſtor of his ſoul, ſet himſelf firſt to remove his mother, who was the protectreſs of St. Ignatius, and moreover ſtood in his way, and often checked his ambitious and wicked deſigns. He therefore perſuaded his nephew Michael, that it being time for him now to reign by himſelf, he ought to ſend away his mother and his ſiſters into ſome monaſtery. The unnatural and ungrateful ſon reliſhed this advice, that he might be more at liberty to follow his vicious inclinations, ſent for the patriarch, and ordered him to cut off the hair of his mother and three ſiſters as a mark of their engaging in a monaſtic life. His refuſal to commit ſuch an unjuſt and irreligious act of violence was repreſented by Bardas in the moſt odious colours, and

the holy patriarch was charged with fomenting rebellions. Michael in the mean time cauſed his mother and ſiſters to be ſhaved, and ſhut up in a monaſtery: and on the 23d of November, by his order, St. Ignatius, when he had been patriarch eleven years, was driven from his ſee by Bardas, and baniſhed to the iſle of Terebinthus, where one of his monaſteries ſtood. All means were uſed to extort from him a reſignation of his dignity; but he refuſed by ſuch an act to deliver up his flock to wolves; nor could his conſtancy be moved by artifices, perſuaſions, buffets, chains or dungeons. At laſt, however, Bardas declared Photius, the eunuch, patriarch, without ſo much as the formality of an election. This extraordinary man was of high birth, nephew to the patriarch Taraſius, and nearly related to the emperor and to Bardas Cæſar. He was a prodigy of genius and learning, being well ſkilled in all the profane arts, and not altogether unacquainted with eccleſiaſtical matters, in which alſo, by application after his promotion, he acquired great knowledge. So paſſionately fond was he of books, that he often ſpent whole nights at his ſtudies. But he was a meer layman, and had two conſiderable employments at court, being Protoſpatharius and Protoſecretis, that is, maſter of the horſe and chief ſecretary to the emperor. His great qualifications were debaſed by a conſummate depravity of ſoul; for he was the moſt cunning and deceitful of men; and always ready to ſacrifice every thing to an unbounded ambition. He was alſo a ſchiſmatic, and adhered to Gregory Abeſtas, biſhop of Syracuſe, in Sicily, who had raiſed a faction againſt St. Ignatius, from the time of his promotion to the patriarchate. The ſaint had endeavoured to reclaim this prelate, ſparing neither words nor good turns, but in vain; ſo that at length in a council, in 854, he condemned and depoſed him for his crimes. Photius continued to protect him, and being nominated patriarch by Bardas, was ordained biſhop in ſix days: on the firſt he was made a monk, on the ſecond reader, on the third ſubdeacon, on the fourth deacon; on the fifth prieſt, and on the ſixth, which was Chriſtmas-day, patriarch. This was done in the year 858.

The election of Photius having been made by Bardas alone, notoriouſly againſt the canons, no biſhop could be prevailed upon to ordain him till he had gained ſome of them by promiſing to renounce the ſchiſm, which he had abetted, to embrace the communion of Ignatius, to acknowledge him as lawful patriarch, to honour him as his father, and to do nothing without his conſent. Yet in leſs than two months after his ordination, in contempt of his oaths, he perſecuted moſt outrageouſly all the clergy that adhered to Ignatius, and cauſed ſeveral to be ſcourged or otherwiſe tormented. In order to deſtroy Ignatius, he perſuaded Bardas, and through his means the emperor, to commence an information againſt him as having ſecretly conſpired againſt the ſtate. Commiſſioners were ſent to the iſle of Terebinthus, and the ſaint's ſervants put to the queſtion to compel them to accuſe their maſter: but nothing could be extorted from them. However, the ſaint was conveyed to the iſland Hieria, where a goat-houſe was his priſon: thence he was removed to Prometa, a ſuburb, near Conſtantinople, where two of his teeth were knocked out by a blow given him by a captain of the guards, and he was confined in a narrow dungeon with his feet put in the ſtocks, and faſtened to two iron bars. Several biſhops of the province of Conſtantinople aſſembled in the church of Peace in that city, and excommunicated Photius. On the other ſide, Photius, ſupported by Bardas, in a council pronounced a ſentence of depoſition and excommunication againſt Ignatius, who, in Auguſt 859, with many of his adherents, was put on board a veſſel, loaded with chains, and ſent to Mitylene, in the iſle of Leſbos. Photius ſent meſſengers with a letter to pope Nicholas I. in which he ſignified, that Ignatius had reſigned his ſee by reaſon of his age and crazineſs, and had withdrawn into a monaſtery, where he lived in great eſteem with the princes and people: that himſelf had been choſen by the metropolitans, and compelled by the emperor to take upon him that dreadful burden, which he hypocritically lamented; but begged the pope to ſend two legates to ratify theſe proceedings, and condemn the Iconoclaſts. (1) The emperor alſo ſent an embaſſy,

(1) Ap. Baron. ad an. 859.

conſiſting of a patrician and four biſhops, on the ſame errand, with rich preſents to the church of St. Peter. The pope received no meſſengers from Ignatius, whoſe enemies did not ſuffer him to ſend any. He therefore anſwered theſe letters very cautiouſly, and ſent two legates to Conſtantinople, Rodoald, biſhop of Porto, and Zachary, biſhop of Anagnia, with orders to decide in council the queſtions concerning holy images, according to the definitions of the ſeventh general council. But as to the affair of Ignatius and Photius, the legates had orders only to take informations, and to ſend them to the pope. In his anſwer to the emperor, he complains that Ignatius had been depoſed without conſulting the holy ſee, and that a layman had been choſen againſt the canons. In that to Photius he expreſſes his joy to find his confeſſion of faith orthodox: but takes notice of the irregularities committed in his election. In the mean time Ignatius was brought back from Mitylene to the iſle of Terebinthus, about the time that his monaſteries with the neighbouring iſles were all plundered, and twenty-three of his domeſtics maſſacred by a fleet of a Scythian nation, called Roſſi, or Ruſſians. The pope's two legates being arrived at Conſtantinople, Photius and the emperor found means to gain them after they had long reſiſted.

A ſynod therefore was held at Conſtantinople in 861, in which the legates prevaricating and exceeding their power and commiſſion, St. Ignatius was unjuſtly depoſed, with much harſh and tyrannical uſage, ſeventy-two falſe witneſſes having been heard againſt him, who alleged that his election had not been canonical. (2) After this, Photius cauſed the ſaint to be ſhut up in the ſepulchre of Conſtantine Copronymus which was in the ſame church where the council had been held: here the priſoner was moſt cruelly beaten and tormented, kept for a fortnight always ſtanding, and a whole week without meat or ſleep. In the weak condition to which he was reduced, Theodorus, one of the three ruffians that tormented him in order to compel him to ſign his own condemnation, and the reſignation of his ſee, took his

(2) Conc. T. 8. p. 1266. 1512.

hand by force, and made him ſign a croſs upon a paper which he held. This he carried to Photius, who cauſed an act of his renunciation to be written over it. This paper Photius delivered to the emperor, who thereupon ſent an order that Ignatius ſhould be releaſed, and ſuffered to retire to the palace of Poſa, his mother's houſe, where he enjoyed a little reſpite, and had an opportunity of drawing up a petition to the pope. It was ſigned by ten metropolitans, fifteen biſhops, and an infinite number of prieſts and monks. Theognoſtus, a monk, archimandrite of Rome, and abbot at Conſtantinople, was the bearer, and informed the pope of all that had paſſed.

Photius not thinking himſelf yet ſecure, adviſed the emperor to cauſe Ignatius to read his condemnation in the Ambo or pulpit of the church of the apoſtles; then to have his eyes pulled out, and his hand cut off. On Whit-Sunday Ignatius ſaw his houſe on a ſudden encompaſſed with ſoldiers; and made his eſcape only by putting on the poor ſecular clothes of a ſlave, and carrying a great pole upon his ſhoulders, to which two baſkets were hung. In this diſguiſe he went out in the night-time, being taken by the guards for a porter. He walked weeping, and lived a long time ſometimes in one iſland, ſometimes in another; often changing his habitation, and concealing himſelf in caves, mountains and deſert places, where he ſubſiſted on alms, being reduced to beg, though he was patriarch, and the ſon of an emperor. Photius and the emperor had cauſed ſtrict ſearch to be every where made for him, and the Drongarius or admiral of the fleet was ſent with ſix light veſſels in queſt of him. All the iſlands in the Archipelago, and all the coaſts were narrowly ſearched; Ignatius was often met by the ſoldiers, but was ſo diſguiſed as never to be known. The Drongarius had orders to kill him upon the ſpot wherever he ſhould be found. A terrible earthquake which ſhook Conſtantinople for forty days together, terrified the citizens, who cried out that it was a juſt puniſhment for the perſecution Ignatius ſuffered. The emperor and Bardas were both alarmed, and both ſwore publicly, and cauſed it to be proclaimed that no

harm ſhould be done to Ignatius, and that he might with ſafety return to his own monaſtery: which he did. The pope after the return of his legates, and after he had received the acts of the pretended council and the informations that were ſent him, expreſſed great affliction for the prevarication of his legates, and diſowned what they had done, declaring he gave them no commiſſion for the depoſition of Ignatius, or for the promotion of Photius. (3) In his anſwers to the emperor and Photius he ſtrongly ſhews that Ignatius was the only rightful patriarch, and that Photius's election was every way irregular, nor does he addreſs him otherwiſe than as a layman. In that to the emperor he ſays, (4) "We have in our hands your letters, as well to Leo our predeceſſor as to us, whereby you gave teſtimony to the virtue of Ignatius, and the regularity of his ordination: and now you allege his having uſurped the ſee by the ſecular power, &c." At the ſame time the pope ſent a third letter, directed to all the faithful in the Eaſt, wherein he condemned the prevarication of his legates who had acted againſt his orders; and directing his words to the three patriarchs of Alexandria, Antioch, and Jeruſalem, to the metropolitans and biſhops, he ſays: "We enjoin and order you, by the apoſtolical authority, to have the ſame ſentiments with us in regard to Ignatius and Photius; and to publiſh this letter in your dioceſſes, that it may be known to all men." (5) Photius, than whom there never was a more daring impoſtor, ſuppreſſed the letter he had received, and forged another in the name of the pope, as if of a later date than the reſt, in which he intimates the pope to be in his intereſt, and to charge Ignatius with having impoſed upon him. Euſtratus who pretended to have brought this letter from Rome, was convicted of the cheat, and condemned by Bardas himſelf to be ſeverely ſcourged, notwithſtanding the preſſing ſolicitations of Photius, who for his recompence procured him an honourable and lucrative employment. It was afterward affirmed that Photius had contrived this whole cheat. All this while he connived at the impiety of the emperor, who ridiculed the ſa-

(3) Nic. 1. ep. 10. & 13. (4) Ib. ep. 5. (5) Ib. ep. 4.

cred ceremonies of religion, and mimicked them with the companions of his parties of debauchery. Photius aſſiduouſly made his court to the emperor, and eat at his table with theſe ſacrilegious jeſters. One of theſe buffoons called Theophilus, uſed to act the part of the patriarch, and others that of the reſt of the clergy, in a ludicrous manner, which was condemned in the eighth general council. The emperor rallied Photius for his want of religion, ſaying: "Theophilus (the buffoon) is my patriarch, Photius is Cæſar's patriarch, and Ignatius is the patriarch of the Chriſtians." The two wicked princes were ſoon after cut off like Baltaſſar. Bardas was put to death by the emperor for conſpiring againſt his life in 866.

Photius having in vain courted the pope to draw him to his ſide, reſolved at length to be revenged of him, and having exaſperated the impious emperor againſt him, with his concurrence, held a council at Conſtantinople in the ſame year 866, in which he preſumed to pronounce ſentence of depoſition and excommunication againſt pope Nicholas: this was the firſt origin of the Greek ſchiſm. Photius had only twenty-one biſhops who joined him in this council; but forged falſe acts as if it had been œcumenical, adding falſe ſubſcriptions as of deputies from the other three eaſtern patriarchs, and of about a thouſand biſhops. What much exaſperated Photius was, that the Bulgarians having been lately converted to the faith, the legates which pope Nicholas had ſent among them, rejected the chriſm which Photius had conſecrated and ſent thither, and they made a new chriſm to confirm as well the great men as the people of that nation. Photius therefore reſolved to keep no longer any meaſures with the pope; but held this pretended ſynod againſt him; and when it was over, drew up a circular letter which he ſent to the other Oriental patriarchs and chief biſhops, in which he trumped up a general charge againſt the Latin church. *(a)* But he ſoon

(a) PHOTIUS at firſt commended all the doctrine and diſcipline of the Latin church, as is evident from his confeſſion of faith in his firſt ſynodal letter, which he wrote to pope Nicholas ſeven years before

after loſt both his protector and his uſurped dignity. The emperor who had ſlain his uncle Bardas on the 29th of April, in 866, immediately adopted and declared

before this; where he ſaid that each church ought to follow its own cuſtoms, aſſigning for inſtances the cuſtom in the Weſt of faſting on Saturdays, and that among the Greeks of permitting prieſts who were married before their ordination to keep their wives, which they had practiſed ſince their council *in Trullo* or the Quiniſext council, held in 692, or 707; though they never allow ſuch perſons to be made biſhops, or any one to take a wife after he is engaged in prieſt's Orders.

The points which Photius objected to the Latins, when, out of reſentment, and becauſe they would not be gained over to approve his crimes, he reſolved to keep no meaſures with them, are ſuch as make it evident he ſought only to make a breach. In his circular letter in 866, he accuſes the Latins firſt of cutting off the firſt week in Lent, and of faſting on Saturdays, which the Greeks do not, and allowing in it the eating of milk, butter, and cheeſe: ſecondly, of refuſing to admit to the prieſthood married men, who had not by mutual free conſent, engaged to live continent: thirdly, of rejecting chriſm conſecrated by prieſts, and reſerving that function to biſhops: fourthly, of an error in faith by teaching, and profeſſing in the Creed, that the Holy Ghoſt proceeds not from the Father alone, but from the Father and the Son. On this he chiefly enlarges, in a tranſport of fury, calling this doctrine the height of impiety. Moſt of the Greek ſchiſmatics, by denying the proceſſion of the Holy Ghoſt jointly from the Father *and the Son*, have added hereſy to their ſchiſm: yet as the ſeparation began by ſchiſm, this name has been chiefly applied to them.

Upon the death of St. Ignatius in 878, Photius with armed men took poſſeſſion of the church of St. Sophia; and the emperor Baſil ſolicited pope John VIII. to conſent to his reſtauration, for the good of peace, and the reunion of mens minds. The pope aſſented, on condition he begged pardon for his paſt crimes in a ſynod. His legates preſided in a numerous council held at Conſtantinople in 879, which Photius called the eighth general council. In it the pope's letters to the emperor and Photius were read; but falſified by Photius who had eraſed all his holineſs ſaid concerning Ignatius, and his injunction to Photius to aſk pardon: which paſſages were ſupplied with high commendations of the emperor and Photius, and the condemnation of St. Ignatius's council. In this ſynod the ſaid council was condemned, and Photius reſtored without complying with the conditions required. When pope John was informed hereof, he diſowned what his legates had done; and going to the church fulminated an excommunication againſt Photius, depoſed his legates, and ſent Marinus legate into the Eaſt, who ſtrenuouſly maintained what had been done by pope Nicholas and by the eighth council againſt Photius. This Marinus who ſucceeded John VIII. in the pontificate, and

maſter of the offices, Baſil the Macedonian, a ſoldier of fortune who had a great ſhare in the death of Bardas. And as Michael wanted both application and capacity

and his ſucceſſors Adrian III. and Stephen V. condemned Photius. The letters of this laſt arrived in the Eaſt after the death of Baſil the Macedonian in 886, and were delivered to his ſon and ſucceſſor Leo the Wiſe, who immediately turned out Photius, and baniſhed him into a monaſtery in Armenia, where he died after having lived thirty years in ſchiſm. The Greek ſchiſmatics ſubſtitute this falſe ſynod for the eighth general council: to which ſome proteſtants with the learned biſhop Beveridge, in his edition of the canons of the Greek church, willingly ſubſcribe; though the chief articles of proteſtantiſm were as certainly condemned by the Greeks and their ſynods in that age as by the popes. Againſt the Iconoclaſts no ſtronger decrees could be framed than thoſe of Photius and of the Greek councils of that age.

Photius's extenſive and profound learning, the fineneſs of his wit, and ſome degree of delicacy of ſtyle are conſpicuous in his two hundred and forty-eight letters, tranſlated by biſhop Montague, and printed at London in 1651; in his theological tracts (publiſhed in the additional fifth tome of Caniſius, and in F. Combefis's laſt edition to the Bibliotheca Patrum); in his Nomocanon, which is an excellent methodical collection of the canons of councils, canonical epiſtles, and ſome imperial laws concerning eccleſiaſtical matters: but chiefly in his Library, in which work, without obſerving any method or order, either of matter or time, he has left us abſtracts of two hundred and ſeventy-nine volumes of ancient authors of all kinds, many of which are not now extant. In the firſt part of this work he ſets down only the general arguments, or heads of books, with moſt judicious cenſures upon the character and ſtyle of the writers. Towards the end his abſtracts are long, he omits choice reflections, and falls ſhort in exactneſs. This was compoſed at the requeſt of his brother Taraſius, when he was yet a layman, in a public employment in Aſſyria. It muſt, however, be owned that the ſtyle of Photius is not altogether clear from the faults of the age in which he lived. The Greeks who wrote after Bardas Cæſar had revived the taſte of polite literature (which wars and revolutions had impaired), but did not come up to a claſſical ſmoothneſs and elegance. Their ſtyle is declamatory, diffuſive, and full of ſtudied or ſtrained figures, which are like the irregular ornaments with which Gothic buildings are loaded, and which to a true taſte appear monſtrous or ridiculous when compared with the beautiful ſimplicity of nature. This we may obſerve in the beſt Greek writers of that epoch: as in the works of the emperor Leo the Wiſe or the philoſopher, who wrote panegyrics on St. Chryſoſtom and St. Nicholas, and ſermons on the chief feaſts, of which ſome are publiſhed by Combefis, (Auctar Bibl. Patr.) Gretſer, &c. Others are preſerved in MSS. in the Vatican and other libraries, with his precepts, riddles (or myſterious ſayings),

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for buſineſs, and could not do without another to govern for him, he ſoon after aſſociated this Baſil with him in the empire, and had him crowned in the church of St. Sophia on the 26th of May. But ſeeking ſoon after to depoſe him again, he was murdered by his guards while he was drunk, in September 867.

The emperor Baſil no ſooner ſaw himſelf at liberty and maſter of affairs, but the very next day he baniſhed Photius into the iſle of Scepê, and honourably reſtored St. Ignatius; who was conducted with great pomp to the imperial city, and reinſtated in the patriarchal chair on the 3d of November, in 867, after a baniſhment of nine years. If pride makes men haughty and inſolent, or fond of themſelves and of the eſteem of others in proſperity, it leaves them puſillanimous, abject and fawning in adverſity. But he who is maſter of himſelf, and his paſſions, is the ſame in all viciſſitudes: his heart under the ſteady influence of reaſon and virtue is neither darkened with clouds, nor agitated by violent ſtorms, but preſerves itſelf in an even ſtate of tranquillity by a noble firmneſs which it derives from an interior ſentiment of religion. Such was the character of this ſaint, who appeared not leſs magnanimous in the

Conſtitutions and Tactics, or treatiſe on the manner of ranging an army in battalia. The ſame faults in a leſs degree depreciate the voluminous writings of this Leo's ſon, the emperor Conſtantine Porphyrogeneta, though moſt uſeful in giving us an exact knowledge of the geography, and ſtate of the Greek empire in the middle ages. Nevertheleſs, the ſtyle of Nicetas David in that age is very good, and free from thoſe blemiſhes: neither are they very remarkable in that of Photius; but the Latin tranſlation is very inaccurate, though it bears the name of the learned Jeſuit F. Andrew Scot. A complete edition of all his works is much wanted, many, ſaid to be uſeful, being only extant in MSS. See Hiſtoire de Photius, par le P. Ch. F. Paris, 1772. 1 vol. 12mo.

After the expulſion of Photius, the harmony was reſtored between the Latin and Greek churches for ſeventy years; tho' in ſeveral inſtances the Greeks betrayed a rancour, and it appeared that the Latins were hated and ſlighted by them. In 1053, the great ſchiſm was renewed by Michael Cerularius, who founded his ſeparation upon the moſt frivolous pretences and notorious ſlanders imaginable: but added, that if theſe objections were anſwered, he would make a thouſand others; which words ſhew a reſolution bent obſtinately to form a ſchiſm at all rates.

greateſt diſgraces, than humble amidſt honours and applauſe. Having recovered his dignity, he ſolicited the emperor and the pope that a general council might be called. This was held at Conſtantinople in the church of St. Sophia, in 869, and is called the eighth. The legates of pope Adrian II. who had ſucceeded Nicholas in 867, preſided. The council held by Photius was here condemned: that ſchiſmatic himſelf after a long hearing was excommunicated, and thoſe who had adhered to him, were, upon confeſſing their fault, admitted to penance. Nicetas relates, that among Photius's archives which the emperor had ſeized, were found in ſacks ſealed with lead, two books in purple covers adorned with gold and ſilver, the inſide being curiouſly written in fair characters, with marks that they might appear ancient when they ſhould be found by poſterity. In the one were contained forged Acts of a pretended council againſt Ignatius (which never was held): in the other was a ſynodal letter againſt pope Nicholas: both full of outrageous ſlanders and invectives. Photius was baniſhed by the emperor; but eight years after this, by drawing a pedigree of that prince from Tiridates, king of Armenia, and certain old Thracian heroes, he pleaſed his vanity, and prevailed to be allowed to return to Conſtantinople, and to abide in his palace of Magnaurus. St. Ignatius applied himſelf to his paſtoral functions with ſo much prudence, charity, zeal and vigilance, as ſhewed his ſanctity and experience were much improved by his ſufferings. He died on the 23d of October, in the year 878, being near fourſcore years old. His body, incloſed in a wooden coffin, was carried to the church of St. Sophia, where the uſual prayers were offered for his ſoul. It was then removed to St. Mennas's, where two women poſſeſſed by devils were delivered in the preſence of theſe relicks. They were depoſited in the church of St. Michael which he had built near the Boſphorus, not far from the city. Both Latins and Greeks keep his feſtival on the day of his death. See his life written by the elegant Nicetas David, biſhop of Paphlagonia, afterward of Conſtantinople, who knew him: alſo Zonaras, Ce-

drenus, the eighth tome of the councils, Nat. Alexander diſſ. 4. in ſæc. 9, & 10, Le Quien, Or. Chr. in Ign. & Phot. T. 1. p. 246. and eſpecially Baronius with notes and amendments, in the new edition publiſhed by Veturini at Lucca.

St. SEVERIN, Archbiſhop of Cologn, C. His name is famous in the annals of the church: by his learning and zeal not only his own dioceſs, but alſo that of Tongres was purged from the venom of the Arian hereſy about the year 390. St. Gregory of Tours tells us that St. Severin knew by revelation the death and glory of St. Martin at the time of his departure. He led an angelical life, and died ſoon after St. Martin, in 400. His life wrote by Fortunatus, mentioned by St. Gregory of Tours, is the beſt. See St. Greg. of Tours, De Glor. Conf. c. 45. & l. 8. Mirac. S. Martin. c. 4.

Another St. SEVERIN, or SURIN, B. is honoured this day as patron of Bourdeaux, which ſee he governed under St. Amand. He is ſaid by ſome to have been the ſame with the foregoing archbiſhop of Cologn, who reſigning that ſee retired to Bordeaux, his native city: but others diſtinguiſh them, and think the latter came to Bordeaux from ſome part of the Eaſt. See S. Greg. of Tours, loc. cit. Baillet; and Gall. Chriſt. nova, T. 2. p. 789.

OCTOBER XXIV.

St. PROCLUS, Archbiſhop of Conſtantinople, Confeſſor.

From his writings, Liberatus, c. 10. Socrates, l. 7. c. 28, 41. 45. Chron. Paſchal. Marcellin. in chron. &c. See Orſi, T. 13. and 14.

A. D. 447.

ST. PROCLUS was a native of Conſtantinople, and was very young when he was made a Reader of that church. The ſervice of the church did not hinder him from cloſely following his ſtudies, and he was ſome time a diſciple of St. Chryſoſtom, and his ſecretary. Atticus

ordained him deacon and prieſt. After his death many pitched upon Proclus as the fitteſt perſon to be placed in that important ſee: but Siſinnius was choſen, who ordained Proclus archbiſhop of Cyzicus, metropolis of the Helleſpont. The inhabitants of that city being unwilling to acknowledge the juriſdiction of the biſhop of Conſtantinople, refuſed to receive him, and choſe Dalmatius, a monk. Proclus therefore continued at Conſtantinople, where he got a great reputation by his preaching. Upon the demiſe of Siſinnius, in 427, many again caſt their eyes upon him as the moſt worthy of that dignity: but others alleged that he had been choſen biſhop of another ſee, and that tranſlations were forbid by the canons. Neſtorius, who was raiſed to that dignity, advanced his errors at firſt covertly, but at length openly. St. Proclus courageouſly maintained the truth againſt him, and, in 429, preached a ſermon (which is the firſt among his printed homilies) to ſhew that the Bleſſed Virgin ought to be ſtyled the Mother of God. Neſtorius who was preſent, publicly contradicted him in the church. When that hereſiarch was depoſed in 431, Maximian was choſen to ſucceed him, thoſe that were for St. Proclus being overruled by the above-mentioned exception: but after Maximian's death in 434, this ſaint who had never been able to take poſſeſſion of the ſee of Cyzicus, was promoted to that of Conſtantinople. The mildneſs with which he treated even the moſt obſtinate among the Neſtorians, Arians, and other heretics, was a diſtinguiſhing part of his character; (1) though he ſtrenuouſly ſupported the catholic faith, and kept a correſpondence, and lived in cloſe union and friendſhip with the pope, St. Cyril of Alexandria and John of Antioch. The Armenian biſhops conſulted him about the doctrine and writings of Theodorus, biſhop of Mopſueſtia, who was then dead, and whoſe name was in reputation in thoſe parts. St. Proclus anſwered them in 436, by his Tome to the Armenians, which is the moſt famous of his writings. In it he condemned the doctrine mentioned as ſavouring of Neſtorianiſm, and expounded the article of the incarnati-

(1) Socrat. l. 7. c. 41, 42.

on: without naming Theodorus who was dead in the communion of the church, he exhorted them to adhere to the doctrine of St. Baſil and St. Gregory Nazianzen, whoſe names and works were in particular veneration among them. Others carried on this conteſt with greater warmth; and ſome would needs have had the names of Theodorus, Theodoret and Ibas condemned: which was the origin of the diſpute of the Three Chapters. John of Antioch wrote to St. Proclus in the ſame year 436, againſt the doctrine of ſome who ſeemed to him to confound the two natures in Chriſt: which error was ſoon after openly advanced by Eutyches.

The letters of St. Proclus which are extant, regard chiefly the diſputes of that age concerning the incarnation: and of the twenty homilies of this father, which were publiſhed at Rome by Riccardi in 1630, and by F. Combefis: (2) the laſt is a fragment of a ſermon in praiſe of St. Chryſoſtom; the firſt, fifth, and ſixth, are upon the bleſſed Virgin Mary, whoſe title of Mother of God he juſtly extols; the reſt turn chiefly upon the myſteries of Chriſt, and principal feſtivals of the year. The ſtyle of this father is conciſe, ſententious, and full of lively witty turns, more proper to pleaſe and delight than to move the heart. This ſort of compoſition requires much pains and ſtudy; and though this father was mighty ſucceſsful in this way, is not to be compared to the eaſy natural gravity of St. Baſil, or the ſweet ſtyle of St. Chryſoſtom. The firſt part of the year 447 is memorable for a dreadful earthquake which was felt from place to place during ſix months in divers parts of Egypt and the Eaſt, eſpecially near the Helleſpont, and in Bithynia, in Phrygia and at Antioch in Syria. The earth ſhook like a ſhip abandoned to the mercy of the winds, and toſſed by the fury of waves worked up by a ſtorm. Amidſt the ruins of many ſtately buildings men ran to and fro almoſt diſtracted with fear and horror, not being able to find any place of refuge or ſecurity. At Conſtantinople the inhabitants wandered in the fields; and with the reſt the emperor Theodoſius the younger, and all his courtiers. St. Proclus with his

(2) In Auctar. Bibl. Patr.

clergy followed his ſcattered flock, and ceaſed not to comfort and exhort them amidſt their afflictions, and to implore the divine mercy with them. The people continually anſwered by a triple repetition of this prayer: "Have mercy on us, O Lord." Theophanes (3) and other Greek hiſtorians tell us that a child was taken up into the air, and heard angels ſinging the Triſagion, or triple doxology; which gave occaſion to St. Proclus to teach the people to ſing it in theſe words: "Holy God, holy ſtrong, holy immortal, have mercy on us." It is at leaſt agreed that St. Proclus with the people uſed this prayer, and that thereupon the earthquakes ceaſed. This Triſagion was inſerted by him in the divine office, which the Greek church uſes to this day. *(a)* The he-

(3) Chron. p. 64.

(a) The Triſagion or *Sanctus* ſung in the preface of the maſs is of much greater antiquity. The ſeraphims were heard by Iſaias thrice repeating, *Holy, Holy, Holy*, and by this doxology, praiſing in heaven the Strong and Immortal, who ſubſiſts one God ever adorable in three perſons. (Iſa. vi.) It is from heaven that the church has borrowed this hymn, where St. John aſſures us that the ſaints ſing it for all eternity. (Apoc. iv. 8.) The Preface and *Sanctus* occur in all the moſt ancient liturgies, and are mentioned by Tertullian, (l. de Orat.) St. Cyprian, (l. de Orat. Domin.) St. Cyril of Jeruſalem, (Catech. Myſt. 5.) the Apoſtolic Conſtitutions, (l. 5. c. 16.) St. Dionyſius, (Hierar. Eccl. c. 3.) St. Gregory of Nyſſa, (Or. de non differ. Bapt.) St. Chryſoſtom, (Hom. 14. in Eph. 19. in Mat. &c.) the Sacramentaries of Gelaſius and St. Gregory, St. Anaſtaſius the Sinaite, (ed. Combefis) &c. See Dom Claude de Vert, Explic. des Ceremonies de l'Egliſe, T. 1. p. 118. and F. Le Brun, Explic. des Ceremonies de la Meſſe, T. 1. p. 384. 400. Certain modern Greeks ſay St. Proclus made ſome alterations in certain parts of the liturgy, which St. Chryſoſtom is ſaid in the Menæa to have abridged or reviſed, and which bears to this day the name of that father, and is certainly the ancient liturgy of the church of Conſtantinople. By the authority and means of the patriarchs of this ſee, it is long ſince received in general uſe in the whole Greek church, except that on certain feſtivals the liturgy of St. Baſil which has longer collects for thoſe days, is made uſe of; and the liturgy of St. James is ſtill uſed on certain days, though very rarely, in the church of Jeruſalem, of which it was certainly the ancient liturgy; on which account it bears the name of St. James who was the firſt biſhop of that ſee. It agrees with that explained by St. Cyril of Jeruſalem, except in a few ſlight things, which differences ſeem introduced ſince that father's time. The only alteration which St. Proclus ſeems to have introduced in the liturgies

retics in the East by various additions to this Triſagion corrupted the ſenſe by their errors. Peter Fullo, the Eutychian patriarch of Antioch, referring the whole Triſagion to Chriſt alone, added theſe words: "Who ſuffered for us," meaning that there was but one perſon in Chriſt, and that his divinity itſelf ſuffered. Other heretics corrupted it divers ways. Several catholics underſtood the whole of Chriſt: which is arbitrary, though by the church it is meant of God in three perſons, as St. Ambroſe obſerves; but prayers directed immediately to any of the three perſons are addreſſed to the Trinity, all the perſons being one God. To curb the raſhneſs of heretics it was forbid in the council *in Trullo*, in 692, to make any addition to the Triſagion. (4) The Orientals aſcribe to St. Proclus the laſt reviſion of the liturgies both of St. Chryſoſtom (or of the church of Conſtantinople) and of St. James (or of the church of Jeruſalem). Our ſaint is ſtyled by St. Cyril, "A man full of piety, perfectly ſkilled in eccleſiaſtical diſcipline, and a ſtrict obſerver of the canons." Pope Sixtus III. gives him the like praiſes, and Vigilius (5) calls him the moſt learned of prelates. St. Proclus died on the 24th of October, in 447, the ſame year in which the earthquakes had happened. His name is placed in the Greek menologies, and in the Muſcovite calendar. (6)

How many great, how many learned, how many once holy men have with Neſtorius ſuffered ſhipwreck before the end of their courſe? At the ſight of ſuch examples who does not tremble for himſelf? If we know ourſelves, we ſhall be perſuaded that no one is weaker

(4) Conc. in Trull. c. 3. (5) St. Ambr. l. 3. de Spir. Sanct. c. 18. (6) See Joſ. Aſſemani in Calend. Univ. T. 6. p. 317. and 368.

liturgies of Conſtantinople, adopted into that of Jeruſalem, ſeems to be the addition of the Triſagion, not, as moſt writers miſtake, that commonly called the *Sanctus* in the preface, as appears from what is ſaid above; but another which the Greeks have adopted, and prefixed to the lectures of the goſpel, and which conſiſts in theſe words: "*Agios O Theos, agios iſchyros, agios athanatos, eleiſon imas.*" "Holy God, holy ſtrong, holy immortal, have mercy on us." See Le Brun, T. 2. p. 352. and 396. alſo T. 3. and Renaudot, Goar, &c.

and frailer than we are. Can any creature be more unworthy of the divine mercy than we who have repaid the greateſt graces and favours with continual ſloth and the baſeſt infidelities? When therefore we read of the fall or ſins of others, we ought to turn our eyes upon ourſelves; to adore the divine mercy which has ſtill borne with us, and is yet ready with ſtretched forth arms to embrace us: to ſhake off our ſloth in the practice of virtue, enter upon a fervent penitential life, and without ceaſing call upon God in fear and humility. He is our ſtrength and ſupport, who is almighty and moſt willing and deſirous to ſave us, if our wilful wretchedneſs and pride ſtand not in the way. Hē alone can effectually remove theſe obſtacles: humble prayer and compunction will not fail to obtain this conſtant grace. To neglect theſe means is to periſh.

On the same Day.

St. Felix, B. M. In the beginning of Dioclesian's perſecution, great numbers among the Chriſtians had the weakneſs to deliver up the ſacred books into the hands of the perſecutors that they might be burnt. Many even ſought by falſe pretences to extenuate or excuſe the enormity of this crime, as if it ever could be lawful to concur to a ſacrilegious or impious action. Felix, biſhop of Thibara, in the proconſular Africa, was ſo far from being carried away by the torrent, that the ſcandals and falls of others were to him a ſpur to greater fear, watchfulneſs, conſtancy and fortitude. Magnilian, curator or civil magiſtrate of that city, cauſed him to be apprehended, and commanded him to give up all books and writings belonging to his church that they might be burnt. The martyr replied, it was better he himſelf ſhould be burnt. This magiſtrate ſent him to the proconſul at Carthage, by whom he was delivered over to the prefect of the Prætorium who was then in Africa. This ſupreme officer, offended at his bold and generous confeſſion, commanded him to be loaded with heavier bolts and irons, and after he had kept him nine days in a cloſe dungeon, to be put on board a veſſel, ſaying he ſhould ſtand his trial before

the emperor. The biſhop lay under the hatches in the ſhip between the horſes feet four days without eating or drinking. The veſſel arrived at Agrigentum in Sicily, and the ſaint was treated with great honour by the Chriſtians of that iſland in all the cities through which he paſſed. When the prefect had brought him as far as Venoſa in Apulia, he ordered his irons to be knocked off, and put to him again the queſtions, whether he had the ſcriptures, and refuſed to deliver them up. The martyr would not purchaſe life with the leaſt untruth, and anſwered, that he could not deny but he had the books, but that he would never give them up. The prefect without more ado condemned him to be beheaded. At the place of execution he cheerfully thanked God for all his mercies, and bowing down his head offered himſelf a ſacrifice to him who lives for ever, in 303. He was fifty-ſix years old, and at his death declared that he had always preſerved his virginity unſpotted, and had zealouſly preached Chriſt and his truth. See his genuine acts in Baronius and Ruinart, p. 355.

St. MAGLOIRE, B. C. was fellow-diſciple of St. Sampſon under St. Iltutus in Wales, his couſin, and his zealous companion in his apoſtolical labours in Armorica or Britany, and he ſucceeded him in the abbey of Dole, and in the epiſcopal character. His labours were attended with a great harveſt of ſouls. After three years he reſigned his biſhopric, being ſeventy years old, and retired into a deſert on the continent, and ſome time after into the iſle of Jerſey, where he founded and governed a monaſtery of ſixty monks. He lived on barley-bread and pulſe, eat only after ſunſet, and on Wedneſdays and Fridays took no nouriſhment at all: on Sundays and feſtivals he added to his bread a little fiſh. For ſix months before he died he never ſtirred out of the church, but when he was obliged by ſome neceſſity: and he frequently repeated with ſighs: *One thing I have aſked of the Lord: this will I ſeek after; that I may dwell in the houſe of the Lord all the days of my life.* (1) He

(1) Pſ. xxvi. 4.

died about the year 575, and is honoured on the 24th of October. His relicks were removed to Paris for fear of the Normans, with thoſe of St. Sampſon, in the tenth century, and are there kept in the church of St. James, *(a)* which now bears his name, was a Benedictin

(a) The relicks of St. Magloire in 857, were tranſlated from Jerſey to the abbey of Lehon near Dinan, in the dioceſs of St Malo, then lately founded by Nominoë, a Britiſh prince, at preſent a priory ſubject to Marmontier near Tours. In the incurſions of the Normans in the tenth century, the relicks of St. Magloire, St. Sampſon, St. Malo, S. Senator or Sinier, (biſhop of Avranches in the ſixth century, honoured the 18th of September) St. Levien and ſome others were conveyed to Paris by Salvator biſhop of Quidalet, now St. Malo's, and ſeveral Britiſh monks, and depoſited in the collegiate royal church of St Bartholomew, which was the church of the palace and kings. When the Britiſh monks returned home, Hugh Capet, the powerful count of Paris, afterward king, kept the body of St. Magloire with ſome portions of thoſe of SS. Sampſon, Malo, Sinier, &c. and erected a rich Benedictin abbey in the church of St. Bartholomew. The neighbourhood of the court was ſuch a continual occaſion of diſtraction to the monks, that in 1138, leaving the church of St. Bartholomew, which has ever ſince remained parochial, they removed to a chapel of St. George their cemetery, without the walls of the city, which from that time was called the monaſtery of St. Magloire. In 1572, this houſe was conferred on the nuns called *the Penitents* at St. Magloire's in the ſtreet of St. Denys, and the monks were tranſlated to the community of St. James du Haut-pas. This houſe and church were afterwards ſettled on the Oratorians to ſerve for the great ſeminary of the dioceſs, called St. Magloire; and the revenues and privileges of the abbot granted to the archbiſhop of Paris. All theſe churches, that of the priory of Lehon in Britany, and many others honour St. Magloire, ſome as firſt, others as ſecond titular. See le Fevre, Calendr. de l'egliſe de Paris, p. 464. the new Paris breviary, and Lobineau Vies des SS. de Bretagne, p. 117.

The relicks of nineteen ſaints were brought at that time from Britany to Paris, viz. of St. Sampſon of Dole, of St. Magloire, St. Malo, St. Sinier, biſhop of Avranches, St. Leonore biſhop, St. Guenau prieſt, St. Brieu, St. Corentin, St. Leuthern, regionary biſhop, St. Levien biſhop, St. Ciſerien biſhop; parts of the bodies of St. Meloir, (count of Cornouaille, a pious young prince, murdered in the ſixth century, honoured on the 2d of October, with the title of martyr at Quimper, Vannes, Leon, and in the Engliſh Litany of the ſeventh century, in Mabillon Anal. T. 2.) of St. Trimore, (or Gildas, ſurnamed Treuch-meur, a prince murdered in his childhood by Conomor, count of Cornouaille, honoured on the 8th of November) of St. Guinganton abbot, of St. Eſcuiphte abbot, of St. Paternus biſhop of Avranches, of St. Scubilion, and of St. Buzeu, a native of Great Britain, diſciple of St. Gildas in Armorica, and martyr (24th of November).

monaſtery, but now belongs to the great ſeminary of the French Oratorians, and the abbacy is united to the archbiſhopric. See Lobin. Hiſt. Eccl. de Paris, T. 1. l. 3. p. 119. 548. & Vies des SS. de Bretagne, p. 144. Baillet, and the new Paris breviary.

OCTOBER XXV.

SS. CHRYSANTHUS and DARIA, Martyrs.

See Joſ. Aſſemani, in Cal. Univerſa, T. 6. p. 193. and Falconius, comment. ad tab. Ruthenas Capponianas, p. 79. ad 19 Martij. Their acts in Metaphraſtes, Lipomanus and Surius are of no authority.

In the third century.

CHRYSANTHUS and DARIA were ſtrangers who came from the Eaſt to Rome, the firſt from Alexandria, the ſecond from Athens, as the Greeks tell us in their Menæa. They add, that Chryſanthus after having been eſpouſed to Daria, perſuaded her to prefer a ſtate of perpetual virginity to that of marriage, that they might more eaſily with perfect purity of heart trample the world under their feet, and accompliſh the ſolemn conſecration they had made of themſelves to

vember). Theſe ſaints are honoured at St. Magloire's on the 17th of October, the day of the reception of their relicks: though they have all particular days aſſigned for their feſtivals, except four, viz. St. Leuthern, St. Levien, St. Eſcuiphte, and St. Guinganton, abbot in the dioceſs of Vannes. Count Hugh Capet having ſuffered the Britons to carry away only part of theſe relicks, kept portions of thoſe of each. Thoſe of St. Magloire are kept in a caſe of ſilver gilt, thoſe of St. Leuthern in one of wood gilt, thoſe of St. Meloir were carried to Meaux, of St. Paternus to Orleans and Iſſoudun; part of thoſe of St. Brieu and St. Corentin were afterward given to a nunnery, founded by Philip Auguſtus in the dioceſs of Chartres on the Seine, called St. Corentin's. Part of St. Sampſon's was left by the Britons in their return at Orleans in the church of St. Symphorian, now called St. Sampſon's. The Britons in return for thoſe they received back, ſent to St. Magloire's in Paris, portions of the relicks of St. Paul of Leon, of SS. Maimbeuf and Apotheme, biſhops of Angers, of St. Gurval, St. Briach, St. Golvein, &c. See Chatelain, Mart. univ. p. 802.

Chriſt in baptiſm. The zeal with which they profeſſed the faith of Chriſt diſtinguiſhed them in the eyes of the idolaters: they were accuſed; and after ſuffering many torments finiſhed their courſe by a glorious martyrdom, according to their acts in the reign of Numerian; Baillet thinks rather in the perſecution of Valerian, in 237. Several others who by the example of their conſtancy had been moved to declare themſelves Chriſtians, were put to death with them. St. Gregory of Tours (1) ſays, that a numerous aſſembly of Chriſtians, who were praying at their tomb ſoon after their martyrdom, were by the order of the prefect of Rome, walled up in the cave, and buried alive. SS. Chryſanthus and Daria were interred on the Salarian way, with their companions, whoſe bodies were found with theirs in the reign of Conſtantine the Great. This part of the catacombs was long known by the name of the cemetery of SS. Chryſanthus and Daria. Their tomb was decorated by pope Damaſus, who compoſed an epitaph in their honour. (2) Their ſacred remains were tranſlated by pope Stephen VI. in 866, part into the Lateran baſilic, and part into the church of the twelve apoſtles. (3) This at leaſt is true of the relicks of their companions. Thoſe of SS. Chryſanthus and Daria had been tranſlated to the abbey of Prom in the dioceſs of Triers, in 842, being a gift of Sergius II. In 844, they were removed to the abbey of St. Avol or St. Navor in the dioceſs of Metz. (4) The names of SS. Chryſanthus and Daria are famous in the ſacramentaries of St. Gelaſius and St. Gregory, and in the martyrologies both of the weſtern and eaſtern churches. The Greeks honour them on the 19th of March and 17th of October: the Latins on the 25th of October.

(1) L. de Glor. Mart. c. 38. and 83. (2) Damaſ. Carm. 36. (3) Boſius and Aringhi Roma ſubterr. l. 3. c. 24. and Anaſtaſius the Librarian in his authentic relation of this tranſlation. (4) See Mabill. Sæc. 4. Ben. p. 611.

SS. CRISPIN and CRISPINIAN, Martyrs.

See Tillemont, T. 4. p. 461. Boſquet, Hiſt. Eccl. de France, l. 5. c. 156. Le Moine, Hiſt. Antiqu. Soiſſons, Paris, 1771. T. 1. p. 154. The new Paris breviary, and Baillet from ancient martyrologies; for the acts of theſe martyrs are of ſmall authority.

A. D. 287.

THE names of theſe two glorious martyrs are not leſs famous in France than thoſe of the two former at Rome. They came from Rome to preach the faith in Gaul towards the middle of the third century, together with St. Quintin and others. Fixing their reſidence at Soiſſons, in imitation of St. Paul they inſtructed many in the faith of Chriſt which they preached publicly in the day at ſeaſonable times; and in imitation of St. Paul worked with their hands in the night, making ſhoes, though they are ſaid to have been nobly born, and brothers. The infidels liſtened to their inſtructions, and were aſtoniſhed at the example of their lives, eſpecially of their charity, diſintereſtedneſs, heavenly piety, and contempt of glory and all earthly things: and the effect was the converſion of many to the chriſtian faith. The brothers had continued this employment ſeveral years when the emperor Maximian Herculeus coming into the Belgic Gaul, a complaint was lodged againſt them. The emperor perhaps as much to gratify their accuſers as to indulge his own ſuperſtition and give way to his ſavage cruelty, gave order that they ſhould be convened before Rictius Varus, the moſt implacable enemy of the chriſtian name, whom he had firſt made governor of that part of Gaul, and had then advanced to the dignity of prefect of the Prætorium. The martyrs were victorious over this moſt inhuman judge, by the patience and conſtancy with which they bore the moſt cruel torments, and finiſhed their courſe by the ſword about the year 287. *(a)* They are mentioned in the

(a) SS. Criſpin and Criſpinian are the patrons and models of the pious confraternity of brother ſhoemakers, an eſtabliſhment begun by

martyrologies of St. Jerom, Bede, Florus, Ado, Uſuard, &c. A great church was built at Soiſſons in their

by Henry Michael Buch, commonly called *Good Henry*. His parents were poor day-labourers at Erlon, in the dutchy of Luxemburg. Henry was diſtinguiſhed from his infancy for his parts and extraordinary piety and prudence. He was put apprentice very young to a ſhoemaker. With the duties of his calling he joined conſtant devotion and the exerciſe of all virtues. Sundays and holidays he ſpent chiefly in the churches, was a great lover of holy prayer, and ſtudied earneſtly to know and contemn himſelf, to mortify his ſenſes and to deny his own will. He took SS. Criſpin and Criſpinian for his models, and at his work had them before his eyes, conſidering often how they worked with a view purely to pleaſe God, and to have an opportunity to convert infidels, and to relieve the poor. It was to him a ſubject of grief to ſee many in the ſame or the like trades ill inſtructed, ſlothful in the practice of virtue, and engaged in dangerous or criminal habits; and by his zealous and prudent exhortations and endeavours he induced many ſuch to aſſiſt diligently at catechiſm and pious inſtructions, to ſhun ale-houſes and dangerous company, to frequent the ſacraments, to pray devoutly; eſpecially to make every evening acts of faith, hope, divine love, and contrition, and to love only virtuous company, and whatever promoted piety and religion. In this manner he laid himſelf out with great zeal and ſucceſs; when, the term of his apprenticeſhip being expired, he worked as journeyman; and God ſo abundantly diffuſed in his heart his holy ſpirit and charity, and gave ſuch authority and weight to his words, by the character of his ſanctity, that he ſeemed to have eſtabliſhed him the father of his family, to hear the complaints, reconcile the differences, inquire into the diſtreſſes, comfort the ſorrows, and even relieve the wants of many. The ſervant of God went always very meanly clad, yet often gave to the poor ſome of the clothes off his back; he retrenched every thing that was ſuperfluous, and often contented himſelf with bread and water that he might feed the hungry, and clothe the naked. Thus he had lived at his work ſeveral years at Luxemburg and Meſſen, when providence conducted him to Paris, where he continued the ſame zealous life among the young men of his low rank and profeſſion.

He was forty-five years old when the baron of Renti, whoſe piety has rendered his name famous, having heard him ſpoke of, was extremely deſirous to ſee him. The ſimplicity and moſt edifying and enlightened diſcourſe of the poor ſhoemaker ſurpriſed and charmed the good baron, who diſcovered in him an extraordinary prudence and penetration in ſpiritual things, and an invincible courage to undertake and execute great projects for the honour of God. He was informed that Henry reformed many diſſolute apprentices and children, and with great addreſs and piety reconciled to them their angry maſters or parents; that he preſcribed to many that were ſo diſpoſed, excellent rules of a pious life; and that he had an excellent

honour in the ſixth century, and St. Eligius richly ornamented their ſacred ſhrine.

talent at inſtructing and exhorting poor ſtrangers who had no friends, and ſeemed deſtitute of comfort, in the hoſpital of St. Gervaiſe, which he viſited every day. But what gave him the higheſt idea of Henry's ſanctity, was the eminent ſpirit of prayer and humility, and the ſupernatural graces with which he diſcovered him to be endowed. Thinking him therefore a proper inſtrument for advancing the divine honour, he propoſed to him a project of eſtabliſhing a confraternity to facilitate the heroic exerciſe of all virtues among perſons of his low profeſſion. For this end he purchaſed for him the freedom and privilege of a burgeſs; and made him commence maſter in his trade that he might take apprentices and journeymen who were willing to follow the rules that were preſcribed them, and were drawn up by the curate of St. Paul's, regarding frequent prayer, the uſe of the ſacraments, the conſtant practice of the divine preſence, mutual ſuccours in time of ſickneſs, and affording relief and comfort to the ſick and diſtreſſed. Seven apprentices and journeymen joined him, and the foundation of his confraternity was laid in 1645, Henry being appointed the firſt ſuperior. It appeared viſibly by the innocence and ſanctity of this company of pious artizans how much God had choſen to be honoured by it: the ſpirit of the primitive Chriſtians ſeemed revived amongſt them.

Two years after this, certain pious Taylors who were charmed with the heavenly life of theſe ſhoemakers, whom they heard often ſinging devoutly the divine praiſes at their work, and ſaw employing in penance and good works that time which many throw away in idleneſs and ſin, begged of Good Henry a copy of theſe rules, and with the aſſiſtance of the ſame curate formed a like confraternity of their profeſſion, in 1647. Both theſe confraternities are propagated in ſeveral parts of France and Italy, and are ſettled in Rome. The principal rules are, that, all the members riſe at five o'clock every morning, meet together to pray before they go to work: that, as often as the clock ſtrikes the ſuperior recites aloud ſome ſuitable prayer, at ſome hours a *De Profundis*, at others ſome devotion to honour the paſſion of our Redeemer, or for the converſion of ſinners, &c. that all hear maſs every day at an appointed hour: at their work to ſay certain prayers, as the beads; and ſometimes ſing a devout hymn, at other times work moſtly in ſilence; make a meditation before dinner; hear pious reading at table; make every year a retreat for a few days; on Sundays and holydays aſſiſt at ſermons, and at the whole divine office; viſit hoſpitals and priſons, or poor ſick perſons in their private houſes; make an examination of their conſciences, ſay night prayers together, and retire to their rooms at nine o'clock. It would require a volume to give a true idea of the great virtues and edifying deportment of the pious inſtituter of this religious eſtabliſhment. After three years ſickneſs he died at Paris, of an ulcer in his lungs, on the 9th of June, in 1666, and was buried

From the example of the ſaints it appears how fooliſh the pretences of many Chriſtians are, who imagine the care of a family, the buſineſs of a farm or a ſhop,

buried in the church-yard at St. Gervaiſe's. See Le Vachet, L'Artiſan Chretien, ou la Vie du Bon Henry; and Helyot, Hiſt. des Ordr. Rel. T. 8. p. 175. An enterpriſe which the pious baron of Renty had extremely at heart, was to engage perſons in the world, of all profeſſions, eſpecially artiſans and the poor, to inſtruct themſelves in, and faithfully to practiſe, all the means of chriſtian perfection, of which his own life was a model.

Gaston John Baptiſt, baron of *Renty*, ſon of Charles, baron of Renty, of an ancient noble family of Artois, was born at the caſtle of Beny, in the dioceſs of Bayeux in Normandy, in 1611. He was placed very young in the college of Navarre at Paris, and afterward in the college of the Jeſuits at Caën with a clergyman for his preceptor, and a ſecular governor: at ſeventeen he was ſent to the academy at Paris, and gained great reputation by his progreſs in learning, and his addreſs in all his exerciſes, eſpecially riding and fencing. Piety from the cradle was his favourite inclination, which was much ſtrengthened by his reading the Imitation of Chriſt. His deſire of becoming a Carthuſian was overruled by his parents, and in the twenty-ſecond year of his age he married Elizabeth of Balzac, of the family of Entragues, daughter to the count of Graville, by whom he left two ſons and two daughters. His great abilities, modeſty and prudence rendered him conſpicuous in the world, eſpecially in the ſtates at Roüen wherein he aſſiſted as deputy of the nobility of the Bailiwic of Vire, and in the army, in which he ſerved in Lorrain, being captain of a ſelect company of ſix ſcore men, of whom ſixty were gentlemen of good families. His valour, watchful and tender care of all under his charge, regular and fervent devotion, attention to every duty, exceſſive charity, humility, penance and the exerciſe of all virtues cannot be recounted in this place. He was much eſteemed by king Lewis XIII. but it was his greateſt happineſs that in the midſt of the world his heart appeared as perfectly diſengaged from it, and raiſed above it as the Pauls, Antonies and Arſeniuſes were in their deſerts. In the twenty-ſeventh year of his age, the ſermons of a certain Oratorian who preached a miſſion about ſeven leagues from Paris, made ſo ſtrong an impreſſion upon his ſoul, that after making a general confeſſion to that pious prieſt, by his advice, he entered upon a new courſe of life, reſolving to break all his connections with the court, reſign all public buſineſs, and lay aſide ſuperfluous viſits that he might give his whole heart to God in prayer, and to works of duty and charity. He choſe for his director F. Condren, general of the Oratorians, a moſt holy and experienced maſter in an interior life, as his pious writings and the hiſtory of his life ſhew. As the whole ſecret of a Chriſtian conſiſts in deſtroying what is vicious in our affections that grace may reign in us, and in making the old man die that Chriſt alone may live in our hearts, the baron, by the

counſels

the attention which they are obliged to give to their worldly profeſſion are impediments which excuſe them from aiming at perfection. Such indeed they make

counſels of his director, redoubled his application to ſubdue his paſſions, and regulate all the interior and exterior motions of his heart and ſenſes. By vigorouſly thwarting the inclinations of nature and the ſenſes, he brought them into ſubjection; and wherever he diſcovered any ſymptom of the leaſt irregularity, he ſtrongly counteracted the inclination by doing the contrary. He made every day two examinations of conſcience, at noon, and at night: went to confeſſion twice, and to communion three or four times a week: roſe at midnight to ſay matins with an hour's meditation; had regular hours in the day for meditation, maſs and other devotions, and all family duties. His faſts and abſtinence were moſt rigorous and continual: his clothes plain; the interior peace and ſerenity of his mind demonſtrated the ſubmiſſion of his paſſions to reaſon and the divine will, and that he very little deſired or feared any thing temporal, conſidering God alone whether in proſperity or adverſity. His retrenchment of every ſuperfluity ſhewed his love of poverty. He looked upon himſelf as the moſt unworthy and the baſeſt of all creatures, in his letters took the title of ſinner, or the moſt grievous ſinner, and lived in a total annihilation of himſelf before God and all creatures: when he ſpoke of God he humbled himſelf to the very centre of the earth, and he would feelingly ſay, that ſo baſe a creature ought with trembling to adore God in ſilence without preſuming to pronounce his name. In a ſincere love for a hidden and unknown life he ſhunned and dreaded eſteem and honour, inſomuch that it would have been a pleaſure to him to be baniſhed from all hearts, and forgotten by all men. He earneſtly conjured his devout friends to ſigh to God for him, that the Spirit of his divine Son might be his life, or that he might live in him and for him alone. It was his cuſtom to conſecrate frequently to God, in the moſt ſolemn manner, his whole being, his body, ſoul, wife, children, eſtate and whatever could concern him, earneſtly praying that with the utmoſt purity, ſimplicity and innocency he might do all things purely for God, without the leaſt ſecret ſpark of ſelf love, and without feeling joy or ſorrow or any other ſentiment which he did not totally refer to him. His devotion to the bleſſed ſacrament was ſuch that he uſually ſpent ſeveral hours in the day on his knees before it: and when others wondered he could abide ſo long together on his knees, he ſaid it was this that gave him vigour and ſtrength, and revived his ſoul. He often ſerved at maſs himſelf: he rebuilt the church at Beni, and out of devotion to the holy ſacrament, he furniſhed a great number of poor pariſh-churches with neat ſilver chalices and ciboriums. It would be too long here to mention his care of his family, and of all his tenants, but eſpecially of his children: frequent attendance upon the ſick in hoſpitals, and in their cottages, and his incredible and perpetual charities not only among his own vaſſals and in neighbouring places, but alſo among the diſtant hoſpitals,

them: but this is altogether owing to their own ſloth and malice. How many ſaints have made theſe very employments the means of their perfection? St. Paul made tents; SS. Criſpin and Criſpinian were ſhoemakers; the Bleſſed Virgin was taken up in the care of her poor cottage; Chriſt himſelf worked with his reputed father; and thoſe ſaints who renounced all commerce with the world to devote themſelves totally to the contemplation of heavenly things, made matts, tilled the earth, or copied and bound good books. The ſecret of the art of their ſanctification was, that fulfilling the maxims of Chriſt, they ſtudied to ſubdue their paſſions and die to themſelves: they with much ea neſtneſs and application obtained of God, and impr,ved daily in their ſouls, a ſpirit of devotion and prayer; their temporal buſineſs they regarded as a duty which they owed to

hoſpitals, the ſlaves at Marſeilles, the chriſtian ſlaves in Barbary, the miſſions in the Indies, ſeveral Engliſh and Iriſh catholic exiles, &c. After the death of F. Condren, he choſe for his director a devout father of the Society of Jeſus, and for ſome time before his death communicated uſually every day. Prayer being the great channel through which the divine gifts are chiefly communicated to our ſouls, in imitation of all the ſaints he made this his ordinary employment, and his whole life might be called a continued prayer. His eminent ſpirit of prayer was founded in the moſt profound humility, and conſtant mortification. The ſoul muſt die before ſhe can live by the true life: ſhe muſt be crucified to herſelf and the world before ſhe is capable of uniting herſelf intimately to God, in which conſiſts her perfection. This faithful ſervant of God was dead to the love of riches, and the goods of the world; to its amuſements, pleaſures and honours; to the eſteem and applauſe of men, and alſo to their contempt; to the inordinate affections or inclinations of ſelf-love, ſo that his heart ſeemed to be withheld by no ties, but totally poſſeſſed by God and his pure love. In theſe diſpoſitions he was prepared for the company of the heavenly ſpirits. The latter years of his life he ſpent partly at Paris, and partly at his country ſeat or caſtle at his manor of Citri, in the dioceſs of Soiſſons. It was at Paris that he fell ill of his laſt ſickneſs, in which he ſuffered great pains without giving the leaſt ſign of complaint. Having moſt devoutly received all the ſacraments he calmly expired on the 24th of April, in the year 1649, of his age the thirty-ſeventh. He was buried at Citri; his body was taken up on the 15th of September, in 1658, by an order of the biſhop, to be removed to a more honourable place: and was found as freſh and entire as if he had been but juſt dead. See his life by F. St. Jure, a Jeſuit of ſingular piety and learning.

God, and ſanctified it by a pure and perfect intention, as Chriſt on earth directed every thing he did to the glory of his Father. In theſe very employments they were careful to improve themſelves in humility, meekneſs, reſignation, divine charity and all other virtues, by the occaſions which call them forth at every moment, and in every action. Opportunities of every virtue, and every kind of good work never fail in all circumſtances: and the chief means of our ſanctification may be practiſed in every ſtate of life, which are ſelf-denial and aſſiduous prayer, frequent aſpirations, and pious meditation or reflections on ſpiritual truths, which diſengage the affections from earthly things, and deeply imprint in the heart thoſe of piety and religion.

On the same Day,

St. Gaudentius of Breſcia, B. C. He ſeems to have been educated under St. Philaſtrius, biſhop of Breſcia, whom he ſtyles his father. His reputation ran very high when he travelled to Jeruſalem, partly to ſhun applauſe and honours, and partly hoping by his abſence to be at laſt forgotten at home. In this, however, he was miſtaken. In a monaſtery at Cæſarea in Cappadocia he met with the ſiſters and nieces of St. Baſil, who as a rich preſent beſtowed on him certain relicks of the forty martyrs and ſome other ſaints, knowing that he would honour thoſe ſacred pledges as they had honoured them. (1) During his abſence St. Philaſtrius died, and the clergy and people of Breſcia, who had been accuſtomed to receive from him ſolid inſtructions, and in his perſon to ſee at their head a perfect model of chriſtian virtue, pitched upon him for their biſhop, and fearing obſtacles from his humility, bound themſelves by oath to receive no other for their paſtor. The biſhops of the province met, and with St. Ambroſe, their metropolitan, confirmed the election. Letters were diſpatched to St. Gaudentius who was then in Cappadocia, to preſs his ſpeedy return: but he only yielded to the threat of an excommunication if he refuſed to obey. He was ordained by St. Ambroſe with

(1) Gaudent. Serm. 17.

other biſhops of the province about the year 387: the ſermon which he preached on that occaſion, expreſſes the moſt profound ſentiments of humility with which he was penetrated. (2)

The church of Breſcia ſoon found how great a treaſure it poſſeſſed in ſo holy a paſtor. He never ceaſed to break to them the bread of life, and to feed their ſouls with the important truths of ſalvation. A certain virtuous nobleman named Benevolus, who had been diſgraced by the empreſs Juſtina, becauſe he refuſed to draw up an edict in favour of the Arians, had retired to Breſcia, his own country, and was the greateſt ornament of that church. This worthy nobleman being hindered by a ſevere fit of ſickneſs from attending ſome of the ſermons of St. Gaudentius, requeſted of him that he would commit them to writing for his uſe. (3) By this means we have ſeventeen of his ſermons. (4) In the ſecond which he made for the Neophytes at their coming out of the font, he explaineth to them the myſteries which he could not expound in preſence of the Catechumens, eſpecially the bleſſed euchariſt, of which he ſays: "The Creator and Lord of nature who bringeth the bread out of the ground, maketh alſo of bread his own body; becauſe he hath promiſed, and is able to perform it: and he who made wine of water, converteth wine into his own blood." (5) The ſaint built a new church at Breſcia, to the dedication of which he invited many biſhops, and in their preſence made the ſeventeenth ſermon of thoſe which are extant. In it he ſays, that he had depoſited in this church certain relicks of the forty martyrs, of St. John Baptiſt, St. Andrew, St. Thomas, St. Luke: ſome of the blood of SS. Gervaſius, Protaſius and Nazarius moulded into a paſte, and of the aſhes of SS. Siſinnius and Alexander. He affirms that a portion of a martyr's relicks is in virtue and efficacy the ſame as the whole. "Therefore," ſays he, "that we may be ſuccoured by the patronage of ſo many ſaints, let us run and ſupplicate with an entire confidence, and earneſt deſire, that by their interceding

(2) St. Gaudent. Serm. 16. (3) St. Gaudent. pref. (4) Bibl. Patr. T. 5. p. 705. (5) Ib. p. 947.

we may deſerve to obtain all things we aſk, magnifying Chriſt our Lord, the giver of ſo great grace." (6) Beſides theſe ſeventeen ſermons of this father we have three others. The twentieth is a panegyric on St. Philaſtrius, (7) wherein our ſaint mentions that he had made a like panegyric on his holy predeceſſor every year on his anniverſary feſtival for fourteen years. The ſaint exhorts Chriſtians to baniſh all diſſolute feaſtings accompanied with dancing and muſic, ſaying: "Thoſe are wretched houſes which reſemble theatres. Let the houſes of Chriſtians be free from every thing of the train of the devil: let humility and hoſpitality be practiſed therein; let them be always ſanctified by pſalms and ſpiritual ſongs: let the word of God, and the ſign of Jeſus Chriſt (the croſs) be in your hearts, in your mouths, on your countenance, at table, in the bath, when you go out and when you come in, in joy and in ſorrow." (8) In 405 St. Gaudentius was deputed with ſome others by the Roman council and by the emperor Honorius into the Eaſt to defend the cauſe of St. Chryſoſtom before Arcadius: for which commiſſion St. Chryſoſtom ſent him a letter of thanks which is extant, though the deputies were ill received, and impriſoned for ſome time in Thrace, and afterward put on board a rotten veſſel. St. Gaudentius ſeems to have died about the year 420; Labbe ſays in 427. Ruffinus ſtyles him, "The glory of the doctors of the age wherein he lives." He is honoured on this day in the Roman martyrology. See his works printed in the Library of the Fathers, and more correctly at Padua, in 1720. 4to. Alſo Ceillier, T. 10. p. 517. Cave, Hiſt. Liter. T. 1. p. 282.

St. BONIFACE I. Pope, C. Boniface was a prieſt of an unblemiſhed character, well verſed in the diſcipline of the church, and advanced in years, when he ſucceeded Zoſimus in the pontificate on the 29th of December, in 418. His election was made much againſt his will, as the relation of it which was ſent by the clergy and people of Rome, and by the neighbouring biſhops to the emperor Honorius, who reſided

(6) P. 970. (7) Extant in Surius ad 18 Julii. (8) Serm. 8.

at Ravenna, teſtifies. To it concurred ſeventy prieſts, ſome biſhops and the greateſt part of the people; but three biſhops and ſome others choſe one Eulalius, an ambitious and intriguing man. Symmachus, prefect of Rome, ſent an account of this diviſion or ſchiſm to the emperor, who ordered that a ſynod ſhould be aſſembled to determine the debate. The council which met, deſired that a greater number of prelates ſhould be called, and made certain proviſional decrees, to which Eulalius refuſed to ſubmit. Whereupon he was condemned by a ſentence of the council, and the election of Boniface ratified. This pope was a lover of peace, and remarkable for his mildneſs: yet he would not ſuffer the biſhops of Conſtantinople to extend their patriarchate into Illyricum or the other weſtern provinces which were then ſubject to the eaſtern empire, but had always belonged to the weſtern patriarchate. He ſtrenuouſly maintained the rights of Rufus, biſhop of Theſſalonica, who was his vicar in Theſſaly and Greece, and would allow no election of biſhops to be made in thoſe countries which were not confirmed by him, according to the ancient diſcipline. In Gaul he reſtored certain privileges to the metropolitical ſees of Narbonne and Vienne, exempting them from any ſubjection to the primacy of Arles. This holy pope exerted his zeal againſt the Pelagians, and teſtified the higheſt eſteem for the great St. Auſtin, who addreſſed to him four books againſt the Pelagians. St. Boniface in his third letter to Rufus, ſays: (1) "The bleſſed apoſtle Peter received by our Lord's ſentence and commiſſion the care of the whole church, which was founded upon him." (2) St. Boniface died towards the latter end of the year 422, having ſat ſomewhat above three years and nine months, and was buried in the cemetery of St. Felicitas, which he had adorned, on the Salarian way. He had made many rich preſents of ſilver patens, chalices and other holy veſſels to the churches in Rome. Bede quotes a book of his miracles, and the Roman martyrology commemorates his name on this day. See his epiſtles in Dom Coutant's

(1) Decretal. epiſt. T. 1. p. 1039. ed. Coutant. (2) Mat. xvi. and xviii.

complete edition of the decretal epiſtles of the popes, of which he only lived to publiſh the firſt volume, in 1721, dying the ſame year at St. Germain des Prez. (*a*) The epiſtles of this pope are alſo printed in the collections of the councils, as in Labbe's edition, T. 2. p. 1582. and T. 4. p. 1702. See on his life Baronius, and the pontifical publiſhed by Anaſtaſius the Librarian, (ap. Muratori Script. Ital. T. 3. p. 116.) with the diſſertations of Ciampini, Schelſtrate, Biancini and Vignolius on that pontifical.

OCTOBER XXVI.

St. EVARISTUS, Pope and Martyr.

See Euſ. Hiſt. l. 3. c. 34. l. 4. c. 1. The firſt part of Anaſtaſius's pontifical, aſcribed to Damaſus; Tillemont, T. 2. p. 231. Berti, Diſſ. Chronol. T. 2. &c.

A. D. 112.

ST. EVARISTUS ſucceeded St. Anacletus in the ſee of Rome, in the reign of Trajan, governed the church nine years, and died in 112. He is honoured with the title of martyr in the pontificals and in moſt martyrolo-

(*a*) In the preliminary diſſertation on the pope's authority, Dom Coutant demonſtrates by the teſtimonies of St. Cyprian, St. Optatus, St. Jerom, &c. what St. Boniface affirms, that the church always acknowledged the primacy of the Roman ſee to be derived from Chriſt (who conferred the ſupreme authority on St. Peter), not from the emperors, as Photius pretended in order to eſtabliſh his ſchiſm. The ſame author ſhews, that all the popes to the beginning of the ſixth century, except Liberius, (who roſe after his fall with ſo much zeal and piety that St. Ambroſe ſpeaks of his virtue in ſtrains of admiration) are enrolled by the church among the ſaints. The name *pope* (or father) was anciently common to all biſhops; but as the ſtyle with regard to titles changed, this became reſerved to the biſhop of Rome. St. Gelaſius, St. Leo, St. Gregory, Symmachus, Hormiſdas, Vigilius and other popes frequently ſtiled themſelves Vicars of St. Peter. That the title of vicar of Chriſt was alſo anciently given ſometimes to the popes is manifeſt from the fifteenth letter of St. Cyprian to Cornelius; and from the teſtimony of the biſhops and prieſts who after pope Gelaſius had abſolved the biſhop Miſenus, unanimouſly cried out, that they acknowledged in his perſon the vicar of Jeſus Chriſt.

gies. The inſtitution of cardinal prieſts is by ſome aſcribed to him, becauſe he firſt divided Rome into ſeveral *Titles*, or pariſhes, according to the pontifical, aſſigning a prieſt to each: he alſo appointed ſeven deacons to attend the biſhop. He conferred holy orders thrice in the month of December, when that ceremony was moſt uſually performed, for which Amalarius aſſigns moral and myſtical reaſons; Mabillon and Claude de Vert (1) give this, that at Lent and Whitſuntide the biſhops were more taken up; but were more at liberty in Advent to give due attention to this important function: for Holy orders were always conferred in ſeaſons appointed for faſting and prayer. St. Evariſtus was buried near St. Peter's tomb on the Vatican.

The diſciples of the apoſtles by aſſiduous meditation on heavenly things were ſo ſwallowed up in the life to come, that they ſeemed no longer inhabitants of this world, but of heaven, where their thoughts and affections were placed, and whither they directed all their actions, even their neceſſary attention to temporal concerns. If the generality of Chriſtians now-a-days eſteem and ſet their hearts ſo much on earthly goods, and ſo eaſily loſe ſight of eternity in the courſe of their actions, they are no longer animated by the ſpirit of the primitive ſaints, and are become children of this world, ſlaves to its vanities, and to their own irregular paſſions. If we do not correct this diſorder of our hearts, and conform our interior to the ſpirit of Chriſt, we cannot be entitled to his promiſes.

On the same Day.

SS. Lucian and Marcian, MM. Lucian and Marcian living in the darkneſs of idolatry applied themſelves to the vain ſtudy of the black art; but were converted to the faith by finding their charms loſe their power upon a chriſtian virgin, and the evil ſpirits defeated by the ſign of the croſs. Their eyes being thus opened they burned their magical books in the middle of the city of Nicomedia; and when they had effaced their crimes by baptiſm, they diſtributed their poſſeſſions

(1) Explic. des Cerem. Pref. p. 28.

among the poor, and retired together into a close solitude, that by exercising themselves in mortification and prayer, they might subdue their passions, and strengthen in their souls that grace which they had just received, and which could not safely be exposed to dangers, and occasions of temptations in the world till it was fenced by rooted habits of all virtues, and religious exercises. After a considerable time spent in silence they made frequent excursions abroad to preach Christ to the Gentiles, and gain souls to the kingdom of his love. The edicts of Decius against the Christians being published in Bithynia, in 250, they were apprehended and brought before the proconsul Sabinus, who asked Lucian by what authority he presumed to preach Jesus Christ? "Every man, said the martyr, does well to endeavour to draw his brother out of a dangerous error." Marcian likewise highly extolled the power of Christ. The judge commanded them to be hung on the rack and cruelly tortured. The martyrs reproached him, that whilst they worshipped idols they had committed many crimes, and had made open profession of practising art magic without incurring any chastisement; but when they were become Christians and good citizens, they were barbarously punished. The proconsul threatened them with more grievous torments. "We are ready to suffer, said Marcian, but we will never renounce the true God, lest we be cast into a fire which will never be quenched." At this word Sabinus condemned them to be burned alive. They went joyfully to the place of execution, and singing hymns of praise and thanksgiving to God expired amidst the flames. They suffered at Nicomedia, in 250, and are honoured in the martyrologies on the 26th of October. See their genuine acts in Surius, Ruinart, p. 151. Tillemont, T. 3. p. 383. and in the original Chaldaic, probably of Eusebius, in Stephen Assemani's Acta martyrum Occid. T. 2. p. 49.

OCTOBER XXVII.

St. FRUMENTIUS, B. C. Apoſtle of Æthiopia.

See Rufinus, Hiſt. l. 1. c. 19. Theodoret, l. 1. c. 22. St. Athan. Apol. 1. p. 696. Socrates, l. 1. c. 19. Sozomen, l. 2. c. 24. Hermant, Vie de S. Athanaſe, T. 2. p. 240. Tillemont, T. 7. p. 284. T. 8. p. 13. Montfaucon, Vit. S. Athan. p. 15. T. 1. Op. S. Athan. Job Ludolf, (who died at Francfort, in 1704, and is famous for his travels and ſkill in the Æthiopian and other Oriental languages) Hiſt. Æthiop. l. 3. c. 7. n. 17. & Comment. in eandem Hiſt. p. 280. Le Quien, Or. Chr. T. 2. p. 643.

Fourth Age.

A CERTAIN philoſopher, named Metrodorus, out of curioſity and a deſire of ſeeing the world, and improving his ſtock or knowledge, made ſeveral voyages, and travelled both into Perſia, and into Farther India; which name the ancients gave to Ethiopia. *(a)* At his return

(a) The Ethiopians are ſo called in Greek from the black colour of their ſkin. Herodotus and other ancients mention ſome in Aſia, near the Araxis, &c. and others in Africa, where their territories reached from the Red-ſea above Egypt beyond the Equator, and very far to the Weſt, taking in all the middle parts of Africa. Probably an early colony from Aſia mingled with theſe Africans. Whence Ethiopia above Egypt is often called by the ancients India, no leſs than the Southern Aſia. Blacks anciently peopled many of the Southern iſlands of Aſia: perhaps paſſed from thence into Africa. Huet (Diſſ. on Paradiſe) ſhews againſt Bochart, that Chus, ſon of Cham, was father of the Madianites, and alſo (by his deſcendants at leaſt) of the Ethiopians.

The Ethiopians anciently diſputed antiquity and ſcience, eſpecially in Aſtronomy, with the Egyptians. Lucian obſerves (Aſtrol.) that their open Southern country was moſt proper for obſerving the ſtars. Their manners were then moſt pure, as was their doctrine on morality, according to the remark of Abbe Marſy from Diodorus Siculus, &c. If their ſcience of the heavens exceeded general obſervations of the ſeaſons, of the annual revolution of the ſun, the monthly changes or phaſes of the moon and the like, it was in the lapſe of time buried in oblivion, and Ethiopia ſunk into that ſtate of barbariſm which to this day has ever covered the whole face of Africa, except Egypt, and thoſe parts which ſucceſſively two Phœnician colonies and afterwards the Romans cultivated.

Abyſſinia

he preſented Conſtantine the Great who had then lately made himſelf maſter of the Eaſt, with a quantity of diamonds and other precious ſtones and curioſities, aſſuring that prince his collection would have been much more valuable, had not Sapor, king of Perſia, ſeized on the beſt part of his treaſure. His ſucceſs encouraged Meropius, a philoſopher of Tyre, to undertake a like voyage upon the ſame motive. But God who conducts all the ſteps of men, even when they leaſt think of him, raiſed in him this deſign for an end of infinitely greater importance and value than all the diamonds which the philoſopher could bring back. Meropius carried with him two of his nephews, Frumentius and Edeſius, with whoſe education he was entruſted. In the courſe of their voyage homewards the veſſel touched at a certain port to take in proviſions and freſh water. The barbarians

Abyſſinia, called by the ancients *Ethiopia under Egypt*, is thought to have taken its name from Habaſch, a ſuppoſed ſon of Chus, or from that word which in Hebrew (the original language of Paleſtine and Arabia) ſignifies a *Mixture* or a *Stranger*. For a colony of Sabæans paſſed hither about the time of Solomon, from the Southern point of Arabia, and the country lower toward the Red Sea, which beyond the ſandy coaſt is the moſt fruitful and delightful part of Arabia Felix, now rich in the beſt coffee about Mocca, and bordering on the only province in the world which produces true frankincenſe. Theſe Sabæans mixed with the firſt inhabitants of Abyſſinia, as their hiſtories mention, and as appears in the features and many ancient cuſtoms, in which the Abyſſinians reſemble the Arabs more than the Ethiopians. The Abyſſinians imbibed the Eutychian hereſy from Dioſcorus the heretical patriarch of Alexandria, to which they ſtill adhere. The Jeſuits and other miſſionaries converted many in this kingdom to the catholic faith, and the great and good emperor Zadenghel himſelf, who was ſlain fighting againſt rebels that took up arms in defence of their ancient hereſy in 1604, and his ſucceſſor Negus Suſnejos, ſurnamed Sultan-Saghed, who after a troubleſome reign of twenty-five years died conſtant in the catholic faith in 1632. His ſon and ſucceſſor Baſilides Sultan-Saghed, a zealous Eutychian, by law baniſhed all the miſſionaries and Portugueſe, and forbid the catholic religion. Many who out of charity for their converts ſtaid behind, were crowned with martyrdom with many of the converts. Several attempts have been ſince made by miſſionaries to find admittance; but always without ſucceſs, ſo ſtrictly are the frontiers guarded. In the proſperous times of this miſſion ſeveral Jeſuits were ſucceſſively ordained Latin patriarchs of Ethiopia. See Modern Univerſal Hiſt. vol. 15. 8vo. and Hiſt. d'Aſie, Afrique & Amerique par M. L. A. R. T. 11. p. 12. 28. &c.

of that country who were then at war with the Romans, ſtopped the ſhip, and put the whole crew and all the paſſengers to the ſword, except the two children, who were ſtudying their leſſons under a tree at ſome diſtance. When they were found, their innocence, tender age and beauty pleaded ſtrongly in their favour, and moved the barbarians to compaſſion; and they were carried to the king, who reſided at Axuma, formerly one of the greateſt cities in the Eaſt, now a poor village in Abyſſinia, called Accum, filled with ruins of ſtately edifices, and ſumptuous obeliſks which ſeem to have been funeral monuments of the dead, though none of the inſcriptions are now intelligible. (1) The prince was charmed with the wit and ſprightlineſs of the two boys, took ſpecial care of their education; and not long after made Edeſius his cupbearer, and Frumentius, who was the elder, his treaſurer, and ſecretary of ſtate, entruſting him with all the public writings and accounts. They lived in great honour with this prince, who on his deathbed thanked them for their ſervices, and in recompence gave them their liberty. After his demiſe, the queen, who was left regent for her eldeſt ſon, entreated them to remain at court, and aſſiſt her in the government of the ſtate, wherein ſhe found their fidelity, abilities and integrity her greateſt ſupport and comfort. Frumentius had the principal management of affairs, and deſiring to promote the faith of Chriſt in that kingdom, engaged ſeveral chriſtian merchants, who traded there, to ſettle in the country, and procured them great privileges, and all the conveniences for their religious worſhip, and by his own fervour and example ſtrongly recommended the true religion to the infidels. When the young king, whoſe name was Aizan, came to age, and took the reins of government into his own hands, the brothers reſigned their poſts, and though he invited them to ſtay, Edeſius went back to Tyre, where he was afterward ordained prieſt. But Frumentius having nothing ſo much at heart as the converſion of the whole nation, took the route of Alexandria, and intreated the holy archbiſhop,

(1) See Ludolf, Hiſt. Æthiop. Manuel Almeida, Hiſt. of Higher Ethiopia, and Thevenot.

St. Athanaſius, to ſend ſome paſtor to that country ripe for a converſion to the faith. St. Athanaſius called a ſynod of biſhops, and by their unanimous advice ordained Frumentius himſelf biſhop of the Ethiopians, judging no one more proper than himſelf to finiſh the work which he had begun. *(b)* Frumentius veſted with this ſacred character went back to Axuma, and gained great numbers to the faith by his diſcourſes and miracles: for ſeldom did any nation embrace chriſtianity with greater ardour, or defend it with greater courage. King Aizan and his brother Sazan, whom he had aſſociated in the throne, received baptiſm, and by their fervour were a ſpur to their ſubjects in the practice of every virtue and religious duty. The Arian emperor Conſtantius conceived an implacable jealouſy againſt St. Frumentius, becauſe he was linked in faith and affection with St. Athanaſius; and when he found that he was not even to be tempted, much leſs ſeduced by him, he wrote an haughty letter to the two converted kings, in which he commanded them with threats, to deliver up Frumentius into the hands of George, the barbarous invader of the ſee of Alexandria. This letter was communicated

(b) The Abyſſinians or Ethiopians received the firſt ſeeds of the faith from the eunuch of their queen, who being baptized by St. Philip the deacon, (Act. viii. 7.) afterward initiated many of his countrymen in the chriſtian religion, as Euſebius aſſures us, (l. 2. c. 1.) See the Bollandiſts, (T. 1. Junij. p. 618.) Tillemont, (T. 2. p. 72. & 531.) Job Ludolf, (Hiſt. Æthiop. l. 3. c. 4.) But the Abyſſinians acknowledge, that they owe their converſion principally to St. Frumentius. They were in later ages engaged in the Eutychian hereſy, and to this day believe only one nature in Chriſt. In the ſixteenth century their king ſent an embaſſy to pope Clement VII. Several miſſions have been eſtabliſhed in that country. The Jeſuits were ſent thither by Gregory XIII. but were all baniſhed in 1636. The ſucceſs of ſeveral other miſſions of Capuchins and others had been proſperous for ſome time, but failed in the end; and in 1670, ſeveral miſſionaries ſuffered martyrdom in that country. Others are from time to time ſent thither from Rome. See Ludolf, Renaudot, (Apol. pour l'Hiſt. des patr. Alexandr. p. 162.) Fabricius, (Salut. Lux Evang. c. 45.) Cerri, ſecretary to the Congr. de Propagandâ Fide, (Iſtruzione dello ſtato della Congr. di Prop. Fide, in 1670, p. 122.) La Croze, (Hiſt. du chriſtianiſme d'Ethiopie & d'Armenie, at the Hague, in 1739) commits many groſs miſtakes in his account of theſe miſſions in Abyſſinia.

by them to St. Athanaſius, who has inſerted it in his apology to Conſtantius. Our holy biſhop continued to feed and defend his flock till it pleaſed the Supreme Paſtor to recompenſe his fidelity and labours. The Latins commemorate him on the 27th of October; the Greeks on the 30th of November. The Abyſſinians honour him as the apoſtle of the country of the Axumites, which is the moſt conſiderable part of their empire. (c) They alſo place among the ſaints the two kings Aizan, whom they call Abreha, and Sazan, whoſe name in their modern language is Atzbeha. St. Frumentius they call St. Fremonat.

In every age, from Chriſt down to this very time, ſome new nations have been added to the fold of Chriſt, as the annals of the church ſhew; and the apoſtacy of thoſe that have forſaken the path of truth, has been repaired by freſh acquiſitions. This is the work of the Moſt High; the wonderful effect of all-powerful grace. It is owing to the divine bleſſing that the heavenly ſeed fructifies in the hearts of men, and it is God who raiſes up, and animates with his ſpirit zealous ſucceſſors of the apoſtles, whom he vouchſafes to make his inſtruments in this great work. We are indebted to his gratuitous mercy for the ineſtimable benefit of this light of faith. If we correſpond not faithfully, with fear and trembling, to ſo great a grace, our puniſhment will be ſo much the more dreadful.

On the same Day.

St. Elesbaan, King of Æthiopia, C. The Axumite Ethiopians, whoſe dominions were extended from the weſtern coaſt of the Red Sea very far on the continent, were in the ſixth century a powerful and flou-

(c) Axuma was capital of all Ethiopia; now called Accum, reduced to a village ſince the kings of Abyſſinia reſide at a great diſtance: ſmall and in ruins it is called the only city in Abyſſinia. It is forty-two leagues from Adala, two miles from the Red-ſea, the ancient great ſea-port of all Ethiopia. Obeliſks, ancient inſcriptions in characters entirely unknown, neighbouring vaſt and magnificent vaults for burying-places, like thoſe near Memphis, &c. are proofs of its ancient magnificence.

riſhing nation. St. Eleſbaan, their king, during the reign of Juſtin the Elder, in all his actions and deſigns had no other deſire than to procure in all things the happineſs of his people, and the divine glory. The mildneſs and prudence of his government was a ſenſible proof how great a bleſſing a people enjoys in a king who is free from inordinate paſſions and ſelfiſh views, to gratify which princes ſo often become tyrants. This good king, however, was obliged to engage in a war. But his motives were juſtice and religion; and the exaltation of both was the fruit of his victory. The Homerite Arabians dwelt upon the Eaſtern coaſt at the bottom of the Red Sea, in Arabia Felix, and were either a part of the Sabæans or their neighbours. This nation was full of Jews; and Dunaan or Danaan, a Jew, who had uſurped the ſovereignty, perſecuted the Chriſtians. St. Gregentius, who was an Arabian by birth, and archbiſhop of Taphar, the metropolis of this country, was baniſhed by him, in 520. St. Aretas, the governor of the city Neogran, was beheaded with four companions, for his conſtancy in the faith. His wife Duma and daughters alſo ſuffered death for the ſame glorious cauſe, and are honoured as martyrs on the 24th of October, in the Roman, and in other Weſtern, as well as in the Eaſtern and Muſcovite calendars. (*a*) The emperor Juſtin

(*a*) Their Acts are publiſhed in Greek by Lambecius, (Biblioth. Vindob. T. 5. p. 130, 132. & T. 8. p. 254, 260, 262.) and in Latin, by Baronius, Lipoman and Surius. Baillet ſuſpects them becauſe taken from Metaphraſtes. But Falconius rightly judges that Metaphraſtes gave them genuine, (p. 23.) which is ſhewn by Joſ. Aſſemani, (Bibl. Orient. T. 1. p. 358, 364. & ſeq.) who gives us the original Syriac hiſtory of the Homerite martyrs, written by Simeon, biſhop of Arſamopolis, in Perſia, in a letter to Simeon, abbot of Gabula.

The Syriac hiſtorians, produced by Joſ. Aſſemani, as Simeon biſhop of Beth-Arſamen, &c. agree in this hiſtory perfectly with the Greeks, viz. Simeon Metaphraſtes in Surius, (T. 5. p. 943.) Theophanes, Cedrenus, Procopius, Evagrius, &c. Likewiſe the modern hiſtorians of Abyſſinia, who were Portugueſe miſſionaries in that country, viz. Franciſco Alvares, chaplain to the Portugueſe ambaſſador in 1540, who printed that year the firſt and moſt faithful hiſtory of Abyſſinia, and of his embaſſy; F. Bermudes, patriarch, wrote the ſecond in 1565, but mixed many fables, deſerves credit only in things

the Elder, whoſe protection the perſecuted Chriſtians had implored, engaged St. Eleſbaan to tranſport his forces into Arabia, and drive away the uſurper. The zealous prince complied with this juſt deſire, and having by the divine bleſſing defeated the tyrant, made uſe of his victory with great clemency and moderation, re-eſtabliſhed religion, recalled St. Gregentius, and repaired the vineyard which a furious wild beaſt had laid waſte. He rebuilt the church at Taphar; and by laying the firſt ſtone would be himſelf the firſt architect. He placed on the throne Abraamius, a pious Chriſtian, who governed by the counſels of St. Gregentius. That holy prelate had a famous conference with the Jews, (*b*) and wrote a book againſt vices, (1) extant in Greek in the Imperial library at Vienna. St. Gregentius died on the 19th of December, in 552. Baillet tells us, that St. Eleſbaan reſigned his crown ſoon after his return into his own dominions: but Nonnus, in his Legation (2) teſtifies, in 527, ſeveral years after this war, that Eleſbaan then reſided at Axuma, a very great city, capital of Ethiopia. At length this good king, leaving his dominions to a ſon who was heir of his zeal and piety no leſs than of his kingdom, ſent his royal diadem to Jeruſalem, put on ſackloth, and retired ſecretly in the night out of the palace and city to an holy monaſtery ſituated on a ſolitary mountain, where he took the monaſtic habit, and ſhut himſelf up in a cell for the remaining part of his life. He carried nothing with him out of the palace but a mat to lie on, and a cup to drink out of.

(1) Lambec. in Bibl. Vindob. Cod. Theolog. 306. n. 33. p. 171.
(2) Ap. Phot. Cod. 3.

things to which he was eye-witneſs; F. Peter Nais gave a third in 1627; F. Alphonſo Mendez, patriarch of Ethiopia, wrote alſo a Latin hiſtory of that country. F. Lopo wrote another more at length, which Le Grand tranſlated into French, adding ſeveral curious diſſertations and notes, Paris, 1738. F. Balthaſar Tellez compiled from theſe a new more complete hiſtory of Ethiopia, in which he ſets off the zeal of the Jeſuits. From theſe and other helps Ludolph has compiled his hiſtory of Ethiopia with a dictionary and grammar of that language.

(*b*) The Acts which we have of this conference have been interpolated.

His food was only bread, with which he ſometimes took a few dry herbs; he never drank any thing but water. He would not allow himſelf the leaſt diſtinction above the laſt among his brethren, and was the firſt in every duty of his new ſtate. No ſeculars ever had acceſs to him, and his whole employment conſiſted in the exerciſes of penance, the contemplation of heavenly things, and converſing with God, by whom he was at length called by a happy death to reign eternally with Chriſt. His name occurs in the Roman martyrology. See Theophanes, Cedrenus, Joſ. Aſſemani, in his moſt valuable Bibl. Orient. T. 1. p. 359. & 385. alſo in his Comm. in Calend. Univ. T. 6. p. 316. which work more leiſure would have enabled him to have digeſted, and rendered (like the former) more methodical. See alſo Orſi, l. 39. n. 3, 4, 5, 6, 7. T. 17. p. 206.

St. ABBAN, Abbot in Ireland. He was ſon of Cormac king of Leinſter, and of Mella ſiſter to St. Ibar, who is ſaid by ancient writers to have preached in Ireland a little before the arrival of St. Patrick; though others think he was conſecrated biſhop by St. Patrick. St. Ibar having laboured with zeal in the converſion of the pagans, founded the monaſtery of Beg-erin, a ſmall iſland on the coaſt of Kinſelach in Leinſter, where he died about the year 500, and is honoured on the 23d of April. After Ibar's death, our ſaint who had been trained up in the monaſtery of Beg-erin, followed the ſteps of his holy uncle, and converted a great number of idolaters. He founded the monaſteries of Kil-abbain in the north of Leinſter, and Magharnoidhe in Kinſelach, and died in the former, towards the end of the ſixth century. See Uſher, Antiq. Colgan, Act. SS. p. 610, et ſeqq.

OCTOBER XXVIII.

St. SIMON, ſurnamed the Zealot, Apoſtle.

See Tillem. T. 1. p. 423. Alſo Nicetas Paphlagon. in his Encomium Simonis Zelotæ Ap. publiſhed by F. Combefis in Auctar. Noviſſ. Bibl. Patr. T. 1. p. 408. and Combefis's remarks on the apoſtles Simon and Jude, T. 8. Bibl. Concionat. p. 290. Joſ. Aſſemani in Calend. Univ. ad 10 Maij. T. 6. p. 334.

ST. SIMON, is ſurnamed the Cananæan, or Canaanite, and the Zealot, to diſtinguiſh him from St. Peter, and from St. Simeon, the brother of St. James the Leſs, and his ſucceſſor in the ſee of Jeruſalem. From the firſt of theſe ſurnames ſome have thought that St. Simon was born at Cana, in Galilee: certain modern Greeks pretend that it was at his marriage that our Lord turned the water into wine. It is not to be doubted but he was a Galilæan: Theodoret ſays, of the tribe either of Zabulon or Nepthali. But as for the ſurname of Cananæan, it has in Syro-Chaldaic the ſame ſignification which the word Zelotes bears in Greek. St. Luke tranſlated it, (1) the other evangeliſts retained the original name; for *Canath* in Syro-Chaldaic, or modern Hebrew, ſignifies Zeal, as St. Jerom obſerves. (2) Nicephorus Calixti, a modern Greek hiſtorian, tells us, this name was given to St. Simon only from the time of his apoſtleſhip, wherein he expreſſed an ardent zeal and affection for his Maſter, was an exact obſerver of all the rules of his religion, and oppoſed with a pious warmth all thoſe who ſwerved from it. As the evangeliſts take no notice of ſuch a circumſtance, Hammond and Grotius think that St. Simon was called the Zealot, before his coming to Chriſt, becauſe he was one of that particular ſect or party among the Jews called *Zealots*, from a ſingular zeal they profeſſed for the honour of God, and the purity of religion. A party called *Zealots* were famous in the war of the Jews againſt the Romans.

(1) Luke vi. 15. Acts i. 13. (2) S. Hieron. in Mat. x. 4. T. 4. p. 35.

They were main inſtruments in inſtigating the people to ſhake off the yoke of ſubjection; they aſſaſſinated many of the nobility and others, in the ſtreets, filled the temple itſelf with bloodſhed and other horrible profanations, and were the chief cauſe of the ruin of their country. But no proof is offered by which it is made to appear that any ſuch party exiſted in our Saviour's time, though ſome then maintained that it was not lawful for a Jew to pay taxes to the Romans. At leaſt if any then took the name of Zealots, they certainly neither followed the impious conduct, nor adopted the falſe and inhuman maxims of thoſe mentioned by Joſephus in his hiſtory of the Jewiſh war againſt the Romans.

St. Simon after his converſion was zealous for the honour of his Maſter, and exact in all the duties of the chriſtian religion; and ſhewed a pious indignation towards thoſe who profeſſed this holy faith with their mouths, but diſhonoured it by the irregularity of their lives. No farther mention appears of him in the goſpels, than that he was adopted by Chriſt into the college of the apoſtles. With the reſt he received the miraculous gifts of the Holy Ghoſt, which he afterward exerciſed with great zeal and fidelity. Nicephorus Calixti and ſome other modern Greeks pretend, that after preaching in Mauritania, and other parts of Africa, he ſailed into Britain, and having enlightened the minds of many with the doctrine of the goſpel, was crucified by the infidels. (3) But of this there appears no ſhadow of probability, and the vouchers by many inconſiſtencies deſtroy the credit of their own aſſertion. If this apoſtle preached in Egypt, Cyrene and Mauritania, he returned into the Eaſt; for the martyrologies of St. Jerom, Bede, Ado and Uſuard place his martyrdom in Perſia, at a city called Suanir, poſſibly in the country of the Suani, a people in Colchis, or a little higher in Sarmatia, then allied with the Parthians in Perſia: which may agree with a paſſage in the Acts of St. Andrew, that in the Cimmerian Boſphorus there was a tomb in a grot,

(3) See Uſher, De primordiis Eccl. Britan. Alford's Annals. Creſſy, l. 1. Baron. &c. from Nicephorus, l. 2. c. 40. and the Menæa ad 20 Apr. & 10 Maij.

with an inſcription, importing, that Simon the Zealot was interred there. His death is ſaid in theſe martyrologies to have been procured by the idolatrous prieſts. Thoſe who mention the manner of his death ſay he was crucified. St. Peter's church on the Vatican at Rome, and the cathedral of Toulouſe are ſaid to poſſeſs the chief portions of the relicks of SS. Simon and Jude. (4)

St. JUDE, Apoſtle.

See Tillemont, T. 1. Joſ. Aſſemani, ad 19 Junij, T. 6. p. 453. Falconius, ib. p. 105. Calmet, T. 9.

THE apoſtle St. Jude is diſtinguiſhed from the Iſcariot, by the ſurname of Thaddæus, which ſignifies in Syriac, Praiſing or Confeſſion, (being of the ſame import with the Hebrew word Judās), alſo by that of Lebbæus, which is given him in the Greek text of St. Matthew; that word ſignifying, according to St. Jerom, a man of wit and underſtanding, from the Hebrew word *Leb*, a heart; though it might equally be derived from the Hebrew word, which ſignifies a Lion. St. Jude was brother to St. James the Leſs, as he ſtyles himſelf in his epiſtle; likewiſe of St. Simeon of Jeruſalem, and of one Joſes, (1) who are ſtyled the brethren of our Lord, and were ſons of Cleophas, and Mary, ſiſter to the Bleſſed Virgin. This apoſtle's kindred and relation to our Saviour exalted him not ſo much in his Maſter's eyes as his contempt of the world, the ardour of his holy zeal and love, and his ſufferings for His ſake. It is not known when and by what means he became a diſciple of Chriſt; nothing having been ſaid of him in the goſpels before we find him enumerated in the catalogue of the apoſtles. After the laſt ſupper, when Chriſt promiſed to manifeſt himſelf to every one who ſhould love him, St. Jude aſked him, why he did not manifeſt himſelf to the world? By which queſtion he ſeems to have expreſſed his expectation of a ſecular

(4) See Florentinius in Martyr. S. Hieron. p. 176. Sauſſaye, Mart. Gallic. ad 28 Oct. (1) Mat. xiii. 55.

kingdom of the Meſſias. Chriſt by his anſwer ſatisfied him, that the world is unqualified for divine manifeſtations, being a ſtranger and an enemy to what muſt fit ſouls for a fellowſhip with heaven; but that he would honour thoſe who truly love him with his familiar converſe, and would admit them to intimate communications of grace and favour. (2)

After our Lord's aſcenſion and the deſcent of the Holy Ghoſt, St. Jude ſet out with the other great conquerors of the world and hell, to pull down the prince of darkneſs from his uſurped throne; which this little troop undertook to effect, armed only with the word of God, and his ſpirit. Euſebius relates, (3) that the apoſtle St. Thomas ſent St. Thaddæus, one of the diſciples of our Lord, to Edeſſa, and that king Abgar and a great number of his people received baptiſm at his hands. St. Jerom and Bede take this Thaddæus to have been the apoſtle St. Jude: but it is the general opinion that it was another perſon, one of the ſeventy-two diſciples whom the Greeks commemorate in the Menæa on the 21ſt of Auguſt. (*a*) Nicephorus, Iſidore and the martyrologies tell us, that St. Jude preached up and down Judæa, Samaria, Idumæa, and Syria; eſpecially in Meſopotamia. St. Paulinus ſays, (4) that St. Jude planted the faith in Lybia. This apoſtle returned from his miſſions to Jeruſalem in the year 62, after the martyrdom of his brother St. James, and aſſiſted at the election of St. Simeon who was likewiſe his brother. (5) He wrote a catholic or general epiſtle to all the churches of the Eaſt, particularly addreſſing himſelf to the Jewiſh converts, amongſt whom he had principally laboured. St. Peter had wrote to the ſame two epiſtles before this, and in the ſecond, had chiefly in view to caution the faithful againſt the errors of the Simonians, Nicholaits and Gnoſtics. The havock which theſe hereſies continued

(2) John xiv. 24. (3) Euſ. Hiſt. l. 1. c. 13.
(4) S. Paulin. Carm. 26. (5) Euſ. Hiſt. l. 3. c. 11.

(*a*) On the diſciple of our Lord named Thaddæus, and on this tranſaction, ſee Baillet, Vie de S. Thaddée, 21 Aug. and the life of St. Thomas the Apoſtle, Dec. 21.

to make among ſouls ſtirred up the zeal of St. Jude, who ſometimes copied certain expreſſions of St. Peter, (6) and ſeems to refer to the epiſtles of SS. Peter and Paul as if the authors were then no more. (7) The heretics he deſcribes by many ſtrong epithets and ſimiles, and calls them wandering meteors which ſeem to blaze for a while, but ſet in eternal darkneſs. The ſource of their fall he points out by ſaying, they are murmurers, and walk after their own luſts; for being enſlaved to pride, envy, the love of ſenſual pleaſure, and other paſſions, and neglecting to crucify the deſires of the fleſh in their hearts, they were ſtrangers to ſincere humility, meekneſs and interior peace. The apoſtle exhorts the faithful to treat thoſe who were fallen with tender compaſſion, making a difference between downright malice and weakneſs, and endeavouring by holy fear to ſave them, by plucking them as brands out of the fire of vice and hereſy, and hating the very garment that is ſpotted with iniquity. He puts us in mind to have always before our eyes the great obligation we lie under of inceſſantly building up our ſpiritual edifice of charity, by praying in the Holy Ghoſt, growing in the love of God, and imploring his mercy through Chriſt. *(b)* From Meſopotamia St. Jude travelled into Perſia, as Fortunatus, (8) and ſeveral martyrologies tell us. Thoſe who ſay, that he died in peace at Berytus, in Phœnicia, confound him with Thaddæus, one of the ſeventy-two diſciples, and the apoſtle of Edeſſa, of

(6) See Jude 11. 17. and 2 Pet. ii. 15. &c. (7) Jude 17. referring to 2 Pet. iii. 2, 3. and 1 Tim. iv. 1, 2. (8) Fortun. l. 8. Carm. 4.

(*b*) Luther, the Century-writers, and Kemnitius call in queſtion the divine authority of this epiſtle, becauſe ſeveral ancients doubted of it: and Grotius fancies it to have been written by Jude, the fifteenth biſhop of Jeruſalem, in the reign of Adrian. The tradition of the church makes its divine authority and original unqueſtionable in the catholic church. The learned Dr. Edward Pocock, who died at Oxford, in 1691, and whoſe name is famous for his ſkill in the Oriental languages and literature, has diſplayed his talents in ſeveral tranſlations and diſquiſitions, and in comments on Micheas, Malachy, Oſee and Joël. But among all his works that on the epiſtle of St. Jude, printed at Leyden, in 1630, is eſteemed the moſt curious.

whom the Menæa gives that account. (9) Fortunatus and the weſtern martyrologiſts tell us, that the apoſtle St. Jude ſuffered martyrdom in Perſia; the menology of the emperor Baſil, and ſome other Greeks ſay at Arat, or Ararat, in Armenia, which at that time was ſubject to the Parthian empire, and conſequently eſteemed part of Perſia. Many Greeks ſay he was ſhot to death with arrows; ſome add, whilſt he was tied on a croſs. The Armenians at this day challenge him and St. Bartholomew for the firſt planters of the faith among them. (10) *(c)*

We owe to God an homage of eternal praiſe and thanks for the infinite mercy by which he has eſtabliſhed a church on earth, and a church ſo richly furniſhed with every powerful means of ſanctity and grace; a church in which his name is always glorified, and many ſouls both by the purity of their love and virtue, and by their holy functions are aſſociated to the company of the bleſſed angels. It ought alſo to be our firſt and conſtant petition in our moſt earneſt addreſſes to God, as we learn from our Lord's prayer, and as the firſt dictates of divine charity and religion teach us, that for the glory of his holy name he vouchſafe to protect and preſerve his church, according to his divine word; to dilate its pale, to ſanctify its members, and to fill its paſtors with the ſame ſpirit with which he ſo wonderfully enriched his

(9) Menæa ad 21 Aug. (10) See Joachim Schroder, in Theſaur. Linguæ Armeni. p. 149. edit. an. 1711. Le Quien, Orient. Chriſtian. T. 1. p. 419.

(*c*) St. Jude was a married man before he was called to the apoſtleſhip. Euſebius informs us, (l. 3. c. 20.) that two grandſons of this apoſtle, who were poſſeſſed jointly of thirty-nine acres of land which they tilled with their own hands, were accuſed by the Jews out of hatred to the name of Chriſt, as deſcendants from king David, when Domitian had ordered all ſuch to be put to death, to prevent rebellions among the Jews. They boldly confeſſed Chriſt, but the emperor, charmed with their ſimplicity, and ſeeing by their low condition, and their hands callous and rough with labour, that they were not perſons any way dangerous to the ſtate, diſmiſſed them. Returning home they were promoted to the prieſthood, and governed conſiderable churches. That St. Jude was himſelf an huſbandman before he was called to the apoſtleſhip, we are aſſured by the Apoſtolic Conſtitutions, l. 2. c. 63. p. 303.

apoſtles, whom he was pleaſed to chooſe for the foundation of this ſacred edifice. If we deſire to inherit a ſhare of thoſe abundant and precious graces which God pours forth upon thoſe ſouls which he diſpoſes to receive them, we muſt remember that he never imparts them but to thoſe who ſincerely ſtudy to die to themſelves, and to extirpate all inordinate attachments and affections out of their hearts: ſo long as any of theſe reign in a ſoul, ſhe is one of that world to which God cannot manifeſt himſelf, or communicate the ſweet reliſh of his love. This is the myſtery which Chriſt unfolded to St. Jude. *The world hath not known him.* Few even among thoſe who know God by faith, attain to the experimental knowledge of God, and the reliſh of his love, becauſe few, very few, diſentangle their affection from creatures. So long as their hearts remain ſecretly wedded to the world, they fall in ſome degree under its curſe. And how few ſtudy perfectly to extinguiſh its ſpirit in their hearts?

On the same Day.

St. Faro, Biſhop of Meaux, C. The city of Meaux, ſituated on the Marne, ten leagues from Paris, in the time of the ancient Gauls, was ſubject to the Pariſij, and received the firſt ſeeds of faith by the preaching of St. Dionyſius of Paris, about the year 250. St. Sanctinus, or Saintin, firſt biſhop of Meaux, is ſaid by ſome to have been a diſciple of that ſaint in the third age: but Du Pleſſis (1) thinks him to have been the ſame Saintin who was biſhop of Verdun, in the fourth century, and whoſe relicks were tranſlated from Meaux to the abbey of St. Vanne at Verdun, in the eleventh century. His ſucceſſor Antoninus, and Rigomer the ninth biſhop of Meaux, are honoured among the ſaints. But the eminent ſanctity of St. Faro, the fourteenth biſhop of this ſee, has rendered his name the moſt illuſtrious of all the prelates of this ſee, who are mentioned in the calendars of the church. His original name is Burgundofaro, and that of his holy ſiſter Burgundofara; the words Faro and Fara in the Burgundian lan-

(1) Du Pleſſis, T. 1. p. 4.

guage ſignifying of a lineage; ſo that theſe names imply that they were of an ancient noble Burgundian family, (2) which is atteſted in the ancient life of St. Faro, (3) and by a hymn on St. Faro uſed in the ninth age. Their father Agneric was one of the principal lords and officers at the court of Theodobert II. king of Auſtraſia; for Meaux and Brie then belonged to that kingdom, not to Burgundy, as Baillet pretends. (4) For though Gontran, king of Orleans and Burgundy, from 561 to 592, poſſeſſed the county of Sens, which had formerly been part of Auſtraſia; the kings of Auſtraſia were all that time in poſſeſſion of Meaux. Agneric had by his wife Leodegondis four children, St. Cagnoald (who took the monaſtic habit at Luxeul under St. Columban), St. Faro, St. Fara and St. Agnetrudis. His ſeat was at Pipimiſium, two leagues from Meaux, in the foreſt of Brie, according to the lives of St. Euſtatius and St. Faro: which ſeems the village of Champigne in Brie, rather than Aubigny, as Mabillon conjectured, (5) but which lies on the other ſide. There Agneric harboured St. Columban in 610, and that holy abbot gave his bleſſing to him and to each of his children, Cagnoald, the eldeſt, having lived under his diſcipline ſince the year 594, and then bearing him company.

St. Faro ſpent his youth in the court of king Theodobert II. where his life was rather that of a recluſe than a courtier. After the death of Theodobert, and that of his brother and ſucceſſor Theodoric, the ſaint, in 613, paſſed to the court of Clotaire II. who reunited the whole French monarchy. When that prince, provoked at the inſolent ſpeeches of certain Saxon ambaſſadors, had caſt them into priſon, and ſworn he would cauſe them to be put to death, St. Faro firſt prevailed on him to defer the execution twenty-four hours, and afterward not only to pardon them, but alſo to ſend them home loaded with preſents. Mabillon quotes cer-

(2) Ruinart, Not. in Chronic. Fredegar. p. 621. Du Pleſſis, note 11. T. 1. p. 631. (3) Ap. Mabil Act. Bened. T. 2. p. 611. (4) Baillet, Vie de S. Faro, 28 Oct. (5) Annal. Bened. T. 1. p. 304. not.

tain charters which St. Faro ſubſcribed in quality of referendary or chancellor. (6) Dom Du Pleſſis obſerves, (7) that it is an unpardonable blunder of Yepez, (8) who tells us, that St. Faro made his monaſtic profeſſion at Rebais, when that abbey was not in being. Trithemius ſays, (9) he took the habit at Luxeul: which is alſo an evident miſtake. For it is certain, that from a ſecular military ſtate he paſſed to that of the ſecular clergy. At court he employed his credit with his prince to protect the innocent, the orphan and the widow; and to relieve and comfort all that were in diſtreſs. The life which he led there was moſt edifying and holy: prayer and pious meditation were his principal delight, and he inflamed his ſoul every day more and more with the love of heavenly things. His great virtues and abilities engaged the eſteem and affection of the king and the whole nation; yet the world whilſt it flattered and ſmiled on him, diſpleaſed. His employments in it, how juſt ſoever, ſeemed to diſtract his mind too much from God, and he ſaw nothing in it but ſnares and dangers. One day he entertained his ſiſter St. Fara, who was at that time abbeſs, on this ſubject in ſuch a manner, that being penetrated more than ever with theſe ſentiments, he was inſpired with an earneſt deſire to forſake the world. Blidechilde, his wife, whoſe conſent he aſked, was in the ſame diſpoſitions; and they parted by mutual conſent. She took the religious veil, and retired to a ſolitary place upon one of her own eſtates, which ſeems to have been at Aupigny, where ſome years after ſhe died in the odour of ſanctity. St. Faro received the clerical tonſure, and was the ornament of the clergy of Meaux; which epiſcopal ſee becoming vacant by the death of the biſhop Gondoald, he was unanimouſly choſen to fill it about the year 626.

The holy prelate laboured for the ſalvation of the ſouls committed to his charge, with unwearied zeal and

(6) Annal. Bened. T. 1. p. 343. and App. p. 685.
(7) L. 1. n. 41. p. 31. (8) Chron. de S. Benoit, T. 2. p. 176.
(9) De vir. illuſtr. ord. S. Bened. l. 4. c. 129.

attention, and promoted exceedingly their advancement in chriſtian perfection, and the converſion of thoſe who had not yet forſaken the errors of idolatry. The author of his life tells us, that he reſtored ſight to a blind man by conferring on him the ſacrament of confirmation and wrought ſeveral other miracles. In 650, he aſſiſted at the council of Sens: he invited holy men into his dioceſs, and encouraged and promoted pious foundations to be ſanctuaries of religion, and nurſeries and ſchools of piety and virtue. Excited by his exhortations and example many others entered into the ſame zealous views, and gave themſelves up to the moſt heroic practices of virtue. *(a)*

(*a*) Among theſe no one ſeems to have been more remarkable than a certain lord of the court, and near relation of our ſaint, called St. Authaire, and by the common people St. Oys, who reſided at Uſſy on the Marne, of the pariſh church of which village he is the titular ſaint. His two virtuous ſons Ado, and Dado (or St. Owen) were brought up in the court of Dagobert I. and the former was made treaſurer, the latter referendary; but both whilſt they ſerved their prince, aſpired only after the ſolid goods of the life to come. Ado firſt took the reſolution of dedicating himſelf entirely to God in ſilence and retirement, and about the year 630 founded the great monaſtery of Jouarre, in a foreſt of that name, in Brie, four leagues from Meaux, to the Eaſt, a league beyond Uſſy. Here burying himſelf alive, he broke off all commerce with the world to entertain himſelf only with God and his own ſoul on the great affair for which he was created. After a moſt holy and penitential life of many years, he arrived at the happy term which opened to him a paſſage to a glorious eternity. Many lords of the firſt diſtinction embraced the monaſtic ſtate in this houſe under his direction; and among others Agilbert, who going into England was choſen biſhop of Dorcheſter, when that ſee had been ſome time vacant after the death of St. Birinus: but returning into France he died biſhop of Paris. His ſiſter St. Thelehilde was appointed firſt abbeſs of the nunnery of Jouarre, this being a double monaſtery. She died about the year 660, and is honoured at Meaux on the 10th of October. St. Bertile, one of her nuns, after having been long prioreſs of this houſe, and aſſiſtant to the abbeſs, was called to Chelles by St. Bathildes in 646, and made the firſt abbeſs of that royal monaſtery, ſituated four leagues from Paris. She governed the abbey of Chelles forty-ſix years, and died about the year 692. Whilſt Ado ſanctified the foreſt of Jouarre by his holy eſtabliſhment, St. Owen founded about the year 634, the abbey of Reſbac, now called Rebais, three leagues from Jouarre: of this houſe St. Agilis, called in French Aile, pronounced El, a monk of Luxeul, was appointed firſt abbot, and is honoured among the ſaints on the 30th of Auguſt. His

St. Faro afforded a retreat to St. Fiaker, and directed many ſaints of both ſexes in the paths of perfection, and had a ſhare in many pious eſtabliſhments made by others. A little before his death he founded in the ſuburbs of the city of Meaux, where he poſſeſſed a large eſtate, the great monaſtery of the Holy Croſs, which now bears his name, and is of the reformed Congregation of St. Maur. St. Faro placed in it monks from Luxeul, of the inſtitute of St. Columban; but the rule of St. Bennet was afterward received here, and the famous abbey of Prum founded by king Pepin in the Ardennes, in 763, was a Filiation of this houſe. St. Faro after having peopled his dioceſs with ſo many ſaints, went to receive the recompence of his labours on the 28th of October, in 672, being about fourſcore years old, and having governed the church of Meaux forty-ſix years. (10) See the three Latin lives of St. Faro, one compiled by Hildeger, biſhop of Meaux, in the ninth century, (ap. Mabil. Act. Ben. T. 2. p. 606.) another in verſe, written by Fulcoius, ſubdeacon of Meaux in the eleventh century; and a third publiſhed by Surius, with alterations of the ſtyle: extant genuine in manuſcripts at St. Faro's, &c. See alſo Dom Touſſaints Du Pleſſis, the Mauriſt monk, Hiſt. de l'Egliſe de Meaux, T. 1. l. 1. n. 41, 42, 43. 64. 73, note 22, 23, 24. 36; and on the plundering of St. Faro's church by the Huguenots, ib. l. 4. n. 49, 50. p. 358, T. 2. p. 664.

(10) See Le Cointe Annal. Eccl. Franc.

His diſciple St. Philibert ſucceeded him at Rebais, and afterward founded the abbeys of Jumieges, Nermoutier, Pavilly, Montiviliers, and St. Bennet of Quincy. His diſciple St. Regulus was choſen archbiſhop of Rheims, and inſtituted the abbey of Orbais in the dioceſs of Soiſſons. St. Walter, a monk of Rebais, in 1060, inſtituted, and was made firſt abbot of the famous monaſtery of St. Germanus, now called St. Martin's at Pontoiſe, and is mentioned in the calendars on the 8th of April. On the hiſtories and miracles of theſe ſaints ſee Mabillon's Acta Sanctorum Ordinis S. Bened. and his Annales Benedictini, &c. On other pious foundations made at that time at Meaux ſee the life of St. Fara.

St. NEOT, Anchoret, C. To this holy hermit is generally aſcribed the glorious project of the foundation of our firſt and moſt noble univerſity, in which he was king Alfred's firſt adviſer. (*a*) St. Neot was born of no-

(*a*) The chief ſchools which, by the advice of St. Neot, king Alfred founded, were thoſe of Oxford, as the archives of that univerſity produced by Wood, and as Brompton, Malmeſbury, Higden, Harpsfield and others aſſure us. Wood thinks this king founded there one college for all the ſciences, beſides grammar-ſchools. Ayliffe, who is leſs accurate, in his hiſtory of Oxford, pretends that three halls or colleges were erected there by this prince, which is indeed affirmed by John Rouſe or Roſs, the Warwick hiſtorian, who died in 1491. Aſſerius of Menevia, in his life of king Alfred, names not Oxford, and may be underſtood of ſchools ſet up by the king in his own palace; but that St. Grimbald taught at Oxford ſeems clear from his ſeat there in St. Peter's church. John the Saxon, and others were his colleagues. But St. Neot never left his ſolitude; and Aſſerius mentions of himſelf only his ſtaying in Alfred's court ſix months every year; for he would always ſpend the other ſix months in his monaſtery at Menevia or St. David's. There is indeed a paſſage in Aſſerius, which mentions a diſpute between the new and the old ſcholars at Oxford under St. Grimbald: but this ſeems an interpolation, and is wanting in archbiſhop Parker's edition, though defended as genuine by Mr. Wiſe in his edition of this life of king Alfred, at Oxford, in 1722. Wood (p. 4.) and others (Annot. in vit. Alfredi, p. 136.) imagine ſchools at Grecelade and Lechelade to have flouriſhed under the Britons and Saxons, and to have been only tranſlated to Oxford, and there revived by king Alfred after the wars had interrupted them. But the monuments in which mention is made of them, are at beſt very uncertain: and *Lechelade*, ſo called from phyſicians, is a Saxon, not a Britiſh word. The ſchools at Oxford decayed after Alfred's reign, and that city was burnt by the Danes in 979, and again in 1009. Robert Poleyn or Pullus, an Engliſhman who had ſtudied at Paris, returning home, reſtored ſacred ſtudies at Oxford in 1133, in the reign of Henry I. and carried the glory of this univerſity to the higheſt pitch. Being made cardinal, and chancellor of the Roman church, by Lucius II. he obtained the greateſt privileges for this univerſity about the year 1150. His treatiſe on the ſacrament of penance, was printed at Paris, in 1654. Several of his ſermons and other works of piety are extant in manuſcripts. See Leland and Tanner De Scriptor. Brit. p. 602. Leland's Itin. T. 4. App. p. 156, and Wood's Hiſt. Univ. Oxon. T. 1. p. 49. T. 2. p. 31.

Nothing more ſenſibly betrays the weakneſs of human nature than the folly of ſeeking a falſe imaginary glory, eſpecially in thoſe who inconteſtably poſſeſs every moſt illuſtrious title of true greatneſs. Some weak and lying impoſtors pretended to raiſe the reputation of the univerſity of Cambridge by forgeries which it is a diſgrace not to deſpiſe and moſt ſeverely cenſure. Nicholas Cantelupes, or Cantlow, a Carmelite friar, in 1440, publiſhed a collection of forged grants of

ble parentage, and according to many authors related to king Alfred. In his youth he took the monaſtic habit at Glaſtenbury, and purſued his ſtudies with great application, in which a natural ſtrong inclination from his infancy was the index of his extraordinary genius and capacity. He became one of the greateſt ſcholars of the age, but was yet more admirable for his humility, piety and devotion. The biſhop of the dioceſs was ſo taken with his ſaintly deportment and converſation, that when the ſaint was yet very young, he by compulſion ordained him firſt deacon, and ſoon after prieſt. St. Neot

of Britiſh kings, Gurgunt, Lucius, Arthur, and Cadwald, and of ſeveral ancient popes, under the title of *the Hiſtory of Cambridge*: in which his ſimplicity and credulity, which do not obſcure the character of great piety which Leland gives him, ought not to impoſe upon our underſtandings. See Parker's *Hiſtory of Cambridge*. Cair-Grant was one of the twenty eight cities of Britain under the Romans; but fallen to decay when Bede wrote. (Hiſt. l. 4. c. 19.) From its ruins Cambridge aroſe at a ſmall diſtance, as appears from Henry of Huntington, and the writers of Croyland and Ramſey. Some have pretended that here was the ſchool, which Bede, or the ſchools, which Malmeſbury, Florentius and H. of Huntington ſay king Sigebert founded, by the advice of St. Felix, in 636. But it is more reaſonable to believe thoſe foundations to have been made near Dummoc in Suffolk. And whatever ſchools might flouriſh at Cambridge under the Saxons, it is certain there were no remains under the firſt Norman kings. The foundation of this ſeat of the ſciences was laid in the reign of Henry II. Peter of Blois, a cotemporary writer, in his *Continuation of Ingulphus's Hiſtory*, publiſhed by Gale (Script. Hiſt. Angl. T. 1. p. 114.) relates, that Soffrid, abbot of Croyland, ſent ſome learned monks of that houſe, to their manor of Cotenham near Cambridge, who hiring a great houſe in Cambridge went thither every day, and taught at different hours the whole circle of the ſciences, a great concourſe of ſtudents reſorting to their leſſons. From theſe beginnings that univerſity ſoon roſe to the higheſt degree of ſplendor, and Peterhouſe was the firſt regular college that was erected there, Hugh Balſham, biſhop of Ely, founding it in 1284.

The general ſtudy of Paris is ſaid to have been founded by Charlemagne before the year 800. But Eginhard, that prince's ſecretary and hiſtorian, mentions in his life only the general ſchools of all the ſciences founded by him in his own palace. And Alcuin, his adviſer, (who propoſed to him for his model, in erecting his colleges, the great ſchool at York, from whence he came) when he left the court, retired to Tours, not to Paris. At leaſt the ſchools erected by that prince at Paris, became not very general or famous before the twelfth century. See Egaſſius Bulæus, Hiſt. Univerſitatis Pariſ. an. 1665, and Dom Rivet, Hiſt. Liter. T. 5, 6, 7.

dreaded the danger of being drawn out of his beloved obſcurity, which he coveted above all earthly bleſſings; being more deſirous to ſlide gently through the world without being ſo much as taken notice of by others, and without being diſtracted from applying his mind to his only great affair in this life, than moſt men are to buſtle and make parade on the theatre of the world. He feared particularly the inſinuating poiſon of vanity which eaſily ſteals into the heart amidſt applauſe even without being perceived. Therefore, with the leave of his ſuperior, he retired to his ſolitude in Cornwall, which was then called St. Guerir's from a Britiſh ſaint of that name, but is ſince called from our holy anchoret, Neotſtoke. In this hermitage he emaciated his body by rigorous faſts, and nouriſhed his ſoul with heavenly contemplation, in which he received great favours of God, and was ſometimes honoured with the viſits of angels. After ſeven years ſpent in this retreat he made a pilgrimage to Rome; but returned again to the ſame cell. Several perſons of quality and virtue began to reſort to him to beg the aſſiſtance of his prayers, and holy counſels; and the reputation of his wiſdom and experience in the paths of an interior life reached the ears of king Alfred. (*b*) That great prince from that time, eſpecially

(*b*) ALFRED the Great is named among the ſaints on the 26th of October in two Saxon calendars mentioned in a note on the Saxon tranſlation of the New Teſtament: alſo in ſome other private calendars, and in Wilſon's inaccurate Engliſh martyrology on the 28th of October. Yet it does not appear that he was ever propoſed in any church to the public veneration of the faithful. In this incomparable prince were united the ſaint, the ſoldier and the ſtateſman in a moſt eminent degree. Sir Henry Spelman (Conc. Brit.) gives us his character in a rapture. "O Alfred," ſays he, "the wonder and aſtoniſhment of all ages! If we reflect on his piety and religion, it would ſeem that he had always lived in a cloiſter: if on his warlike exploits, that he had never been out of camps: if on his learning and writings, that he had ſpent his whole life in a college: if on his wholeſome laws, and wiſe adminiſtration, that theſe had been his whole ſtudy and employment." It may be doubted whether ever any king ſhewed greater abilities on a throne: but in this circumſtance he was perfectly happy, that all his wonderful atchievements and great qualifications were directed and made perfect by the pureſt motives of piety and religion, and an uniform heroic ſanctity. Alfred was the fourth and youngeſt ſon of Ethelwolph, the pious king of

while he lay concealed in Somerſetſhire to the death of the holy hermit, frequently viſited him, and doubtleſs by his diſcourſes received great light, and was inflamed

of the Weſt-Saxons, and ſecond monarch of all England. He was born at Wantage in Berkſhire, in 849. His wit, beauty, and towardly diſpoſition endeared him from his infancy to the whole kingdom, eſpecially to his father, who ſent him to Rome, when he was only five years old, that he might receive the pope's bleſſing. Leo IV. who then ſat in St. Peter's chair, adopted him for his ſon, and as Malmeſbury ſays, by a happy preſage of his future dignity, anointed him king. Leland rather thinks this unction was the ſacrament of confirmation: but this, according to the diſcipline of the Engliſh, Spaniſh and ſeveral other churches, was given to infants as ſoon as it could be done after they were baptized. Montfaucon and other French hiſtorians obſerve, that Pepin in France was the firſt chriſtian king, who (in imitation of the Jewiſh kings by God's appointment) was anointed at his coronation: and Alfred was the firſt among our Engliſh princes, who received that rite. Whether the pope thought it due to ſo promiſing a ſon of a great king, or whether he looked upon it that ſome ſovereignty in England would fall to his lot, is uncertain. Ethelwolph ſoon after making himſelf a pilgrimage to Rome, carried Alfred thither a ſecond time. Through the confuſion of the times, amidſt the Daniſh invaſions, this prince was twelve years old before he learned to read. He had a happy memory, and an excellent genius, and we have a proof of his eagerneſs and application in the following inſtance. His mother one day ſhewed him and his brothers a fine book in Saxon verſe, promiſing to give it him who ſhould firſt read and underſtand it. Alfred was only beginning to learn to read; but running ſtraight to his maſter, did not reſt till he not only read it, but got it by heart. He naturally loved poetry, and in his childhood got ſeveral poems by heart. He excelled more in all other arts and ſciences than in grammar, that ſtudy being then at a low ebb in this country, ſays biſhop Tanner from an ancient chronicle. His elder brothers Ethelbald, Ethelbert and Ethelred ſucceſſively filled the throne; Alfred, though very young, appeared often at the head of their armies. The death of Ethelred which happened on the 22d of April, ſet the crown upon his head in the year 871, the twenty-ſecond of his age. The Danes at that time poured upon this iſland like a tempeſt, landing in ſeveral parts at once; they had lately martyred St. Edmund, were poſſeſſed of the three kingdoms of the Eaſt-Angles, Northumbrians and Mercians, and with ſeveral armies were in the very heart of that of the Weſt-Saxons which then compriſed all the reſt. The Engliſh having fought eight or nine great battles within the compaſs of the preceding year, were exhauſted and diſpirited, and ſeeing new armies riſe up againſt them on every ſide were at a loſs whither to betake themſelves. The young king had ſcarce ſolemniſed his brother's funerals, when in a month's time he was obliged with an inconſiderable army to engage the whole power of the Danes near Wilton.

with freſh ardour in the practice of virtue. St. Neot's counſels were alſo to him of great uſe for regulating the government of his kingdom. Our ſaint particularly re-

Wilton. By his courage and valour they were at firſt forced to fly; but finding the number of the purſuers to be ſmall, they rallied, and became maſters of the field. Twice they were compelled to leave Weſt-Sex, and to promiſe never to return: but new armies immediately renewed their depredations. Contrary to their oaths and obligations, in the beginning of the year 878, they entered Weſt-Sex with a great power, took Chippenham, the royal palace in Wiltſhire, and laid waſte the whole country. King Alfred was conſtrained with a ſmall number of attendants to retire among the woody and boggy parts of Somerſetſhire, and conceal himſelf between the rivers of Thone and Parret, in the iſle of Athelingay, now called Athelney, where he built a little caſtle. Here he lay hid ſix months, making reading and prayer his chief employment, and frequently viſiting St. Neot, his ſpiritual director. With a ſmall troop of ſtout men he often ſurpriſed his enemies with good ſucceſs, and if he happened to be overpowered by numbers he always appeared formidable to them in the manner in which he made his retreat. His afflictions were to him a ſchool for the exerciſe of all virtues, and he ſought in the firſt place by his penance, patience and confidence in God to appeaſe the divine indignation. While he lay in this little caſtle, or rather according to the terms of the hiſtorian, in a poor cottage in that country, it being winter, and the waters being all frozen ſo that no fiſh could be got in that place, his companions went out at ſome diſtance to get ſome fowl or fiſh for proviſions. In the mean time a poor man came to the door begging an alms. The king who was reading, ordered ſome bread to be given to him. His mother who was alone with him, ſaid there was but one loaf in the caſtle, which would not ſuffice for themſelves that day. Yet he prayed her to give half of it to the poor man, bidding her truſt in Him who fed five thouſand men with five loaves and two fiſhes. Several of our beſt hiſtorians add, that the king ſoon after falling into a ſlumber received in recompence of his charity an aſſurance from St. Cuthbert in a viſion, that God would ſhortly reſtore him to his kingdom. Soon after he heard that Hubba, the Daniſh general, brother to Hinguar, landing in Devonſhire, had been defeated and ſlain by Odun, the loyal earl of Devon, near the caſtle of Kenwith. The place where Hubba was buried, under a great heap of ſtones, is called to this day Hubbleſtones. The Reafan or Raven, the ſacred ſtandard of the Danes who placed in it a ſuperſtitious confidence, and on which that bird was painted, was found among the ſpoils. Upon this news Alfred left his retreat, aſſembled an army in Selwood foreſt, and marched againſt the Danes at Edingdun, where having choſen his poſt on a riſing ground, he gave the infidels a total overthrow, ſo that they were obliged to receive his conditions. The chief of theſe were, that all the idolaters ſhould quit the iſland, and that

commended to him the advancement of uſeful and ſacred ſtudies, and adviſed him to repair the ſchools of the Engliſh founded at Rome, and to eſtabliſh others

that thoſe Danes that embraced the chriſtian faith ſhould confine themſelves to the kingdom of the Eaſt-Angles, which they had poſſeſſed ever ſince the martyrdom of St. Edmund in 870; but which they were now to hold of king Alfred. Gunthrum, one of their vanquiſhed kings, received baptiſm, with a multitude of his people, at Aller, Alfred's palace, in Somerſetſhire. King Alfred ſtood godfather to him, and made him king of the Eaſt-Angles, where he reigned twelves years; and after him Eoric; after whoſe deceaſe Edward the Elder reunited that kingdom to the Engliſh monarchy. Alfred drew up a particular body of laws, adapted to the Daniſh converts, which he gave to king Gunthrum, and obliged him and his people to obſerve. They are extant in Spelman, Wilkins, and the ninth volume of Labbe's councils.

In 883, Alfred vanquiſhed and ſlew Hinguara and Haltdene, two Daniſh leaders in the north, took great care to repeople and cultivate thoſe depopulated provinces, and conſtituted Guthred king of the Northumbrians, who being a moſt religious and valiant man, defended his dominions, and gave to the church of St. Cuthbert at Durham the country which is ſince called the biſhopric of Durham, as Simeon of Durham, and the chronicle of Mailros relate. Alfred was no leſs active in reſtoring the deſolate provinces of Mercia, where the Danes, in 874, had burnt Rependune, now Repton upon Trent, in Derbyſhire, the ancient burial place of the Mercian kings, and had laid waſte the whole country. The infidels made again formidable deſcents in Kent and other places in the following years: but were as often totally routed by this vigilant and valiant king, who is ſaid to have fought fifty-ſix battles. He every where encouraged the Engliſh to reſume their ſpirits, and taught them to conquer. But the detail of his military exploits we leave to the writers of the civil hiſtory of our country, and only repeat with William of Malmeſbury, that when this king ſeemed caſt down on the earth, he was ſtill a terror to his enemies; that in all battles he was every where preſent, ſtriking fear into their breaſts, and paleneſs over their countenances, and inſpiring his own ſoldiers with courage. He alone would reſtore the combat when his army was ready to diſperſe; he alone would preſent his breaſt to the ſwords of the enemy, and by his example force his ſoldiers to repulſe the inſulting and purſuing infidels. About the year 890 the Normans, or barbarians from the northern coaſts of the Baltic, landed in England, but being repelled by king Alfred made a deſcent upon the weſtern coaſts of France, carried their arms into the heart of that kingdom, thrice laid ſiege to Paris, and during fourſcore years compelled the provinces to redeem themſelves from plunder by exorbitant ſums of money which were an allurement to repeat their invaſions, till Charles the Simple gave his daughter Giſele in marriage to Rollo, their leader, in 912, with

at home. Both which things this king moſt munificently executed.

Our hiſtorians agree that the plan of erecting a general Study of all the ſciences and liberal arts was laid by this

with part of Vexin, and that part of Neuſtria which from that time has been called the dutchy of Normandy. Rollo receiving baptiſm took the name of Robert.

King Alfred being aware that the ſafety and natural ſtrength of this iſland conſiſts in its navies, became himſelf well ſkilled in maritime affairs, and ſpent three years in building and fitting out a fleet, by which in 883 he gave the Daniſh pirates every where the chaſe, and aſſerted the dominion of the Britiſh ſeas. This fleet he afterward much increaſed, and with wonderful ſagacity deviſed himſelf a kind of ſhips of a new conſtruction, which gave him infinite advantages over a people continually practiſed in naval armaments. Sir John Spelman was not able to determine whether they were ſhips or gallies. But it appears, ſays Mr. Campbell (*Lives of Admirals*, T. 1. p. 56.) that they were gallies, for the facility of running them cloſe unto ſhore, or up into creeks. We are at leaſt aſſured, that they were longer, higher and ſwifter than the veſſels in common uſe in a duplicate proportion. At the ſame time this king extended the commerce of his ſubjects with other nations, knowing of what advantage this is to a kingdom, by which foreign riches perpetually flow into it; alſo how neceſſary it is for the improvement of navigation, and for a conſtant ſupply of able and ſkilful ſeamen for the navy. He ſent out ſhips to diſcover and deſcribe far diſtant countries, and employed Ohther the Dane for the diſcovery of a north-eaſt paſſage, and afterward Wulfſtan, an Engliſhman, to explore the northern countries. In the manuſcript accounts of theſe voyages, and the ſurvey of the coaſts of Norway and Lapland we find, ſays Mr. Campbell, ſo ſurpriſing accuracy and judgment as muſt oblige us to confeſs, that the age of Alfred was an age of good ſenſe; and far ſuperior in knowledge to thoſe that ſucceeded it. Alfred's victories over the Danes procured him frequent intervals of peace; and this became at length fixed and laſting, the latter part of his reign not being diſturbed with any fears or invaſions.

If the conduct and courage of this great king in war was admirable, his wiſdom appeared ſtill more conſpicuous in the care and prudence wherewith he improved his kingdom by the arts of peace, and by wholeſome laws and a conſtant attention to ſee them well executed. When he came to the throne, the whole country was become a deſert, and it was a difficult matter for men to find ſubſiſtence even when they were freed from the fear of enemies. Alfred encouraged agriculture, and all the neceſſary and uſeful arts, in which he was himſelf the author of many new improvements For by converſing with men of abilities, and by comparing together his informations not only in the ſciences, but alſo in various arts, he came to the knowledge of many things; and by his penetration, the juſtneſs of

holy anchoret; and upon it Alfred is ſaid to have founded the univerſity of Oxford. By his advice the king invited to his court Aſſerius, a monk of Menevia

of his reaſoning and reflections, and a ſuperior judgment, he made many important diſcoveries, and arrived at a degree of ſkill, of which even they from whom he received his intelligence, were often ignorant. Such was the deſolate condition to which ſeveral provinces were reduced by the late devaſtations and wars, that he was obliged to order ſeed to be diſtributed gratis to ſow the earth, and to encourage tillage by premiums. It is a juſt remark of Felibien, that the ſtate of architecture has always been in every country the ſure proof in what degree arts flouriſhed, and true taſte and elegance prevailed. This appeared in the reign of Alfred, as it had done among the Greeks and Romans. This prince adorned his kingdom with many magnificent churches, and other buildings, directing himſelf the artificers. He taught the people to build their houſes of brick or ſtone, which till then had been uſually made of wood and mortar. He erected ſeveral caſtles and fortreſſes, repaired the walls of London, and founded three monaſteries, a rich nunnery at Shafteſbury, in which his daughter Algiva or Ethelgiva was the firſt abbeſs, and a monaſtery at Athelingay, now Athelney, into which he turned the caſtle in which he lived during his retreat there.

London was a flouriſhing Roman colony under Nero, and probably had been founded under Julius Cæſar ſoon after his landing in Britain. King Alfred is juſtly ſtiled its ſecond founder, as he was of the conſtitution of this kingdom, of its legiſlation, and of its fleet and navigation. He was himſelf the inventor of many neceſſary arts to the great advantage of all his ſubjects, and the reſtorer of the military art, in the higheſt perfection, and eſtabliſhed in every branch of the adminiſtration, perſpicuity, order, wiſdom, activity and life. He protected and cultivated the arts and ſciences; was the wiſeſt, the moſt eloquent and the moſt learned man in his kingdom, and the beſt poet, which adds a true luſtre to his name and dignity, as he was not leſs attentive to every branch of his government, and was at the ſame time the greateſt, the moſt excellent and watchful of kings. The ingenious Gaillard, in his hiſtory of the rivalſhip of France and England, T. 1. p. 75. ſays of him, that Charlemagne, the glory and founder of the weſtern empire, and the greateſt of all the kings of France, formed the Engliſh Egbert in the arts of war and of government, and taught him by uniting kingdoms to form an empire. But confeſſes that England ſeems to have poſſeſſed a greater prince than Charlemagne in Alfred, grandſon to Egbert: though conqueror in fifty battles by land and ſea, which he fought in perſon againſt barbarous invaders flushed with victory, and though he was obliged to be always armed, yet it was only on the defence and againſt the moſt cruel and unjuſt oppreſſors of his own kingdoms, and of all the rights of humanity. His reign is more intereſting than that of Charlemagne in this circumſtance, that he had learned to ſuffer with he-

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or St. David's in Wales; Grimbald, a monk of St. Bertin's, (from whom part of the chancel in St. Peter's old church at Oxford is called to this day St. Grimbald's ſeat)

roic conſtancy, and had learned all perfect virtues by practiſing them in the ſchool of adverſity: that having raiſed his kingdom from a ſtate of entire ruin into which it was fallen by his perſonal valour, military ſkill and prudence, and ſubdued all his enemies, he was always an enemy to conqueſts, and a ſtranger to the rage and ambition of commanding great empires: the love of peace was the conſtant reigning diſpoſition of his great ſoul; and he conſecrated all his talents to its arts and to the ſtudy of the happineſs of his people. One uſeful diſcovery or inſtitution does more honour to his memory than a hundred great victories could ever have done. If like Charlemagne he converted his enemies to the chriſtian faith, he did this by the rules of the goſpel and the apoſtles, without baptiſing them through rivers of blood. His reign had not the taſte of that of Charlemagne, but it had more of the paternal character of the truly great king and chriſtian ſaint. Maſter of all his paſſions (no ſmall miracle of grace, eſpecially in his ſtation) he never was enſlaved to or warped from the pureſt view of juſtice and virtue by any: was equally free from the allurements of all the ſoft paſſions, and from the rage of the fiercer. He was a prince of ſo great abilities natural and acquired, and endowed with ſo extraordinary virtues and prudence that no hiſtorian was ever able to find a *but* or flaw in his reign, or charge him with the leaſt reproach, or the want of any ſingle virtue, either in his regal, religious or civil character. In him we have an exception to the trite diſtich:

Si Niſi non eſſet, perfectus quilibet eſſet,
Et non ſunt viſi, qui caruere Niſi.

Whilſt Charles the Simple diſmembered Neuſtria to ſettle a fierce enemy within his own kingdom to be a ſeed of an eternal rivalſhip and unquenchable wars carried with the Normans into England and Sicily, and perpetuated during above 900 years, Alfred far more wiſely incorporated the converted Danes into his own people, and ſtrengthened himſelf by increaſing the number of uſeful ſubjects at home. Monſ. Gaillard's work would have been more impartial and accurate if he ſtudied the hiſtory of England in the original ſources; with which he had no acquaintance except the collections of Mr. Brequiny, from the MSS. of the Britiſh Muſæum, &c. If we are ſtill at a loſs for a good modern hiſtory of France (in which all later attempts fall ſhort of Mezerai's) amidſt our numerous ſwarms of modern hiſtories of England our poverty is ſtill greater. Brady, the original writers collected by Kennet, down to his jejune ſupplement, Hume's Stewards, and Ralph's two brothers Charles II. and James II. and his William III. afford us the beſt, though very imperfect accounts. The generality of the reſt are more apt to lead a reader aſtray than to give juſt or judicious and impartial informations. It is to be wiſhed we had a complete collection of original writers and monuments upon

and John the Saxon from Old Saxony, whom he nominated abbot of the new monaſtery which he founded at Athelingay in Somerſetſhire. This John the Saxon is

upon the model of Dom Bouquet's of France, &c. The expence indeed would require a public undertaking.

Nothing is more famous in the reign of this king than his care and prudence in ſettling the public tranquillity of the ſtate, by an exact adminiſtration of juſtice. In the preceding times of war and confuſion, eſpecially whilſt the king and his followers lurked at Athelney, or up and down and in cottages, the Engliſh themſelves became lawleſs, and in many places revolted and plundered their own country. Alfred by ſettling a moſt prudent polity, and by a rigorous execution of the laws, reſtored ſo great a tranquillity throughout the whole kingdom, that, according to the common aſſertion of our hiſtorians, if a traveller had loſt a purſe of money on the highway, he would find it untouched the next day. We are told in Brompton's Chronicle, that gold bracelets were hung up at the parting of ſeveral highways, which no man durſt preſume to touch.

Alfred compiled a body of laws from thoſe of Ina, Offa and Ethelbert, to which he added ſeveral new ones, which all tended to maintain the public peace and ſafety, to enforce the obſervance of the divine precepts and to preſerve the reſpect which is due to the church and its paſtors. For crimes they inflict fines or mulcts proportioned to the quality and fortune of the delinquent; as, for withholding the Peter-pence, for buying, ſelling or working on the Lord's-Day or a Holyday, a Dane's fine was twelve ores or ounces, an Engliſhman's thirty ſhillings: a ſlave was to forfeit his hide, that is, to be whipped. The mulct of a Dane was called *Laſh-lite*, that of an Engliſhman *Weare-wite*, or gentleman's mulct. Were or Weregild was the mulct or ſatisfaction for a crime: it was double for a crime committed on a Sunday or Holyday or in Lent. By theſe laws it appears that ſlaves in England enjoyed a property, and could earn for themſelves, when they worked at times in which they were not obliged to work for their maſters: in which they differed from ſtrict ſlaves, of whom the Roman laws treat. Alfred's laws were mild, ſcarce any crimes except murder being puniſhed with death; but only with fines, or if theſe could not be paid, with the loſs of a hand or foot. But the ſeverity with which theſe laws were executed, maintained the public peace. Alfred firſt inſtituted trials to be determined by juries of twelve unexceptionable men of equal condition, who were to paſs judgment upon oath as to the evidence of the fact or crime: which is to this day one of the moſt valuable privileges of an Engliſh ſubject. To extirpate robberies which, by the confuſion occaſioned by Daniſh devaſtations, were then very common, this king divided the kingdom into ſhires, (though there were ſome ſhires before his time) and the ſhires into hundreds; and the hundreds into tythings, or tenths, or in ſome places into wapentakes, and every diſtrict was made reſponſible for all robberies committed within its precincts.

by ſome confounded with John Scotus Erigena, who without any invitation or encouragement of king Alfred, was obliged to leave France for certain heterodox

precincts. All vagabonds were reſtrained by every one being obliged to be enrolled in ſome diſtrict. The capital point in Alfred's adminiſtration was, that all bribes or preſents were moſt rigorouſly forbid the judges, their conduct was narrowly inſpected into, and their leaſt faults moſt ſeverely puniſhed. Upon any information being lodged againſt a judge or magiſtrate, he was tried by a council eſtabliſhed for that purpoſe by the king, who himſelf preſided in it: he is ſaid to have condemned in one year forty-five judges to be hanged for crimes committed by them in their office. By this ſeverity he ſtruck a terror into all his magiſtrates; and ſuch was the effect of his perſpicacity and watchfulneſs in this reſpect, that, as Milton ſays, in his days juſtice ſeemed not to flouriſh only, but to triumph.

This prince who was born for every thing that is great, was a lover and zealous patron of learning and learned men. He conſidered that arts and ſciences cultivate and perfect thoſe faculties in men in which the excellency of their nature conſiſts, and beſtow the empire of the mind, much more noble, pleaſant and uſeful than that of riches: they exceedingly enhance all the comforts and bleſſings of life, and extend the reputation and influence of a nation beyond any conqueſts. By this encouragement of learning have ſo many great geniuſes been formed, to which the world ſtands moſt indebted; and to this the greateſt nations owe their elegance, taſte and ſplendour, by which certain reigns have been diſtinguiſhed. By what elſe did the golden elegant ages of Rome and Athens differ from the unknown brutal times of ſavage nations? Certainly nothing ſo much exalts the glory of any reign, or ſo much improves the induſtry and underſtanding and promotes the happineſs of a people as the culture of leading geniuſes by well regulated ſtudies. As Plato ſays, (l. 6. de leg.) man without culture and education is the moſt ſavage of all creatures which the earth nouriſhes. But ſciences are ſtill of infinitely greater importance with regard to religion; and this conſideration above all others recommended the patronage of learning to this pious king. The ancient public ſchools being either deſtroyed or almoſt fallen to decay with the monaſteries during the wars, Alfred founded the univerſity of Oxford. Alfred, canon of Beverly, in 1120, writes in his manuſcript hiſtory, that king Alfred ſtirred up all gentlemen to breed their ſons to the ſtudy of literature, or if they had no ſons, ſome ſervants or vaſſals whom they ſhould make free. He obliged every free man who was poſſeſſed of two hides of land, to keep their ſons at ſchool till they were fifteen years of age; for, ſaid the king, a man born free, who is unlettered, is to be regarded no otherwiſe than a beaſt, or a man void of underſtanding. It is a point of importance, that perſons of birth, whoſe conduct in life muſt neceſſarily have a ſtrong and extenſive influence over their fellow-creatures, and who are deſigned by providence to be charged with the direction

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opinions which he had advanced, taught a private ſchool at Malmeſbury, and was murdered by his own ſcholars. Alford, Wood and Camden, upon the authority of

of many others, be formed from their infancy to fill this ſuperior rank which they hold with dignity, and to the general advantage of their ſpecies. In order to be qualified for this purpoſe, their tender hearts muſt be deeply impreſſed with the ſtrongeſt and moſt generous ſentiments of ſincere piety and religion, and of true honours: by being inured to reaſon in their youth they muſt acquire a habit of reaſoning well and readily, and of forming right judgments and concluſions. Their faculties muſt be raiſed and improved by ſtudy, and when by paſſing through the circle of the ſciences their genius has been explored, their ſtudies and employs ought to be directed into that channel, which by their rational inclinations, talents, particular duties and circumſtances of life the great Author of nature and Maſter of the world ſhall point out to each individual. King Alfred alſo exhorted the noblemen to chooſe among their country vaſſals or *villains* ſome youths who ſhould appear by their parts and ardent inclinations to piety, particularly promiſing to be trained up to the liberal arts. As for the reſt it was not then the cuſtom to give the poorer ſort too much of a ſchool education, which might abate their induſtry and patience at manual labour. But this prince was ſolicitous that care ſhould be taken for the education and civilizing of all by religious inſtructions and principles. Agriculture in the firſt place, and all the uſeful and mechanical arts never had a greater patron or protector.

He regretted his having been applied ſo late to his ſtudies: and during his whole life afterwards redoubled his diligence in them. It is incredible how he found time for ſo many and ſo great employments: but he was never idle, knowing the value of every moment, and ſquandering away no part of his time in idle amuſements and diverſions, which the great ones often look upon as the privilege of their rank; though if they well conſidered all their obligations, they would confeſs this maxim to be very inconſiſtent with their duties. This great prince in his youth, as ſoon as he had learned to read, got the whole Pſalter and other prayers of the church by heart, as monks then uſually did in their noviciate.

Whilſt he was king he tranſlated paraphraſtically from Latin into the Saxon tongue Bede's Church Hiſtory, which work was publiſhed firſt by Wheloc, at Cambridge, in 1644, and again by John Smith, in 1722. He alſo tranſlated St. Gregory's Paſtoral, (of which book he ſent a copy, with a pencil, to every biſhop in his dominions), Oroſius's Roman Hiſtory, and Boëtius De Conſolatione Philoſophiæ, which laſt book he always carried about with him. Theſe tranſlations with thoſe of the flowers of St. Auſtin's Soliloquies, and the dialogues of St. Gregory, and a book of the parables of king Alfred, are extant in ſeveral of our libraries, in manuſcripts. Alfred alſo writ an Enchiridion, or Manual of Meditations. He began an interpretation

certain annals of Worceſter, make St. Neot the firſt profeſſor of theology at Oxford: but this ſeems not conſiſtent with the more ancient authentic accounts of thoſe

pretation of the Pſalms, which he never finiſhed being prevented by death. This imperfect work was publiſhed by Sir John Spelman, in 1640. King Alfred's Saxon tranſlation of the New Teſtament was printed at London, in 1571, and more correctly at Dort, with notes, in 1664. A beautiful manuſcript copy, which belonged to archbiſhop Plegmund, is preſerved in the Cottonian Library. Alfred's laws are moſt accurately publiſhed by Wilkins. (Conc. Brit. T. 1. p. 186. 191.) King Alfred, as Aſſerius and William of Malmeſbury write, whenever buſineſs allowed him leiſure, was always reading, or converſing with learned men, or hearing others read: in his chamber he had always ſome book open before him, and in all his journies he carried books with him. He ſubſtituted the uſe of the Italian or French alphabet for that of the old Saxon, which till then was uſed in writing Saxon books; a ſpecimen of which is exhibited in the notes to the Latin edition of Spelman's life of king Alfred, though imperfect and inaccurate, ſays biſhop Tanner (Bibl. Script. Britan. p. 32.)

Notwithſtanding ſo many great employments and atchievements in the world, piety and religion engroſſed the ſoul of this great king, and to this he referred all his views and ſtudies. To promote this in himſelf and in others was all his ambition, and the ſole end of all his endeavours. Sir John Spelman throws out a ſurmiſe that he could not have been in the intereſt of the Roman ſee; otherwiſe his name would have been found in its calendar. But it is manifeſt that though all the greateſt kings among the Saxons ſeemed to vie with each other in their devotion to the apoſtolic chair, yet Alfred ſtands among the foremoſt in that reſpect. His laws teſtify, that he raiſed even with rigour the Peter-pence, or annual charitable contribution to the apoſtolic ſee. Aſſerius, William of Malmeſbury, Matthew of Weſtminſter, and the Saxon Chronicle mention frequently his ſending the ſame to Rome with large additional alms of his own: they often name the great nobleman or prelate who was the bearer of theſe royal largeſſes to Rome: they ſpeak of a vow which he made of ſending thither an extraordinary alms, which he afterwards fulfilled. At the ſame time he ſent Sigelin, biſhop of Shireburn, to carry a conſiderable alms to the poor Chriſtians of St. Thomas's in the Eaſt-Indies; for his ſhips ſailed thither for commerce, though the navigation of the ocean, if known, was afterwards loſt till reſtored by the Portugueze. It is indeed hard to imagine that king Alfred's merchants could make this voyage round Africa, or all by ſea, before the uſe of the compaſs; and it is more probable, that they travelled through Egypt or Chaldæa and the Indies, ſailing only through the Mediterranean. The Saxon Chronicle, Aſſerius and Matthew of Weſtminſter inform us, that at this king's requeſt, pope Marinus freed the Engliſh ſchool at Rome from all taxes and tribute, and that in gratitude for his liberali-

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times; and St. Neot ſeems to have died about the time when that univerſity was erected, in 877, or according to Tanner, 883. His death happened on the 31ſt of

ties to the holy ſee, he ſent him the moſt precious preſent of a conſiderable portion of the ſacred Croſs of Chriſt, with other great gifts. This relick of the Croſs the king beſtowed on the abbey of Glaſtenbury, as John the hiſtorian of that monaſtery, teſtifies.

The great actions and exploits of this glorious king are truly admirable, becauſe they were the reſult of heroic piety and religion, and free from ſtains of baſe human paſſions. It is neceſſary to give a ſhort ſketch of the eminent virtues which he practiſed in private life, as they are ſet forth by Aſſerius, who converſed familiarly with him, and is a writer of ſo great authority, diligence and veracity, that no one ever ſuſpected or called in queſtion any thing which he affirmed, as Dr. Cave remarks. (Hiſt. Liter. T. 2. p. 66.) This hiſtorian tells us, that Alfred was from his infancy a diligent and devout viſiter of holy places, and that in his whole life he feared nothing ſo much as to offend God in the leaſt thing. It was his cuſtom to riſe privately at the cock crowing, and to repair to ſome church or chapel in which was kept the ſhrine of ſome ſaint, and there he continued long proſtrate, praying with great fervour: he was wont to repeat the ſame prayer often over, redoubling each time his earneſtneſs in it, in imitation of our Saviour in the garden. No hurry of public affairs, even in the midſt of his wars, ever made him interrupt this cuſtom. After he had happily finiſhed his wars with the Danes, he made it his rule to ſpend every day eight hours out of the four and twenty, in reading and prayer; other eight in giving attendance to the affairs of his kingdom, leaving the other eight for his corporal refections and ſleep. He was very exact in obſerving all the canonical hours of the divine office in the church with the clergy or monks. As to the uſe of clocks: Sun-dials by obſerving the ſhadow of the ſun on certain ſteps were known among the Jews in the time of Achaz, and probably from the beginning of the world. Hour-glaſſes were in uſe among the Greeks and Romans. St. Boniface, about the year 730, ſeems to have ſent for a clock from England, *Cloccam*, (ep. 9. Serarius, not. ib) but probably of a frame not fit for a private cloſet or church. Gerbert, preceptor to king Robert of France, afterward archbiſhop of Rheims, then of Ravenna, and at length pope under the name of Silveſter II. about the year 995, invented clocks with a balance, which continued in uſe till pendulums began to be employed in 1650. (See Rivet, Hiſt. Liter. and Henault Chron. de Tr. T. 1. p. 126.) However, in England no clocks were then known fit for apartments, as Aſſerius aſſures us. Whence Alfred by his own contrivance, ordered ſix wax candles, of the ſame length and bigneſs, to be kept always burning before the relicks of ſaints, in his private Oratory, which he cauſed always to be carried about with him wherever he went. Each candle was divided into inches, which were all marked: and by theſe he meaſured time in

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July, on which day his principal feſtival was kept: his name was alſo commemorated on the days of the tranſlations of his relicks. His body was firſt buried in his

his oratory, that he might obſerve the canonical hours with the moſt punctual exactneſs: ſuch was his ſpirit of religion in the minuteſt circumſtances. Left the wind ſhould at any time put out theſe candles, or make them burn faſter, he had them put in lanthorns, made of cows horns cut into thin plates: and this, as we are aſſured, was the firſt invention of ſuch lanthorns, at leaſt in England; for Plautus (Amphit. Act. 1. v. 185.) and other Roman writers ſeem to ſpeak of the like. Windows were formerly low, and generally of lattice: whence this invention of king Alfred was found very uſeful to keep in the church lamps.

His great piety, and the ardour and even ecſtaſy of his devotion were ſtill more worthy admiration than his aſſiduity in prayer. From a ſincere and humble ſentiment of religion proceeded the reverence which he ſhewed to biſhops and other eccleſiaſtical perſons, at whoſe feet he would often proſtrate himſelf, as Ingulphus teſtifies. He conſtantly and attentively heard ſermons, and often cauſed ſome of his ſervants to read the holy ſcriptures and other holy books to him. His affability and liberality towards perſons of all ranks and conditions, were proofs of his ſincere humility and charity. He was bountiful to the poor, whether ſubjects or ſtrangers. When his wars were at an end, he divided the yearly revenues of his patrimony into two parts; the firſt of which he ſubdivided into four equal portions, one for the poor, the ſecond for the ſubſiſtence of the monaſteries which he founded, the third for his ſchools, and the fourth for other occaſional charities at home and abroad; for he often ſent large alms into diſtant parts, eſpecially Gaul and Ireland, and to remote monaſteries. The other moiety of his revenues he diſtributed into three equal ſhares, of which the firſt he allowed to pay the officers and ſervants of his court, the ſecond to pay his workmen, and the third to defray the expences of hoſpitality and of his houſhold. He loved his clergy and nobility, and he took delight in cauſing the children of the latter to be educated in his own court; and inſtructed in learning under his own eyes. He always entertained many learned men about him; among theſe are named Aſſerius of Menevia, Telmund, who was afterward archbiſhop of Canterbury, Athelſtan, Werwalf, &c. Never perhaps was any king more juſtly or more cordially honoured, or more tenderly beloved by his nobility and people. Envy itſelf dropped its ſting, reſpected him, and paid a juſt tribute to his extraordinary talents and virtues. So tranſcendent were theſe that ſlander itſelf ſeems never to have touched him: and no hiſtorian, whether catholic or proteſtant, ever ſo much as laid to his charge the leaſt reproach or imputation of any vices. His virtue was perfected by the weight of many trials; beſides external afflictions he is ſaid ſcarce ever to have paſſed a day without feeling ſome extraordinary pain or aching; and he performed ſo many and ſo great things in a very infirm

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own church in Cornwall, where certain diſciples to whom he had given the monaſtic habit, had founded a little monaſtery. His relicks in the reign of king Edgar were removed by count Ethelric and his famous lady Ethelfleda, out of Cornwall into Huntingtonſhire, and depoſited at Einulfsbury, ſince called St. Neot's or St. Need's, where an abbey was built by count Alfric, which bore his name. (1) When Oſketil was the ninth abbot of Croyland, his ſiſter Leviva, to whom the manor of Einulfsbury belonged, cauſed theſe relicks to be transferred to Croyland: but they were afterward brought back to the former church which from that time took the name of St. Neot's. Many memorials of this ſaint were preſerved at Glaſtenbury, with an iron grate (or rather a ſtep made of iron bars) upon which the holy man uſed to ſtand at the altar when he ſaid maſs, being of a very low ſtature, as John of Glaſtenbury and

(1) See Regiſtrum S. Neoti in the Cottonian library, and Monaſt. Angl. T. 1. p. 368. T. 2. p. 876.

and crazy body. This great and good king ended his moſt glorious reign by a happy death on the 25th of October, in the year 900, the fifty-firſt year of his age, having reigned twenty-nine years, and about ſix months. His body was depoſited in the cathedral of St. Swithun, at Wincheſter, called Ealdenminſter, or the Old Minſter, but removed into the church of the New Monaſtery, called Newanminſter, when it was finiſhed. His remains were tranſlated with this monaſtery from the cloſe near St. Swithun's, where it firſt ſtood, to the ſuburb without the north gate, ſince called Hyde, and laid before the high altar in the ſame tomb with the bones of his ſon and ſucceſſor Edward the Elder, with their names inſcribed on two tables of lead. St. Grimbald was interred in the ſame church.

Aſſerius of Minevia wrote the life of king Alfred, and died biſhop of Shirburn, in 909, according to the additions made to the chronicle of St. Neot's, not in 893, as Godwin miſtakes. The beſt edition of this excellent life was publiſhed by Fr. Wiſe, at Oxford, in 1722. On this king ſee alſo Malmeſbury, and our other hiſtorians both ancient and modern. His life is compiled by Sir John Spelman (ſon to our learned antiquarian Sir Henry Spelman) firſt in Engliſh, afterward in Latin, at Oxford, in 1678, with learned marginal notes added by the beſt ſcholars in Oxford, at that time, eſpecially in Univerſity College, which glories in the title of Alfred's College. In its library is a copy of this book with large manuſcript notes of Obediah Walker in the margin. King Alfred is only placed among the ſaints by certain private biographers.

Malmeſbury teſtify. Aſſerius aſſures us that king Alfred experienced the powerful aſſiſtance of St. Neot's interceſſion when the ſaint had quitted this mortal life. Being much troubled in his youth with temptations of impurity he earneſtly begged of God that he might be delivered from that dangerous enemy, and that he might rather be afflicted with ſome conſtant painful diſtemper. From that time he was freed from theſe alarming aſſaults, but felt a very painful diſorder which ſeems by the deſcription which Aſſerius has given of it, to have chiefly been an excruciating ſort of piles or a fiſtula. He ſometimes poured forth his prayers and ſighs to God a long time together at the tomb of St. Neot, formerly his faithful director, whoſe body then remained in Cornwall; and found both comfort and relief in his interior troubles. The corporal diſtemper above-mentioned only left him to be ſucceeded by violent colics. See John of Glaſtenbury's Hiſtoria de rebus Glaſtonienſibus, publiſhed by Hearne, T. 1. p. 110, 111, 112. This author copied his account of St. Neot from the life of the ſaint compiled by one who was cotemporary, and is quoted by Aſſerius himſelf. See alſo in Leland an extract of another life of St. Neot wrote by a monk, Itiner. T. 4. Append. p. 126, 134. ed. Hearne, an. 1744. The ſame inquiſitive antiquarian, l. de Scriptor. Angl. mentions two lives of St. Neot which he ſaw at St. Neot's, one of which was read in the office of this ſaint on his feſtival: he alſo quotes concerning him certain annals which he calls the chronicle of St. Neot's, becauſe he found them in that monaſtery. They are publiſhed by the learned Gale, inter Hiſt. Brit. Script. 15. p. 141, which work he aſcribes to Aſſerius, and calls his Annals. (Præf. n. 10.) See Tanner's Bibl. in Aſſetio, p. 54. Alſo F. Alford's Annals, T. 3. ad an. 878, 886, 890. The life of St. Neot in Capgrave, Mabillon and the Bollandiſts is ſpurious. See Leland in Collect. T. 3. p. 13, 14.

OCTOBER XXIX.

St. NARCISSUS, Biſhop of Jeruſalem.

From Euſeb. Hiſt. l. 5. c. 12, 23, 25. l. 6. c. 9, 10, 11, 12. St. Jerom, De viris illuſtr. c. 73. Tillemont, T. 3.

Second century.

ST. NARCISSUS was born toward the cloſe of the firſt century, and was almoſt fourſcore years old when he was placed at the head of the church of Jeruſalem, being the thirtieth biſhop of that ſee. In 195, he and Theophilus, biſhop of Cæſarea, in Paleſtine, preſided in a council of the biſhops of Paleſtine held at Cæſarea, about the time of celebrating Eaſter; in which it was decreed that this feaſt is to be kept always on a Sunday, and not with the Jewiſh paſſover. Euſebius aſſures us, that the Chriſtians of Jeruſalem preſerved in his time the remembrance of ſeveral miracles which God had wrought by this holy biſhop: one of which he relates as follows. One year on Eaſter-eve the deacons were unprovided with oil for the lamps in the church, neceſſary at the ſolemn divine office that day. Narciſſus ordered thoſe who had care of the lamps to bring him ſome water from the neighbouring wells. This being done, he pronounced a devout prayer over the water: then bad them pour it into the lamps; which they did, and it was immediately converted into oil to the great ſurpriſe of the faithful. Some of this miraculous oil was kept there as a memorial at the time when Euſebius wrote his hiſtory. The veneration of all good men for this holy biſhop could not ſhelter him from the malice of the wicked. Three incorrigible ſinners, fearing his inflexible ſeverity in the obſervance of eccleſiaſtical diſcipline, laid to his charge a deteſtable crime, which Euſebius does not ſpecify. They confirmed their atrocious calumny by dreadful oaths and imprecations; one wiſhing he might periſh by fire, another that he might be ſtruck with a leproſy, and the third that he might loſe his ſight, if what they alleged was not the truth. Not-

withſtanding theſe proteſtations, their accuſation did not find credit; and ſome time after the divine vengeance purſued the calumniators. The firſt was burnt in his houſe with his whole family by an accidental fire in the night: the ſecond was ſtruck with an univerſal leproſy; and the third terrified by theſe examples, confeſſed the conſpiracy and ſlander, and by the abundance of tears which he continually ſhed for his ſins, loſt his ſight before his death.

Narciſſus, notwithſtanding the ſlander had made no impreſſion on the people to his diſadvantage, could not ſtand the ſhock of the bold calumny, or rather made it an excuſe for leaving Jeruſalem, and ſpending ſome time in ſolitude, which had long been his wiſh. He ſpent ſeveral years undiſcovered in his retreat, where he enjoyed all the happineſs and advantage which a cloſe converſation with God can beſtow. That his church might not remain deſtitute of a paſtor, the neighbouring biſhops of the province after ſome time placed in it Pius, and after him Germanion, who dying in a ſhort time was ſucceeded by Gordius. Whilſt this laſt held the ſee, Narciſſus appeared again like one from the dead. The whole body of the faithful, tranſported at the recovery of their holy paſtor, whoſe innocence had been moſt authentically vindicated, conjured him to reaſſume the adminiſtration of the dioceſs. He acquieſced; but afterward bending under the weight of extreme old age, made St. Alexander his coadjutor. (1) This primitive example authorizes the practice of coadjutorſhips; which, nevertheleſs, are not allowable by the canons except in caſes of the perpetual inability of a biſhop through age, incurable infirmity or other impediment, as Marianus Victorius obſerves in his notes upon St. Jerom. (2) St. Narciſſus continued to ſerve his flock and even other churches by his aſſiduous prayers and his earneſt exhortations to unity and concord, as St. Alexander teſtifies in his letter to the Arſinoites in Egypt, where he ſays that Narciſſus was at that time about one hundred and ſixteen

(1) On St. Alexander, ſee March 18. (2) Marian. in S. Hier. de Vir Illuſtr. c. 73. T. 1. p. 298. ed. Paris. 1623.

years old. The Roman martyrology honours his memory on the 29th of October.

The paſtors of the primitive church animated with the ſpirit of the apoſtles, were faithful imitators of their heroic virtues, diſcovering the ſame fervent zeal, the ſame contempt of the world, the ſame love of Chriſt. If we truly reſpect the church as the immaculate ſpouſe of our Lord, we will inceſſantly pray for its exaltation and increaſe, and beſeech the Almighty to give it paſtors according to his own heart, like thoſe who appeared in the infancy of chriſtianity. And that no obſtacle on our part may prevent the happy effects of their zeal, we ſhould ſtudy to regulate our conduct by the holy maxims which they inculcate; we ſhould regard them as the miniſters of Chriſt; we ſhould liſten to them with docility and attention; we ſhould make their faith the rule of ours, and ſhut our ears againſt the language of profane novelty. O! that we could once more ſee a return of thoſe happy days when the paſtor and the people had but one heart and one ſoul; when there was no diverſity in our belief; when the faithful ſeemed only to vie with each other in their ſubmiſſion to the church, and in their deſire of ſanctification!

St. CHEF, in Latin *Theuderius*, Abbot. Chef, a young gentleman of one of the beſt families of the city of Vienne, by the interior call of the Holy Ghoſt forſook the world; and having long exerciſed himſelf in the moſt perfect practices of a monaſtic life under the direction of St. Cæſarius at Arles returned to his own country, and being joined by ſeveral diſciples, built for them firſt cells, and afterward a monaſtery near the city of Vienne in Dauphiné. It was anciently a cuſtom in the moſt regular monaſteries, that the hebdomadarian prieſt who ſaid the community maſs, ſpent the week in which he diſcharged that function, in the cloſeſt retirement in his cell, and in holy contemplation and auſtere penance, (1) both that he might be better prepared to

(1) Le Brun, Explic. des Cerem. de la Meſſe, Tr. Prelim. Rubr. 1. p. 33. & Pratiques pour honorer les Sacr. Prat. 28.

offer daily the tremendous ſacrifice, and that he might more faithfully acquit himſelf of his mediatorſhip between God and his people. *(a)* It was alſo a peculiar cuſtom at Vienne in the ſixth century, that ſome monk of whoſe ſanctity the people entertained a high opinion, was choſen, who ſhould voluntarily lead the life of a recluſe, being walled up in a cell, and ſpending his whole time in faſting, praying, and weeping to implore the divine mercy in favour of himſelf and his country. This practice would have been an abuſe and ſuperſtition, if any perſons relying on the prayers of others were themſelves more remiſs in prayer or penance. St. Chef was pitched upon for this penitential ſtate, which obligation he willingly took upon himſelf, and diſcharged with ſo much fervour as to ſeem deſirous to ſet no bounds to his tears and mortifications. An extraordinary gift of miracles made his name famous in the whole country. He died about the year 575, and was buried in the monaſtery of St. Laurence. His relicks were tranſlated to a collegiate church of which he is the titular patron, and which gives the name of St. Chef to the town where it ſtands in Dauphiné, eight leagues from Vienne. This ſaint is named in the Roman martyrology. See his life writ by Ado, archbiſhop of Vienne, in Mabill. Sæc. 1. Ben. p. 678.

(a) Every prieſt receives the charge of being a common interceſſor, and by divine right is bound to offer the holy ſacrifice and his earneſt prayers, not only for the remiſſion of his own ſins, but alſo for thoſe of the people, for whom by his office he is appointed the interceſſor. (Heb. v. 1. 3. S. Chryſ. de Sacerdot. l. 6. p. 424. T. 1. ed. Ben.) And Theologians and canoniſts agree that every curate of a pariſh is obliged to offer up his maſs, at leaſt every Sunday and feſtival, for thoſe ſouls in particular that are committed to his charge. Conc. Trid. ſeſſ. 23. de Reform. c. 1. Gavant, Soto, Bonacina, ſeveral anſwers of the Congr. of the Council at Rome quoted by Paſqualig. qu. 851. Reiffenſtuel, Barboſa, de Offic. Parochi, the Conſtitution of Bened. XIV. which begins, *Cum ſemper oblatas*, &c.

OCTOBER XXX.

St. MARCELLUS the Centurion, Martyr.

From the authentic Acts of his martyrdom in Baronius and Surius, and most correctly in Ruinart, who has published with them the short Acts of St. Cassian, p. 312. Tillem. T. 4. p. 575.

A. D. 298.

THE birth-day of the emperor Maximian Herculeus was celebrated in the year 298, with extraordinary feasting and solemnity. Pompous sacrifices to the Roman gods made a considerable part of this solemnity. Marcellus, a christian centurion or captain in the legion of Trajan, then posted in Spain, not to defile himself with taking part in those impious abominations, cast away his military belt at the head of his company, declaring aloud that he was a soldier of Jesus Christ the eternal King. He also threw down his arms and the vine-branch, which was the mark of his post of centurion: for the Roman officers were forbid to strike a soldier with any instrument except a vine-branch, which the centurions usually carried in their hands. The soldiers informed Anastasius Fortunatus, prefect of the legion, by whose order Marcellus was committed to prison. When the festival was over, this judge ordered Marcellus to be brought before him, and asked him what he meant by his late proceedings. Marcellus said: "When you celebrated the emperor's festival on the twelfth before the calends of August (the day on which Maximian had been declared Cæsar) I said aloud, that I was a Christian, and could serve no other than Jesus Christ, the Son of God." Fortunatus told him, that it was not in his power to connive at his rashness, and that he was obliged to lay his case before the emperor (Maximian) and Constantius Cæsar. Spain was immediately subject to Constantius, who was at that time Cæsar, and most favourable to the Christians. But Marcellus was sent under a strong guard to Aurelian Agricolaus, vicar

to the prefect of the prætorium, who was then at Tangier, in Africa. Agricolaus asked him whether he had really done as the judge's letter set forth: and upon his confessing the fact, the vicar passed sentence of death upon him for desertion and impiety, as he called his action. St. Marcellus was forthwith led to execution and beheaded on the 30th of October. His relicks were afterward translated from Tangier to Leon in Spain, and are kept in a rich shrine in the chief parish church in that city, of which he is the titular saint.

Cassian, the secretary or notary of the court, refused to write the sentence which the vicar pronounced against the martyr, and threw his pencil and table-book on the ground. Agricolaus rising in a rage from his seat, asked him why he behaved in that manner. "Because, said Cassian, the sentence which you have dictated is unjust." He was immediately hurried to prison, and examined again about a month after. The firmness with which he defended his former answer procured him the crown of martyrdom. He was beheaded on the 3d of December. These two martyrs are mentioned in the Roman martyrology on their respective days.

We justly honour the martyrs whom God himself honours. Martyrdom is the most heroic act of divine love, and the most perfect and entire sacrifice man can make of himself to God. Of all the goods of this life man has nothing more precious and dear than his life and honour. And what stronger proof can he give of his fidelity to the law of God than to embrace with joy an ignominious and cruel death rather than consent to sin? Nor does any thing require a more heroic degree of courage and firmness than to suffer torments, at the very thought of which nature shudders. God proportions his rewards and crowns to the measure of our sufferings and love for him. How great then is the glory? how abundant the recompence which attends the martyrs? They rejoiced to see their torments redoubled manifold, because they had before their eyes the incomparably greater increase of grace, divine love and eternal glory. If we shrink under the least sufferings, it is

plain our faith and our idea of everlaſting bliſs muſt be very weak, and our love faint and imperfect.

ON THE SAME DAY.

St. GERMANUS, Biſhop of Capua, C. This holy prelate was ſent by pope Hormiſdas, legate to the emperor Juſtin, in 519, to engage the Orientals to put an end to the ſchiſm which had continued forty years, had been fomented by the emperors Zeno and Anaſtaſius, both favourers of heretics, and by Acacius and other patriarchs of Conſtantinople. The embaſſy was attended with the deſired ſucceſs; the heretics were condemned, and the ſchiſm entirely aboliſhed. In it St. Germanus and his fellow legates ſuffered much from the heretics, but eſcaped out of their hands. St. Gregory the Great relates, that this ſaint ſaw Paſchaſius the deacon of Rome, long after his death, in the flames of purgatory, for having adhered to the ſchiſm of Laurence againſt Symmachus, (*a*) and that he was delivered by the prayers of this holy biſhop. (1) Alſo that St. Bennet at Mount Caſſino ſaw in a viſion the ſoul of St. Germanus at the hour of his departure, carried by the miniſtry of angels, to eternal bliſs. (2) His death happened about the year 540. See Baron. ad an. 519, &c. St. Greg. Dial. l. 2. & 4.

St. ASTERIUS, Biſhop of Amaſea in Pontus, Father of the church. We learn from the writings of this holy prelate that in his youth he applied himſelf to the ſtudy of eloquence and the law, and pleaded for ſome time at the bar. But the love of God ceaſed not to raiſe an interior voice in his ſoul which ſeemed continually to exhort him to devote himſelf wholly to the ſpiritual

(1) S. Greg. Dialog. 4. c. 40. T. 2. p. 444. Ed. Ben.
(2) Ib. l. 2. c. 35. p. 270.

(*a*) St. Gregory only tells us, that he received this account when a child from certain old men. If it be authentic, Paſchaſius muſt have repented at leaſt in his laſt moments, perhaps when he was ſpeechleſs: or ignorance muſt have excuſed him from the moſt grievous malice of the ſchiſm which he had abetted: for voluntary ſchiſm is in itſelf a mortal ſin.

ſervice of his neighbour. In obedience to this call he renounced his profeſſion and preferments in the world, and entered himſelf among the clergy. Upon the death of Eulalius, archbiſhop of Amaſea, he was unanimouſly placed in that metropolitical ſee. Always zealous for the purity of the catholic faith he taught its moſt holy maxims, and laboured aſſiduouſly to inſpire his flock with its perfect ſpirit. He appeared in the midſt of his people as a veſſel filled with that ſpirit, and communicating the ſame from the overflowing fulneſs of his own heart, as St. Gregory deſcribes the good paſtor. For it is a vain and fooliſh preſumption, and a ſcandalous profanation for a man to ſet up for a doctor of penance, patience, humility and holy charity, who is himſelf a ſtranger to thoſe virtues. St. Aſterius in his ſermons recommends almſdeeds with an energy which ſhews charity to the poor to be his favourite virtue. Avarice, luxury and all other vices he paints in colours which ſet their deformity in a true light, and inſpire men with abhorrence. He lived to a very advanced age; ſpeaks of the perſecution of Julian as an eye-witneſs, (1) and ſurvived the year 400. For in his ſermon *Againſt the Calends*, which he preached on New-year's day, he ſays, that Eutropius was conſul the foregoing year, which was in 399. He loudly exerts his zeal againſt the riots of that day, derived from paganiſm, and declaims againſt the noiſe and tumultuous wiſhes of a happy new year from door to door, in which idle employ many loſe that time which they ought rather to employ in dedicating to God the firſt fruits of the year by prayer. He ſays that the church then kept the feaſts of Chriſt's birth, reſurrection and epiphany, or *of Lights*; likewiſe the feaſts of martyrs. But aſks, "What is the feſtival which Chriſtians keep on the calends and in riots?" The ancients ſtyle St. Aſterius Bleſſed, and a divine doctor who as a bright ſtar diffuſed his light upon all hearts. (2)

We have extant ſeveral ſermons of St. Aſterius, (a)

(1) Or. 3. (2) Apud Phot. Cod. 127.

(a) Publiſhed by F. Combefis in his Auctarium to the Bibliotheca Patrum.

which though few, are an immortal monument of his maſterly eloquence and genius no leſs than of his piety. His reflections are juſt and ſolid, and the expreſſion natural, elegant and animated: he abounds in lively images and deſcriptions both of perſons and things, which he always beautifies by maſterly ſtrokes. In theſe he diſcovers a great ſtrength of imagination, and a commanding genius, and moves the inmoſt ſprings of the ſoul. His Homily on Daniel and Suſanna is a maſterpiece. In that on SS. Peter and Paul he teaches, and often repeats the prerogative of juriſdiction, which St. Peter received over all Chriſtians from the Eaſt to the Weſt; and ſays that Chriſt made him his vicar, and left him the father, paſtor and maſter of all thoſe who ſhould embrace the faith. (3) In his panegyric of St. Phocas the martyr at Sinope, (4) he eſtabliſhed manifeſtly the invocation of ſaints, the honouring of their relicks, pilgrimages to pray before them, and miracles wrought by them. (5) In the following ſermon, *On the holy martyrs*, he ſays: "We keep through every age their bodies decently enſhrined as moſt precious pledges; veſſels of benediction, the organs of their bleſſed ſouls, the tabernacles of their holy minds. We put ourſelves under their protection. The martyrs defend the church as ſoldiers guard a citadel. The people flock in crowds from all quarters, and keep great feſtivals to honour their tombs. All who labour under the heavy load of afflictions fly to them for refuge. We employ them as interceſſors in our prayers and ſuffrages. In theſe refuges the hardſhips of poverty are eaſed, diſeaſes cured, the threats of princes appeaſed. A parent taking a ſick child in his arms, poſtpones phyſicians, and runs to ſome one of the martyrs, offering by him his prayer to the Lord, and addreſſing him whom he employs for his mediator, in ſuch words as theſe: You who have ſuffered for Chriſt intercede for one who ſuffers by ſickneſs. By that great power and confidence

(3) P. 142. (4) See July 3. p. 24. (5) P. 178.

Patrum. The fourteen firſt are undoubtedly genuine. Several of the latter appear uncertain, and perhaps are the productions of Aſterius, biſhop of Scythopolis, mentioned by St. Jerom in his catalogue.

you have, offer a prayer in behalf of fellow-ſervants. Though you are now removed from us, you know what men on earth feel in their ſufferings and diſeaſes. You formerly prayed to martyrs, before you was yourſelf a martyr. You then obtained your requeſt by aſking: now you are poſſeſſed of what you aſked, in your turn aſſiſt me. By your crown aſk what may be our advancement. If another is going to be married he begins his undertaking by ſoliciting the prayers of the martyrs. Who putting to ſea weighs anchor before he has invoked the Lord of the ſea by the martyrs?" (6) The ſaint deſcribes with what magnificence and concourſe of people the feaſts of martyrs were celebrated over the whole world. He ſays, the Gentiles and the Eunomian heretics whom he calls New Jews, condemned the honours paid to martyrs, and their relicks; to whom he anſwers: "We by no means adore the martyrs, but we honour them as the true adorers of God. We lay their bodies in rich ſhrines and ſepulchres, and erect ſtately tabernacles of their repoſe, that we may be ſtirred up to an emulation of their honours. Nor is our devotion to them without its recompenſe; for we enjoy their patronage with God, &c." He ſays, the New Jews, or Eunomians, do not honour the martyrs, becauſe they blaſpheme the King of martyrs, making Chriſt unequal to his Father. He tells them, that they ought at leaſt to reſpect the voice of the devils who are forced to confeſs the power of the martyrs. "Thoſe, ſays he, whom we have ſeen bark like dogs, and who were ſeized with phrenzy, and are now come to their ſenſes, prove by their cure how effectual the interceſſion of martyrs is." He cloſes this ſermon with a devout and confident addreſs to the martyrs. See Photius, Biblioth. Cod. 271. St. Aſterius's fourteen Homilies, publiſhed by F. Combefis, in Auctar. Bibl. Patr. T. 1. p. 1. with extracts from ſeveral others in Photius, loc. cit. and ſeven Homilies on the Pſalms, publiſhed by Cotelier, Mon. Græc. vol. 2. p. 1. See alſo Tillem. T. 10. Du Pin, vol. 3. p. 53. Fabricius, Bibl. Gr. l. 5. c. 28. § 8. vol. 8. p. 607. Oudin, T. 1. p. 892. Ceillier, &c.

(6) P. 186.

OCTOBER XXXI.

St. QUINTIN, Martyr.

From his Acts in Surius, written in a good ſtyle, before St. Eligius's time, but later than Neſtorius. The author aſſures us, that he compiled them from an hiſtory wrote by one who was preſent at the firſt tranſlation of the martyr's relicks, fifty-five years after his death. But the author has added certain circumſtances from popular traditions, with a *fertur*; which are not of equal authority. Other Acts of St. Quintin, but of an inferior ſtamp, are given us by Claude Hemere, in his hiſtory of the town of St. Quintin's. See Tillemont, T. 4. p. 433, 436, 700.

A. D. 287.

ST. QUINTIN was a Roman, deſcended of a ſenatorian family, and is called by his hiſtorian the ſon of Zeno. Full of zeal for the kingdom of Jeſus Chriſt, and burning with a holy deſire to make his powerful name and the myſteries of his love and mercy known among the infidels, he left his country, renounced all proſpects of preferment, and attended by St. Lucian of Beauvais, made his way to Gaul. They preached the faith together in that country till they reached Amiens in Picardy, where they parted. Lucian went to Beauvais, and having ſown the ſeeds of divine faith in the hearts of many, received the crown of martyrdom in that city. St. Quintin ſtaid at Amiens, endeavouring by his prayers and labours to make that country a portion of our Lord's inheritance. Deſiring nothing ſo earneſtly as to deſtroy the kingdom of the devil, that the name of God might be glorified, he beſought the author of all good without ceaſing, that he would infuſe his ſaving knowledge and holy love into the ſouls of thoſe to whom he announced the divine law. God made him equally powerful in words and works, and his diſcourſes were authorized and ſtrongly recommended by great numbers of miracles, and illuſtrated and enforced by a moſt holy and mortified life. The reward of his charitable labours was the crown of martyrdom, which he received in the beginning of the reign of Maximian

Herculeus, who was aſſociated in the empire by Dioclesian in the year 286. Maximian made Rictius Varus prefect of the prætorium: for though Auguſtus had appointed but one prætorian prefect to judge cauſes and receive appeals from all the provinces of the empire, in the reign of Diocleſian, each emperor appointed one, ſo that there were four prætorian prefects according to the number of emperors that then reigned together. But Conſtantine the Great was the firſt who made this number regular, and determined the diſtricts and juriſdiction of theſe ſupreme magiſtrates of the Roman empire. Rictius Varus, whoſe hatred of the chriſtian religion has ſtored the martyrology with liſts of many illuſtrious martyrs, ſeems to have reſided at Triers, the metropolis of the Belgic Gaul. But making a progreſs into the Second Gaul, when he was near Soiſſons, he had intelligence of the great progreſs the chriſtian faith had made at Amiens, and reſolved to cut him off who was the author of this great change. When he arrived at Amiens, he ordered St. Quintin to be ſeized, thrown into priſon, and loaded with chains. The next day the holy preacher was brought before the prefect, who aſſailed his conſtancy with promiſes and threats; and finding him proof againſt both, ordered him to be whipped unmercifully, and then confined to a cloſe dungeon without the liberty of receiving either comfort or aſſiſtance from the faithful. In two other examinations before the ſame magiſtrate, his limbs were ſtretched with pullies on the rack till his joints were diſlocated: his body was torn with rods of iron wire: boiled pitch and oil were poured on his back, and lighted torches applied to his ſides. The holy martyr, ſtrengthened by Him whoſe cauſe he defended, remained ſuperior to all the cruel arts of his barbarous perſecutor, and preſerved a perfect tranquillity of mind in the midſt of ſuch torments as filled the ſpectators with horror.

When Rictius Varus left Amiens, he commanded Quintin to be conducted to the territory of the Veromandui, whither he was directing his courſe in his return. The capital of that country was called *Auguſta Veromanduorum*. In this city of the Veromandui the

prefect made freſh attacks upon the champion of Chriſt, with threats and promiſes; and being aſhamed to ſee himſelf vanquiſhed by his courage and virtue, cauſed his body to be pierced with two iron wires from the neck to the thighs, and iron nails to be ſtruck under his nails, and in his fleſh in many places, particularly into his ſcull; and laſtly his head to be cut off. This was executed on the 31ſt of October, in 287. The martyr's body was watched by the ſoldiers till night, and then thrown into the river Somme: but it was recovered by the Chriſtians ſome days after, and buried on a mountain near the town: fifty-five years after it was diſcovered by Euſebia a devout lady, and a certain blind woman recovered her ſight by the ſacred relicks. (1) The knowledge of the place was again loſt in the perſecution of Julian the apoſtate, though a chapel which was built near it remained, when in the beginning of the year 641, St. Eligius, biſhop of Noyon and the Vermandois, cauſed the holy relicks to be ſought; and when they were diſcovered, together with the great nails with which the body had been pierced, he diſtributed theſe nails, the teeth and hair, in other places, and incloſed the reſt of the ſacred treaſure in a rich ſhrine of his own work, which he placed behind the high altar, as St. Owen relates in his life. A new ſtately church of St. Quintin was built in the reign of Lewis Debonnaire, and another tranſlation of the relicks was made on the 25th of October, 825. (2) They were removed to Laon for fear of the Normans, but brought back on the 30th of October, 885, and are ſtill kept in the great church, which was in the hands of monks from the time of Ebertran the firſt abbot, till theſe were afterward diſperſed by the inroads of the Normans. In the following age ſecular canons were put in poſſeſſion of this famous church. Another church was built here in the honour of St. Quintin, in the place where his body had been concealed during fifty-five years, in an iſland in a marſh formed by the

(1) Act. Mart. & St. Greg. Turon. de gl. Mart. c. 73.
(2) Hemerè, Hiſt. Aug. Verom. l. 2. p. 72, 79.

river Somme. It became a famous monaſtery, now in the hands of the Benedictin monks of St. Maur: it is called St. Quintin's in the Iſland. St. Quintin's on the mountain, a mile from Peronne, is another monaſtery of the ſame Congregation, founded by Eilbert, brother to Herbert count of Vermandois, in the ſeventh century. From the time of the tranſlation of the martyr's relicks in the reign of Lewis le Debonnaire the town has taken the name of St. Quintin's. *(a)*

Martyrdom when we are called to it, is a homage we owe to God, and a debt due to faith and religion. Happy are they whom God, by a ſpecial grace, allows to ſeal their fidelity to him by their blood! How great is the honour and happineſs for a poor mortal man, and a poor ſinner to lay down his mean miſerable life for Him, who out of infinite love for us gave his moſt precious life! Martyrs are holocauſts offered to the divine love and glory. They are witneſſes, as the word imports in the original Greek, *bearing teſtimony* to the infinite power and goodneſs of God, in which they place an entire confidence, and to the truth of his holy revealed faith, which they confirm with their blood. No teſtimony can be more authentic, more glorious to God, more edifying to the faithful, or more convincing to infidels. It is by the conſtancy of martyrs that our holy religion is eſtabliſhed. God was pleaſed to chooſe it for one of the means by which he would accompliſh this great work. Are we witneſſes to God and his holy religion at leaſt by lives of ſelf-denial, meekneſs and ſanctity? Or do we not rather by a contrary deportment diſgrace his holy church, of which we have the honour

(a) Cluverius and Sanſon think the great city called Auguſta Veromanduorum was deſtroyed by the Barbarians in the fifth age, and that it ſtood where now the Premonſtratenſian abbey of Vermand is ſituated, three leagues from Noyon, and four from Peronne. But the abbé de Longrue ſhews from the acts of St. Quintin, St. Gregory of Tours and ſeveral chronicles, that the body of St. Quintin was buried near Auguſta Veromanduorum, and always kept in that city. Conſequently the town of St. Quintin's was rebuilt upon the ſpot where the old city ſtood; which alſo appears by the neighbourhood of the river Somme.

to be members, and expoſe his adorable name to the blaſphemies of infidels?

On the same Day.

St. Wolfgang, Biſhop of Ratiſbon. Raderus derives this ſaint's pedigree from the moſt illuſtrious families of Suabia: but the ancient author of his life publiſhed by Mabillon aſſures us, that his parents were of a middle condition in the world. He was a native of Suabia, and at ſeven years of age was put into the hands of a neighbouring virtuous eccleſiaſtic; but ſome time after removed to the abbey of Richenaw (in Latin Augia) founded by Charles Martel in 724, near Conſtance, united in 1536 to the biſhopric of Conſtance. This monaſtery was at that time a moſt flouriſhing ſchool of learning and piety, which furniſhed many churches with eminent paſtors. In this houſe our ſaint contracted an intimacy with a young nobleman called Henry, brother to Poppo, biſhop of Wurtzburg, who had ſet up a great ſchool in that city, and engaged an Italian profeſſor called Stephen, to leave his own country to give lectures there. It was Wolfgang's earneſt deſire never to know any other employment but that of Mary, and to ſpend his life in the contemplation and praiſes of his Creator. But Henry who was charmed with his virtue and other great qualifications, could not bear to be ſeparated from him, and prevailed upon him to bear him company to this new ſchool at Wurtzburg. Once when a difficult paſſage in an author raiſed a conteſt among the ſcholars about the ſenſe, Wolfgang explained it with ſo much perſpicuity and evidence, that in all perplexing difficulties the reſt had recourſe to him, rather than to the maſter. This raiſed in him a jealouſy againſt the ſaint, and made him many ways perſecute him. Wolfgang by ſilence, patience and meekneſs, made his advantage of all the contradictions and humiliations he met with, thinking no happineſs greater than the means and opportunities of ſubduing his paſſions, and gaining a complete victory over himſelf. But obſerving how eaſily petty jealouſies, envy, reſent-

ments, vanity and other dangerous paſſions prevailed among both maſters and ſcholars, he lamented to ſee thoſe who profeſſed themſelves lovers of wiſdom, ſo much ſtrangers to it, and more addicted to the meaneſt and moſt ungenerous paſſions of the human mind, than the moſt ignorant and booriſh among the common people: ſo that perverting their very ſtudies and ſcience, they made them the means, not of virtue, but of ſin, and the nouriſhment of their moſt dangerous paſſions, for want of ſtudying to know and perfectly vanquiſh themſelves, without which even the beſt food of the mind is converted into the worſt poiſon. What can poor ſcholars do in ſuch a ſchool, but contract from their tender years the contagious ſpirit of the maſters by their example and converſation? The misfortune of others, (which was the more grievous by the uſual blindneſs that attended it) and the ſight of his danger of falling inſenſibly into the ſame, ſerved the more to alarm the ſaint; who was therefore more watchful, and kept the ſtricter guard over all the motions of his own heart; and whilſt by tender charity he ſtudied to be blind to the faults of others, he judged and condemned himſelf the more ſeverely. In the apprehenſion of his own weakneſs, he was deſirous of finding a holy monaſtery of mortified religious men, ſincerely dead to the world and themſelves, whoſe example might be a ſpur to him in the neceſſary duty of dying to himſelf without dangerous temptations or trials. But ſuch a ſociety is not to be found in this life; it is even neceſſary that our patience, meekneſs and humility be exerciſed by others here, that they may be made perfect. Nor is there any company of ſaints in which trials fail. This is the very condition of our hire in the divine ſervice, and of our apprenticeſhip to heaven. We can never be like the angels and ſaints; we can never bear the image of God, unleſs by humility, patience and meekneſs, we learn perfectly to die to ourſelves; nor are theſe virtues to be learned, or the ſpirit of Chriſt to be put on, but by bearing well contradictions. Henry perceived this inclination of Wolf-

gang for a monaſtic life, and engaged him to ſerve his neighbour: and being himſelf choſen archbiſhop of Triers in 956, he preſſed the ſaint to accompany him thither.

Wolfgang could not be prevailed upon to take upon him any other charge than that of a ſchool for children: and afterward that of a community of eccleſiaſtics with the title of dean; in both which poſts he ſucceeded to a miracle, and to the edification of the whole country, in planting the ſpirit of Chriſt in thoſe that were committed to his care. Upon the death of the archbiſhop of Triers he made ſome ſtay with Bruno, archbiſhop of Cologne, but could not be prevailed on to accept of any biſhopric, and retired ſoon after to the monaſtery of Enfilden, governed at that time by George, an Engliſhman, who had left his own country to ſerve God in ſilence and mortification. The abbot ſoon found the reputation of Wolfgang to be inferior to his merit, and appointed him director of the ſchool of the monaſtery, which under his care became the moſt flouriſhing in the whole country. St. Ulric, biſhop of Auſburg, in whoſe dioceſs this abbey ſtood, ordained St. Wolfgang prieſt, in ſpite of all the oppoſition his humility could form. With his ordination the holy man received an apoſtolical ſpirit, and having obtained his abbot's leave, in 972, went with a ſelect number of monks to preach the faith to the Hungarians. The ſucceſs of this undertaking ſeemed not ſufficiently to correſpond to his zeal: but the biſhop of Paſſaw detained him ſome time, and by a private meſſage recommended him to the emperor Otho II. as a perſon of all others the beſt qualified to fill the ſee of Ratiſbon which was then vacant. To put a cheat upon the ſaint's humility, the emperor ordered him to repair to Ratiſbon as if it had been for ſome other affairs. When he arrived there, the archbiſhop of Saltzburg and ſeveral biſhops of the province were ready to receive him, and to ſee the election duly performed by the clergy and people. He was then put into ſafe hands, and conducted to the emperor at Frankfort, who gave him the inveſtiture of the tem-

poralities, though the ſaint intreated him on his knees to allow him to return to his monaſtery. Being ſent back to Ratiſbon he was conſecrated and inthroned. He never quitted the monaſtic habit, and practiſed all the auſterities of a religious life when in poſſeſſion of the epiſcopal dignity. The firſt thing he did in it, after an excellent regulation of his own conduct and houſhold, was to ſettle a thorough reformation among all his clergy, and in all the monaſteries of his dioceſs, eſpecially the nunneries of Obets Munſter and Nider Munſter; diſorders in the ſanctuary being of all others the moſt pernicious, and of the moſt fatal influence. He was indefatigable in preaching, and being a man of prayer, poſſeſſed powerfully the art of touching the hearts of his hearers. Every other duty of his ſtation he diſcharged with extraordinary vigilance and fidelity during twenty-two years adminiſtration. The poor had always the greateſt ſhare in his table and revenues, though in his profuſe charities he ſeemed to conceal from his own left hand what his right hand gave. The time which was not taken up in buſineſs, he conſecrated entirely to the ſtricteſt ſilence and retirement; and he employed a conſiderable part of the nights in devout prayer. Not content with this, he ſometimes retired into ſome remote cell for a time, and once lay a long time concealed in a wilderneſs, that by heavenly contemplation he might repair and nouriſh his own ſoul. Good part of Bohemia being part of his dioceſs, he found it too extenſive, gave up a great part of his revenue to ſettle a biſhopric in that country, and procured St. Adelbert to be placed in it. Henry, duke of Bavaria, held this good prelate in the higheſt veneration, and entruſted to him the education of his four children: theſe were St. Henry, afterwards emperor of Germany, Bruno, who died biſhop of Auſburg, Giſela, queen of Hungary, and Brigit, who renouncing the world died abbeſs at Ratiſbon. The virtue and eminent qualifications of all theſe princes and princeſſes made many ſay: "Find ſaints for maſters, and you will have holy emperors." We ought to pray that Chriſt ſend us

ſuch holy prelates, and we ſhall ſee the primitive ſplendor of the church reſtored. He was taken ill in a journey of charity, and died at Pupping in Auſtria on the 31ſt of October, 994. (*a*) His body was brought to Ratiſbon, and depoſited in St. Emmeran's church. His name was enrolled among the ſaints by Leo IX. in 1052, upon the teſtimony of many miracles, and his relicks enſhrined by order of the ſame pope. See his life written by a diſciple in Mabillon, Sæc. v. Ben. p. 812. Hundius, Hiſt. Eccl. Metrop. Salzburgenſ. Aventin. Ann. Boior. Raderus in Bavaria Sancta, T. 1. p. 94.

St. FOILLAN, M. St. Ultan, St. Furſey and St. Foillan, were three brothers, ſons of Fyltan, king of Munſter in Ireland. Furſey embraced a monaſtic life in the iſlands, and after ſome years returning home, perſuaded Ultan, who was the eldeſt brother, and Foillan alſo, to renounce the world. St. Furſey having travelled into England, and built the monaſtery of Knobberſburg in the kingdom of the Eaſt-Angles, invited Foillan thither from Ireland, and left him abbot of that houſe. After the death of St. Furſey, which happened at Peronne about the year 650, SS. Ultan and Foillan went into France. Some authors ſay St. Foillan travelled to Rome, and was made regionary biſhop. If this be true, at leaſt he ſoon returned to St. Ultan, and they went both together from Cambray to Nivelle in Brabant, where St. Gertrude governed a great nunnery, which her parents, B. Pepin of Landen and B. Ita, had founded, with a neighbouring monaſtery of men. They both ſtaid here ſome time, till St. Gertrude after the death of her mother in 652, gave to St. Ultan, a territory to build an hoſpital and monaſtery, which is called Foſſe, ſituate between the Meuſe and the Sambre in the dioceſs of Maeſtricht, now of Liege. St. Gertrude detained St.

(*a*) We have of St. Wolfgang, a Paraphraſe on the *Miſerere*, publiſhed by D. Pez in his Theſaur. Anecdot. Aug. Vindel. 1721. T. 2. p. 13. ad p. 20. In it the ſaint moſt pathetically deplores his ſins: every word breates compunction.

Foillan at Nivelle, where he inſtructed the nuns, and preached to the people in the country. He was going to pay a viſit to his brother St. Ultan at Foſſe in 655, when he and three companions were aſſaſſinated by robbers, or infidels, in the foreſt of Sonec, now Charbonniere, in Hainault, on the 31ſt of October. His relicks are kept with veneration in the church of Foſſe, formerly ſerved by monks, now by ſecular canons. St. Ultan governed the monaſteries of Foſſe and Mont-Saint-Quentin many years, and died on the 1ſt of May toward the year 686. See Bede Hiſt. l. 3. c. 19. and his ancient life publiſhed by Dom Menard, Addit. ad Martyr. Benedict. p. 900. Le Cointe, ad an. 654, 656, & 686. Molanus, Miræus and Uſher, Antiqu. Brit.

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END OF VOL. X.

ERRORS of the PRESS.

VOL. IX. SEPTEMBER.

P. 5. l. 7. from bottom, *read*, at that of Sardica.
P. 16. l. 18. *r.* freed.
P. 23. l. 20. *for* 521, *r.* 512.
P. 68. *not.* (*a*) l. 1. *r.* ſame with St.
P. 84. l. 25. *for* they, *r.* the
P. 93. l. 9. *for* wine, *r.* vinegar.
P. 136. l. 20. *r.* plenitude.
P. 191. l. 3. from bottom, *for* 335, *r.* 235.
P. 298. l. 3. from bottom, *r.* picturis.
P. 315. l. 7. *r.* Eirc.
P. 352. l. 15. *r.* down.

N. B. The life of St. Maws, C. which occurs on the 17th of May, is by miſtake reinſerted on the 2d of September.